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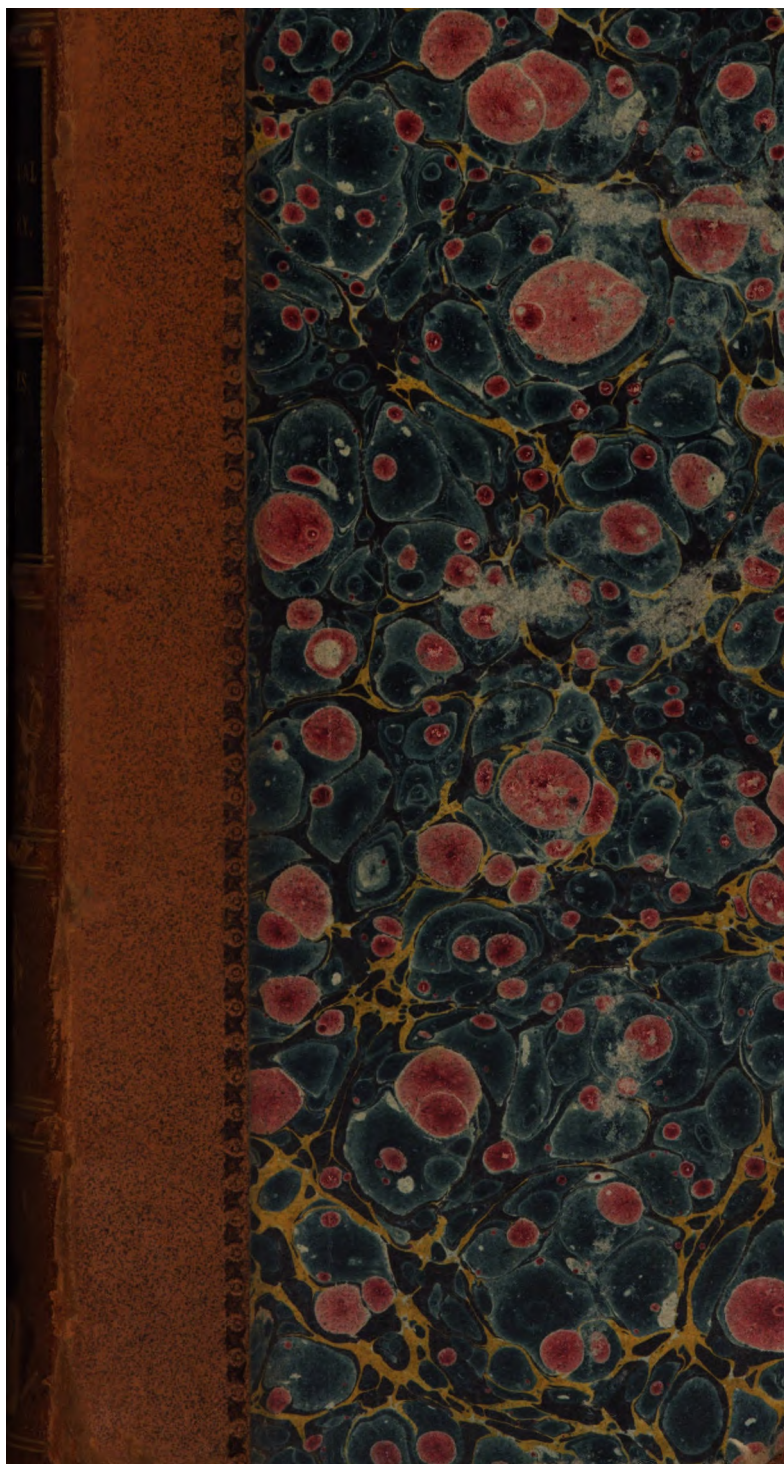
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T H E

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AND

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VOL. XII.

THE TRUE WORSHIP OF THE LORD, OR THE
OFFERINGS OF GOLD, FRANKINCENSE, AND MYRRH.

EVERY year in its speedy revolution brings with it some event interesting and solemn to every circle. Nearly every family has some melancholy tale to tell, how the past year has removed some relative or friend from his earthly to his spiritual state. Many a heart has felt sorrow and anguish at the unexpected removal of the husband or the wife, of the father or the mother, of the darling child, or of the friend who by disinterested affection had won our confidence and love. From what sources of consolation can these vacancies of the heart be filled? Evidently from no other than that there is a spiritual and a heavenly state in which sighing and mourning will be banished for ever.

Not only has the hand of death caused grief and consternation in the bosoms of many during the year that is gone, but sickness, and what the world calls misfortune, have pressed heavily upon multitudes, and have reduced them from states of comparative affluence to states of indigence and want. Here, again, what are the sources of consolation? Evidently the attainment of another state, in which these reverses, losses, disappointments and misfortunes cannot occur.

The state of things in the world seems so constituted, as to make us, how strong soever our worldly attachments may be, — how much soever we may cling to its wealth, or be devoted to its pleasures, — the state of things and the events of life appear to be such as to induce us, by every possible means, to loosen our hold on the world, and to direct our

thoughts and the moving energies of our life to another state,—to another world, whither, we are powerfully reminded by the events of the past year, our career is fast approaching; and ere another January may have come, our sojourn here may have ended and our allotment cast in that eternal world in which we must live, either in states of happiness or misery, for ever.

Nothing then is more precious to us than time, and the opportunities it every moment presents of working out our salvation, by the subjection of every purpose, thought, imagination, and act of our *external*, to some divine and spiritual principle from the Word of God in our *internal man*. Thus “to seek first the kingdom of God and His righteousness” is our great and blessed duty, as well as the great safeguard against evil of every kind. The performance of this duty, through faith in the Lord, and the love and practice of His holy precepts, brings with it the blessed assurance that whensoever the Son of Man cometh to summon us hence He will find us ready, “with our loins girded and our lamps burning.”

Our months and days here are most precious because in time, during our probation in the world, we form the plane and the basis of our spiritual and eternal states of happiness. We are now in the ultimate plane of creation, and as regeneration can only be commenced in ultimates,—“now is the accepted time, now is the day of salvation,”—the more we cultivate our privileges here, the more extended, deep, and solid will become the plane or base upon which our mansion of bliss hereafter can be erected. This plane, or base, can be cultivated to an indefinite extent; every moment may add something to its extension and culture. Our natural state may be compared to a vast wilderness, like the uncultivated plains of Australia or America, which in their natural state grow nothing useful for man;* but which are susceptible of cultivation to an indefinite extent, and of producing fruits in every variety for the good of mankind. Thus, whilst we are here, the cultivation of our natural state can be enlarged, and the portions already brought under spiritual culture may be still improved, as to quality and capacity, for the production of the more exalted fruits of righteousness and of happiness. But when we leave this world, the ultimate of creation, we cannot extend and perfect the base upon which our mansion in heaven is constructed.

* See Major Mitchell's account of Australia, in which he says, “that after travelling many miles in every direction, although there was much vegetation and many wild animals, yet they could find nothing truly useful for man.” It would hence appear, that everything truly useful for man is the result of culture, or of our coöperation with the Lord's Providence.

Now, all this spiritual culture of our natural state is denoted by the true worship of the Lord. Hence it was that the Latins used a term to denote *worship* which signified *culture*, namely *cultus*. Thus Cicero says—"Religio Deorum *cultu pio* continetur." But the true worship of the Lord is involved in the offerings which the wise men brought unto Him at His Nativity,—an event which we have recently commemorated. These offerings were *Gold, Frankincense and Myrrh*; and the men who brought them were guided to Bethlehem by a star, which went before them.

All these particulars respecting the Lord's Nativity are recorded, not merely as historical events, but for our spiritual instruction in righteousness, "that the man of God may be perfect, thoroughly furnished unto all good works." The *Magi*, or the wise men who came from the east, were in possession of knowledges from ancient revelations and traditions, that the Lord would come into the world to accomplish the redemption of mankind, by subjugating the hells, by glorifying His Humanity, and by establishing a new dispensation of His mercy and goodness, or a New Church upon earth. There had always been from the very first prophecy that was delivered, "that the seed of the woman should bruise the serpent's head," an anticipation in the minds of the pious of this great event; and when the "*desire of all nations*" was about to come, this hopeful anticipation was exceedingly active. The star which guided the wise men was the emblem of the knowledge they possessed respecting the Lord's Advent; and in reference to us of the New Testament Dispensation, and especially of the New Jerusalem Church, this star of spiritual knowledge should shine more brightly to our minds than it did to the wise men of old. This knowledge should bring us to the Lord at the commemoration of His Nativity, and induce us to bring spiritually, in genuine worship, our offerings of Gold, Frankincense and Myrrh.

The Lord's nativity into the world was, in itself, infinitely to be distinguished from the nativity of every other man. And unless this great, this infinite distinction is in some measure seen, it is impossible to form a true idea of the Lord's Humanity, and of His being One with the Father, even as the soul is one with the body. The great reason why the Christian world, in general, thinks of the Lord's Human Nature as similar to the human nature of another man, and why they separate His Divine Nature from His Human, is owing to the fact of their not having true ideas concerning the nature of His conception and nativity. If they would but think, as the Word plainly teaches, that His Father was the Divine Being Himself, of whom He

was conceived, and that, of consequence, His soul was infinitely distinct from the soul of all other men, who are conceived of merely human fathers, they would begin at the right point to contemplate the true nature of the Lord's Humanity, and would see, as the apostle declares, that "in Him dwelleth all the fulness of the Godhead bodily," and that, consequently, His Human Nature must needs be divine, and not merely human, since no merely human nature, however exalted, could possibly contain all the fulness of the Godhead.

But as every thing good and true, every thing innocent, holy, and happy must be born in us, if we are to become the subjects of regeneration, and thus prepared to enter into heaven; hence the Lord's nativity, or His being born into the world, represents the birth of everything spiritual and heavenly from Him into our individual world, that is, into our natural man. "Christ in us," says the apostle, "is the hope of glory;" wherefore, the Lord, as to His divine love and wisdom, must be born in us, as the only hope of attaining to our glorious destiny in heaven. When, therefore, we commemorate the Lord's Nativity, we should remember that the most profitable way of contemplating this subject is, that the Lord as to all the principles of His kingdom (see Luke xvii. 21), must be born within us, and that this birth is effected by the acknowledgment of the Lord in His Divine Humanity.

The Lord was thus born into the world to become our Redeemer and our Saviour, in order that His redeeming and saving love and truth might be born individually in us. This blessed spiritual nativity, or this re-birth of man, is accomplished by virtue of the genuine principles of a living, holy worship. This worship is denoted by the offerings of the wise men, and we become truly wise in proportion as we offer up this holy worship to the Lord.

Gold, as the emblem of the first principles of a living worship, signifies the worship of the Lord from pure love and goodness. This is the first essential of all worship and of all genuine religion, and *gold*, so frequently mentioned in Scripture, is the proper correspondent emblem of this love and goodness. Hence it was that this precious metal was so universally employed in the structure of the tabernacle and the sanctuary. The ark was overlaid with gold, the altar of incense in like manner, and nearly all the utensils of the sanctuary were either made of gold, or overlaid with it, in order to teach us, by the most striking symbols, that all worship should be performed from the principle of pure love and goodness. Hence it is that the Lord says to us, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich," (Rev. iii. 18.) in order to teach us, that He, in His Divine

Humanity, is the only Source whence all genuine love and pure goodness can be received.

But what is genuine love, and what is the relation of pure goodness to genuine love? There are various kinds of love and goodness, and it is of infinite moment to know what is genuine and what is spurious. As it is of importance to know whether gold is genuine, alloyed or spurious, possessing nothing but the colour, or the external appearance; so it is of infinitely greater importance to know whether the love and goodness which actuate our life are of a genuine, or of a spurious character, since our happiness or misery in eternity will depend upon our life's love, or on our governing affection. There is natural good, moral good, and spiritual good. Natural good has relation solely to our natural life, its wants and supplies, and its source is the love of self and of the world. This is necessary for our natural state and our self-preservation, but it is not signified by the *gold* mentioned in the Word. No genuine worship springs from this love, and from the consequent goodness predicated of it, for all goodness is predicated of what a man loves, and consequently so long as a man is actuated by principles originating solely in what is selfish and worldly, he can offer to the Lord no *gold* of genuine love and goodness.

Moral good is of a higher order than merely natural and sensual good; because it springs from principles founded in man's rational nature and in his relations to society, and especially to the community in which he lives. These principles relate to what is equitable, just, honourable, and becoming in decorum and manners. By this good a man rises above the animal, and above the selfishness of his own nature, and approaches nearer to the dignity of a real and true man. But from this moral good, so far as it originates in selfish and worldly considerations, which have relation to our merely natural life, no spiritual and genuine worship can be offered to the Lord. It is not the pure gold that He can accept; it may appear as to its surface like gold, but the substance within is spurious and base, because, being derived from motives originating in the external man only, its quality is merely selfish and worldly. This good may make a man a good citizen of the world, and an orderly and even a virtuous member of society; but it cannot make him a citizen of heaven, nor prepare him to dwell with angels. An atheist may from these principles be an irreproachably moral man, but as his morality can only originate in what is merely natural, it is evident that he cannot thereby rise into a spiritual and heavenly state. All the works and acts proceeding from a man actuated only by this kind of morality are "not full and perfect before God," because they have not within them a spiritual

and divine principle. Such a man may, as to his external, which is obvious to the world, "have a name to live," but viewed from heaven, he is spiritually dead. Thus no pure *gold* of genuine worship can be offered to the Lord from this source only.

But when a man's moral principles are taken from the Word of God, his morality will have a spiritual and divine principle within it, and he will become not only a good citizen of the world, but a citizen of heaven at the same time; his "citizenship, (*πολιτευμα*), will," as the apostle says, "be in heaven." Hence he can bring his offering of *gold* in the worship of the Lord; his heart will be influenced by that love and goodness from which all true worship springs. The highest order of good that we can receive from the Lord is called *celestial*; this good is received from Him when everything in our internal and our external man is brought under the influence of love to Him above all things; when He is the beginning and the end of all our motives, affections and doings; when we love to live in dependence on Him alone, are resigned to His will, and acknowledge Him as the God of our sorrows as well as of our joys, directing all things, whether in states of prosperity or of adversity, to our eternal good. The purest *gold* that we can offer to the Lord in worship is from these principles, and it is called *celestial good*. Hence it was the first in order which the wise men, when they had opened their treasures, offered to the Lord.

Frankincense, as being grateful in its odour, was largely employed in the representative worship of the Jews, and generally throughout the ancient world, among the Asiatics, Greeks, and Romans. The use of incense, therefore, in worship, was a rite derived from very ancient times. The true signification of this rite, as of every other, can only be known from the correspondence, which, when explained, is easily understood. *Frankincense*, as being delightfully fragrant, corresponds to the gratefulness and blessedness of the spiritual life, as formed by the divine truths of God's Holy Word. All worship offered to the Lord from the spiritual affection of truth is grateful to Him; hence we so often read that the odour of incense was grateful to the Lord. Hence also it was that there was an altar of incense. The prayers of the saints are expressly called *incense*, (Rev. v. 8.) which is a proof that the offering of *incense* corresponds to the worship of the Lord from a spiritual affection of divine truth, that is, an affection irrespective of anything selfish and worldly, whether it be honour or gain. This second offering, therefore, of the wise men, denotes the worship of the Lord from a spiritual ground, or from the pure affection of truth; whereas, the offering of gold denotes the worship of the Lord from the pure affection of good-

ness, springing from a pure and exalted love of the Lord. We, therefore, bring an offering of *frankincense* unto the Lord, when we consecrate to Him all the intellectual and moving principles of the mind,—when our thoughts, our imaginations, our plans and projects, in short, when everything which constitutes our intellectual and mental life is brought under the divine influence of love to our neighbour. In this case the *incense* of our worship is grateful and acceptable to the Lord.

Gold and *Frankincense*, therefore, denote the interior and the inmost principles of all holy worship, without which the Lord cannot be approached in love and faith, howsoever He may be approached with the lips and with outward professions of love and worship. He who does not spiritually bring with him this *gold* and *frankincense* when he worships the Lord, cannot worship Him in spirit and in truth, because he has not, through faith and love, the internal vital principles from which all true and acceptable worship springs.

But as an internal principle, our worship is not complete unless our external man, as to his appetites and desires, is also consecrated to the Lord. *Myrrh*, therefore, in the order of principles, signifies the establishment of what is good and true from the Lord in our sensual and most external principles of life. Hence it was that *Myrrh*, as an odorous plant, was extensively employed in the service of the sanctuary in making the holy anointing oil. (Exodus xxx.) *Myrrh* also was used as an ingredient in the embalming of bodies; it was thus employed to embalm the Lord's body, (John xix. 39, 40.) to denote, by the laws of correspondence, the preservation of divine and spiritual life in our lowest sensual principles,—in our appetites and sensations, so that whether we eat, or whether we drink, we may do all, as the apostle says, "to the glory of God."

Let us, then, at the commencement of a New Year, resolve to bring unto the Lord, when engaged in prayer in our closets, in our family circles, and in the public worship of the Lord, and universally in all our duties and acts of life, the offerings thus spiritually understood and applied, of gold, frankincense, and myrrh.

FIDELIS.

DIVINE PROVIDENCE.*

DIVINE Providence, by which we are sustained, and all our wants supplied, and which continually watches over and protects us, even when we dream not of it, must possess the strongest and most exalted claims

* We are glad to find that Essay and Discussion Societies are being connected

upon our attention. More especially at this cold season, it becomes us to remember the blessings which have been showered upon us; to acknowledge their Source, and the laws by which they are distributed and their continuance insured; so that we may adore our heavenly Father for past mercies, be strengthened by reliance upon Divine strength for the time to come, and more and more confirmed in the hope which maketh the heart glad.

I will not attempt to trace the path of God throughout the kingdoms of the earth; nor His gracious way in His Church; nor the stupendous economy of the universe, when contemplating which, worlds, and even systems, seem as nothing. These may form themes for angels' songs, for the anthem begun "when the morning stars sang together, and all the sons of God shouted for joy," and which swells higher and grander for evermore. It is enough for me to show that infinite Providence extends to the minute as well as to the great; and I would prove this by pointing to the sparrows rather than the stars. I would raise a hymn which may be sung by the fireside; or remembered in the hour of trial, and the quiet watches of the night.

An acknowledgment of Divine Providence is inseparable from religion; although its purity accords with that of the faith of which it forms a part. The savage believes that his god supplies the game, and directs his arrows aright; and beats his idol, when unsuccessful in the chase. Tribes rather more civilized, imagine that the gods are at enmity among themselves, and have selected the nations of the earth to fight their battles; and that each tutelar deity leads his chosen people on to victory, and gloats over the slaughter of his rival's followers. More philosophic nations conceive a Being who, too great to be continually interested with terrestrial objects, pronounced his fiat at first, and left his creation to obey; or, like an earthly potentate, entrusts the fulfilment of his design to a subordinate hierarchy. And a few, in all ages, have exemplified that "blessed are the pure in heart, for they shall see God." It is true, this view must be limited and obscure; still, as the eye, although a small organ, is formed to survey the universe, so the human mind, made in the image of God, and quickened by His Spirit, can have some perception of its Divine Original. But nowhere, excepting in the Gospel, is Divine Providence so sublimely revealed as in the standard writings of the New Church. Swedenborg, in his work on the subject, says—"The Lord created the universe to the end that

with New Church Societies, in which young men engage to deliver an Essay on some subject relating to theology, and spiritual philosophy. Some of these Essays of which this is one, will occasionally appear in our Periodical.—Ed.

an infinite and eternal creation might exist therein from Himself, by His forming out of men a heaven, which is in His sight as one man, the image and likeness of Himself. The infinite and eternal which the Lord hath respect to in forming His heaven out of men, is that it may be enlarged to infinity and eternity; and thus, that He may constantly dwell in the end of His creation." Our author not only thus recognises the universality of Divine Providence, but immediately appeals to our reason, and triumphantly asks—"How can a universal Providence exist, unless it includes the most minute particular?" For as surely as an atom is included in the universe, it is included and provided for in the Divine economy; and each individual is as much the object of Divine love as though he were alone in the universe. For infinite love can never be exhausted by the multiplicity of its objects.

"When," saith the Psalmist, "I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained, What is man that thou art mindful of him? and the son of man that thou visitest him?" Thus, with the high emotions awakened in his soul, appear blended questioning and fear; and although he was immediately enabled to exclaim, "Thou hast made him a little lower than the angels, and hast crowned him with glory and honour!" dearer to us are our Saviour's words—"Are not five sparrows sold for two farthings? and not one of them is forgotten before God; but even the very hairs of your head are all numbered." If a sparrow was, for an instant, forgotten before God, its lungs would cease to play, its little heart to beat, and the blood would stagnate in its veins. Shall He not care for us, who are of far more value in His sight than they? Yes! We are assured the very hairs of our heads are all numbered: not one grew by chance; and each exhibits signs of Divine wisdom—and shall I not say, Divine love?

Oh! it is refreshing, when the heart is heavy with care, to go into the fields, and behold thousands of happy creatures all depending upon the same bountiful Lord: the cattle exhibiting every sign of placid contentment; the young animals bounding in exuberance of joy; the feathered tribe showing what it is to be "as happy as a bird;" and the insect world seemingly the happiest of them all. A touching emblem of the creature's helplessness and entire dependence is presented by a nest of callow birds, and of God's love and providence by the parents' tenderness and care; for He inspired those feelings, and taught them to feed their young. The twittering pair have devised no schemes for their preservation and support, and the male's matin-song is not chilled by care; still they shall not want, for the universal Father will open His hand to feed His increasing family. The vernal sun and rains will

cause herbs to grow and quickly bear their seed in every sheltered spot: these, coming rapidly to maturity in spring, are well adapted to furnish food for birds in that season; but for winter is reserved the haw, bramble, and other berries, which are ripened by the frost, and raised above the snow that covers the ground. The pious man delights in observing these wayside evidences of Divine Providence towards the meaner creatures; he respects every link which binds them to their Creator, and learns to love what God loveth.

Divine Providence not only extends to the least particular, but is also uniform and unchangeable. When we penetrate beyond the diversified superficies of nature, we find everything tending to unity, and embraced in general laws; and the higher our speculations soar, the nearer we approach their single source. Science teacheth that the laws of light and gravitation comprehend the immensely distant nebulae; and since light from those bodies takes countless ages to reach our eyes, we may now see (making present the far past) those laws acting at a time removed from us by an interval surpassing our conceptions, and of which figures could give us a most faint idea. Reason assures us that the Infinite cannot change; and Revelation declares that "in God there is no variation, nor shadow of turning; He is the same yesterday, to-day, and for ever." Neither is He a respecter of persons: "He causeth the sun to shine on the evil as well as on the good." Who cannot see that if Jesus loved John more than Peter, His love towards Peter was less than infinite? John was the beloved disciple, not because the Lord loved him more, but because he received more of His love. The obedient are blessed, not from Divine partiality, but by virtue and happiness; sin and suffering, according to the laws of eternal justice, following each other as cause and effect; every transgression bringing its own punishment, and every good deed its own reward. However virtuous we may be, fire will not cease to burn, cold to freeze, or water to drown us; nor, if we commit one error, will our virtue avert its consequences.

The laws of God being unchangeable, and designed to make His creatures happy, we may rely in firmest faith upon them; therefore it is our duty and interest, had we no higher motive, to learn and obey them; otherwise, we in vain profess trust in Providence, or expect its blessings. The province of human exertion is indeed limited, nevertheless we should work therein as though all depended upon ourselves; acknowledging still that the ability and blessing are from God. Our bodies were made, and perform their unceasing functions without our knowledge, nor do we know God's providence in regard to our souls; we come unconsciously into the world, depending entirely upon His love,

and at the hour of death His goodness and faithfulness can form our only trust: between those extremes how narrow the span occupied by our devices and works! and, compared with infinite and eternal Providence, how vain and insignificant do they appear! But our imperfection hinders us from apprehending their relative value in the universal plan. When we think of eternity, threescore years and ten seem an inconsiderable point,—as, in contemplating the visible universe, a firmament of suns appears as “star-dust.” To God alone the great and little are equally known; and our present life, with the works and devices which occupy it, are not insignificant in His sight.

Expressions such as “interposition of Providence,” or occurrences being termed *providential* only when they appear exceptions to the ordinary course, foster the idea that nature exists and moves independently of God, although subject to His control. When a vessel sails with a hundred passengers, and arrives safely at port, it is seldom said to have made a providential voyage; but if it be wrecked, and ninety-nine perish, the escape of one by almost a miracle is termed providential, as though the ninety-nine were not drowned also providentially. For their lots could not result from Divine partiality or neglect, or their comparative innocence or guilt. “Think ye,” saith our Lord, “that those eighteen upon whom the tower in Siloam fell, and slew them, were sinners above all men that dwelt in Jerusalem? I tell you nay!”

Some profess to wait upon Providence, often as an apology for indolence; but let such arouse themselves, and work in the right direction, and with the proper means, and they will find Providence waiting for them. Others assert that they make a rule not to act until Providence presents an opening, which resembles a resolution not to go out until Providence opens the door. We must truly wait upon events, which are all under Providence,—but by means of human instrumentality; and it is our duty, as servants of God, to influence them.

“Every thing is for the best,” and, “all are placed in circumstances best adapted to promote their eternal welfare,” are frequently repeated as pious and comfortable axioms. When properly understood, they are true; but, being liable to convey erroneous impressions, they had better be disused. The ways of God to man can be vindicated only by speaking the truth. Do vicious circumstances not exist? or only affect those who deliberately seek them? What did the Apostle mean when he said,—“Evil communications corrupt good manners”? Are the sins of the parents never visited upon the children in depraved circumstances as well as dispositions? or have infants any control over these? I will not ask you to study the voluminous reports of prison committees, show-

ing how the babe is trained a felon; nor the evidence of philanthropists who have entered the dens of vice, that they might rescue the young from destruction; nor to explore yourselves the pestilent recesses of our towns: rather shun such contamination, but reflect upon what unavoidably comes under your observation; and, above all, allow no false theory to hinder you from endeavouring to ameliorate their condition. If it is said that such evil is irreconcilable with the providence of a gracious God, I answer, that man is responsible for what he has power to remedy; and, as "no man liveth to himself alone," he must bear, to some extent, that of his brother's condition; and dare not answer the Almighty, when He asks, "Where is thy brother"—in what condition doth he lie? "I know not; am I my brother's keeper?"

If the world's regeneration be a task too great for one, let all help. Let us strive to attain the highest degree of perfection, and work hopefully and perseveringly, for God will work with us. While vice is not only opposed to God, but to all the laws by which He governs the universe, they all conspire to advance virtue and truth. Is not knowledge power? and virtue beautiful, pleasant, and healthful? While vice is selfish, is not virtuous love diffusive and attractive? While the practice of vice makes a man detestable to others, does not a life of virtue endear him to those around him, and make even his memory precious? Blessed with these advantages, if we are earnest in our onward progress, we shall require no miracle to make us prosper. And if we continue faithful to the end, we shall join the celestial choir in singing—"Not unto us, O Lord, but unto Thy name give the glory, for Thy mercy and Thy truth's sake."

G. O.

Edinburgh.

THE TWO WORLDS,—THE VISIBLE AND THE INVISIBLE.

1. IN surveying the forms and aspects of external nature, contemplative minds have ever felt, that within those forms there lies something more than is beheld by the corporeal eye; something more than is even appreciable by it. There is a sense of something suggested, not seen; a kind of soft whisper to the spirit, that there are secrets lying hidden beneath the surface, far more beautiful and delicious than any information that may be collected from above. There is a consciousness, moreover, of some mysterious affinity and sympathy between the human soul and the objects which surround us—a consciousness of some rare and electric medium of association, which makes friends and companions

of them, though, for anything the *senses* can discern, what that fair bond may be is wholly undiscoverable.

2. When reduced to shape, perhaps the proofs that such impressions and persuasions are not mere whims of fancy, but are really and justly felt, and consequently that they bespeak truths, will be found to be three, namely,—the proof yielded by the structure of language; the proof which lies in the wide-spread and untaught conviction of these harmonies; and, in reference to the second point, the proof yielded by the wonderful enjoyment which man derives from the contemplation of the physical world.

3. First, then, it is by virtue of a spontaneous belief in these properties and relationships of nature, that we invariably go thither for language to express the phenomena and movements of our inner being. There is an instinct perpetually active in us, to the effect that we may always confide in the help of nature, when we would speak of our thoughts and our emotions. If individuals among us be unconscious of it, it is simply because it has become so much a matter of course that we take no notice of it. Circumstances of daily occurrence, however great and splendid, soon cease to be regarded with attention. Hence arise, however, all the terms in which we speak of the operations of intellect, as reflection, consideration, &c. (which are correspondences of acts performed in the physical world), together with all those charming and vivid metaphors in which we allude to the 'warmth' of our affection, the 'blossoms' of hope, the 'springs' of happiness, the 'sweetness' of our beloved's smiles.

4. The wide-spread *conviction* of these harmonies is testified by the poets and philosophers, who are the spokesmen and amanuenses of mankind in general. Homer, Shakspeare, Milton, Wordsworth, Shelley, Coleridge, and a host of others, perpetually allude to it in verse. Plato, Lord Bacon, Chalmers, Foster, with a hundred more, might be quoted as speaking of it in their prose. Take, as a single instance, Sir Thomas Browne:—"This visible world," says he, "is but a picture of the invisible. Things are not truly seen, but in equivocal shapes, as in a portrait; and counterfeiting some more real substance, which is contained within their fabric."

5. It is, however, not only among the *writers* in connection with philosophy and poetry (which, by the way, in their central essence, are the same), that we find this conviction announced. As shown by a celebrated lecturer, all the men who have been greatest in the *application* of art and science, have been distinguished by their clear understanding that their art or science was but the outward rendering of invisible truths. Art and science are not things *laid on the surface* of society. They are outbirths from its interior quality; just as the verdure of the fields is not a carpet laid down and spread over them, but an out-vegetation of hidden seeds. The soliloquies of thoughtful minds cannot but end in such conclusions.

6. It may be well to advert also to the numerous Scriptural statements which involve the idea. They are of many kinds, but we need quote but one; namely, the class of expressions wherein the Lord calls

himself the *true* light, the *true* vine, and the giver of the *true* riches. All these passages necessarily imply that material light, the gardener's vines, and the monarch's riches, are not the *genuine* ones, but the *representative* or emblematic.

7. The proof that there is a *just* impression among men as to the visible world being only one side, or one aspect of the actual universe, is furnished, as above said, by the wonderful enjoyment which man derives from contemplating nature. It is impossible for things to be really loved and enjoyed, unless there be an adequate perception of them. *Mind alone* can furnish this perception. The lovely forms of nature are complete nonentities where the rational or intellectual faculty is debased and stultified; and where not bestowed at all, as in the lower animals. However exquisite the organs of the senses, 'eyes have they, but they see not; ears have they, but they hear not.' As finely and tersely expressed by Epicharmus,

νους ὁρᾷ καὶ νους ἀκροῖ· τ' ἄλλα κωφὰ καὶ τυφλά.

"'Tis mind alone that sees and hears: all things beside are deaf and blind."

8. On the other side, it is equally impossible for mind to love and enjoy, unless there be something in the thing loved, that shall act by a species of reciprocity. Accordingly, as it is solely through the possession of mind that man, for his part, is capable of *deriving* enjoyment from nature; so it can only be from the circumstance of material objects containing an analogue of mind, that they, for their part, are capable of *giving* him enjoyment. This analogue of mind in the lower things of the material world, is not to be supposed to share anything in common with the *human intellect*. That doctrine we leave to Empedocles. It consists in those secret qualities or essences which alone can render material objects approachable by the lofty and ethereal substance we call our understanding, seeing that the laws and properties of matter and of spirit are perfectly separate and distinct, and that as it is only *matter* that can act upon matter, so it can only be spirit that can influence spirit.

9. But what *are* these occult essences? Whence has arisen in the minds of reflective men this settled conviction, that the things we see around us are no more than the dress or attire of a kind of souls which they inclose? Clearly there is *something* more than can be seen. What may that something be?

10. To arrive at a satisfactory solution of this query, it will be well to commence by asking, What is the true theory of creation? For this will prove to be the axis upon which everything else will turn. Did God, when he made the world, mould it out of "nothing"—append laws to it for its governance, set it in motion, and then retire from the majestic work? Or, is our earth, together with the countless other earths that populate space, an actual emanation from Himself, from His own Divine corporeity, and, therefore, as ~~closely~~ resting on Him now as in the beginning?

11. That all things were created out of "*nothing*," is usually regarded as the view that we ought to hold, if we would be orthodox. But, unfortunately for its friends, it is opposed, not only to science and

common sense, but to Scripture itself, where it is plainly taught, in the Greek of St. Paul, that "*out of*" God are all things. (ἐξ αὐτοῦ, *Romans* i, 20.) Besides, if all things were created out of nothing, that is, out of pure space, to nothing they could return; a declension shown by science to be impossible. It is no use to reply, that "all things are possible with God." Only those things are possible with the Divine, which are conformable to his own *order*,—heaven's first law. Even the Bramins have a better idea than this. They say the Creator is like a mighty spider, who, out of himself, spun the web of the universe.

12. The idea of the world having been created out of "*nothing*," has been satisfactorily shown to have originated in the fifth century of the Christian era, when it was thought necessary, by certain of the fathers, to neutralize by a tremendous and authoritative dogma, once for all, the popular but pernicious doctrine bequeathed by Aristotle, that the world had no beginning. For it was but natural for the Aristotelians to ask, "If God, as you say, *made* the world, *of what did He make it?*" The fathers were not prepared to say. They set forth, accordingly, that it was made from that which has neither parts nor properties, nor any possible capacity for being converted or moulded into shape, and from which nothing ever did or can proceed. All such blind substitutes for consistent and useful views must in time give way. Meanwhile, it is equally droll and pitiable to observe, how pertinaciously those who are pledged to the past, the whole past, and nothing but the past, seek ever and anon to galvanize effete follies into a mock and bloodless vitality.

13. More rational than such a notion, we conceive to be the doctrine that God, in the infinite past, undulated from Himself out-breathings of His own divine substance, which gradually becoming more and more dense in their recession from Him, eventually formed the worlds and their apparel.* It is impossible for anything to *be*, and yet not exist as *mind*, before it can exist as *matter*. Light, for instance. "Let there be light," was a Divine volition having reference to a pre-existing form in the Divine mind. Such volition must otherwise have been devoid of meaning, and unproductive of any result. The same with the creative fiat of man, trees, flowers, animals, birds, the sea, mountains, the stars, and everything else which enters into the composition of the visible universe, including every line of beauty, and every touch of harmony. God *thought* them, and then sent them forth as essences, spiritual at the first, but finally expressed in a material clothing, the material being separated from the spiritual expression in a *discrete degree*. The constructive acts of God's image upon earth, namely, man as an inventor and framer, are of precisely the same nature, only that they are finite. Before any product of the artist's pencil, the author's pen, or the sculptor's chisel, is thrown into *objective* existence, it is created, matured, and produced, as a *mental* thing.

* This is beautifully imaged in what chemistry shows to be the constitution of all, even the most solid, matter, æriform or gaseous fluids being doubtless the primary elements of all visible substance. Man himself is only the temporary consolidation of a small quantity of atmosphere.

What even are the words which fall from the lips of one who speaks to us, but the physical depictions or fulfilments of the invisible ideas in his mind? This, in brief, is the universal law both of genesis and of exode.

14. (It is not to be supposed that the Divine emanations, after being thus sent flowing forth, were left to themselves, and thus to an independent existence. Such a theory would be a fitting partner for the Epicurean one of a fortuitous concourse of atoms. Whatever has proceeded from the Divine mind as a creation, retains for ever, by influx, the Divine life which animated and filled it at the first. It is quite a mistake, therefore, to suppose that God having made the world, *retired* from it. If He did not continually infuse Himself into it, as a flowing stream, it would that instant cease to exist. It requires as much life, says Emerson, for conservation, as for creation.)

15. By virtue, then, of this outflowing from the Deity of causative essences, or the essential forms of things in their spiritual actualities, the atmosphere immediately surrounding him,—the earliest sphere, that is, of his Divine effluence,—is a *universe of the souls of things*. This is the SPIRITUAL WORLD, which may be described, accordingly, as made up of the projections of the Divine mind, in their youngest and most heavenly state. By reason of his presence as its centre, it is full, and yet for ever replenishing with new supplies of those projections. By reason of his Divine attribute of Omnipresence, it is infinite in extent; and by reason of his immortality, it can never end. None, even of its slenderest objects, can ever die or become emaciate; while to their beholders, that is to say, the population of the spiritual world (which consists of the souls or spirits of mankind denuded of their temporary flesh, and of whose number we ourselves shall some day be), they appear with all the beauty and distinctness that material things do to men on earth; and with infinitely more, because in the spiritual world things are viewed as they really are, whereas here we see only their effigies or likenesses. The possessions of those who have preceded us as travellers to the spiritual world are the first-born and immortal spring-blooms of God's mind. *Our* possessions are but evanescent pictures of them; and so long as we remain here, we shall see nought else. In the spiritual world again, as it is the grand and unbounded repertory of causative essences, there is of necessity an infinitely greater *variety* of shape and beauty than is beheld on earth; for our little planet is the outer covering of a very minute portion of the world of souls or essences; and hence we have but a few detached sketches of the panorama which inhabits *there*: and what few we have (albeit they are so lovely), we see "as through a glass darkly."

16. The spiritual world comprises not only the essences of all things other than man, but all that makes up the reality of man himself, even while he is a lodger in the flesh. So long as his time-life endures, he is, however, unconscious that he is an inhabitant of the spiritual world, because his material or corporeal livery associates and identifies him with the material one. And for the same reason, he enjoys none of its privileges. Still, as to his soul, or inner being, man is as truly an inhabitant of the spiritual world, from the first moment of his existence, as

he is after the conclusion of his time-life. His time-life being spent in the material world, for probationary purposes, to qualify him for its duties, he is clothed with flesh and blood. In other respects there is no difference, save and excepting the delay, just now mentioned, in his enjoyment of the resplendent privileges possessed by the spirit when set free, and which are precluded, so long as it is shut in and blindfolded by the 'muddy vesture of decay.'

17. It is often imagined and taught, that the mind of man is a mere assemblage of abstract properties or qualities, located in specific portions of the brain. But to say so is to make all thoughts, feelings, and emotions, mere phenomena of matter, and consequently perishable. For if they were mere abstract properties, so soon as the material organs by which they are possessed, decompose into their primitive elements, thought, feeling, and affection, must of necessity also end. This idea has arisen from a misconception of what the human mind really is. The "mind" of man is his soul or spirit, the "immortal soul" of colloquial conversation, and in point of fact, *the real man*. Composed of the aggregate of his will and understanding, it is a collection of spiritual essences or substances, specially arranged and organised by God. It is a collection such as exists nowhere else in creation, for man is his Creator's "image and likeness," and, therefore, there cannot be any congeries or collection more superb.* These essences are substances as real in their nature, as are the eyes, ears, or hands, of the material body to material inspection: and, in fact, far more so, because the latter are not immortal, as the former are, but limited to a few years' duration. Let any one who doubts that they are real substances, try to conceive what Love or Pity can be, or what the Will can be, if not a veritable actuality. To say that they are not *bona-fide* substances (that is, of course, *spiritual* substances), reduces them to nothing. As we just now said, if they be mere abstract powers or properties, they must *cease* when the brain and the heart cease to be. But for love and wisdom, charity and faith, the will and the understanding, to perish, is for there to be no immortality for their possessor: seeing that it is *these* elements of the human nature, and these alone, which can survive the grave, and which can constitute personality in the other life, where we are expressly told, there is neither flesh nor blood.

18. What is the shape, it will be asked, of the mind, soul, or spirit of man, allowing it to be what we have stated? Precisely that of the material body which envelopes it. The spirit, or soul, or mind, is what St. Paul terms the spiritual *body*. And a body it really is, being the whole of that wonderful formative substratum on which is displayed the material fabric. This fact is continually recognized in colloquial discourse, and verified by the phraseology of Scripture, where we perpetually meet with such phrases as "gird up the loins of your mind." If man's spirit be

* It is indeed not a mere *assortment* of spiritual essences, but the recapitulation of all that are distributed throughout nature. This is why the far-seeing ancients, and Shakspeare after them,* called man '*microcosmos*,' 'the world summed up.'

* *Coriolanus*, ii. 1.

not such a duplicate of his exterior and visible part, in what kind of body is he to enjoy heaven? Certainly in no body partaking of *materiality*. Our material body is but a shell, which when we step into the spiritual world, being no longer wanted, but only an incumbrance, and so much dead lumber, we shall slip from off us, as with Shakspeare,

“—— the snake casts his enamelled skin,”

or as with Lucretius,

“—— veteres ponunt tunicas æstate cicadas.”

(The grasshoppers of the summer lay down their worn-out dresses.—4, 56).

19. If men would but ascend to this high and rational view of their actual constitution, there would be no more fear of ghosts and apparitions. All human beings are at this very moment ghosts, but they do not appear so to their neighbours and companions in the flesh, because they are mutually and reciprocally looked at with material eyes, and seen only as to their material coverings or liveries. ‘It is because we live so entirely in and for the body,’ says a talented lady of the west, ‘that we are startled at a revelation of the soul.’ Shelley beautifully recognizes the true nature of the soul:—

“Sudden arose
Ianthe’s soul! It stood
All beautiful in naked purity,
The perfect semblance of its bodily frame,
Instinct with inexpressible beauty and grace.
Each stain of earthliness
Had passed away, it re-assumed
Its native dignity, and stood
Immortal amid ruin.”

20. That souls are forms or substances, and not mere puffs of air, or abstract properties, is no less beautifully, though perhaps unconsciously, testified by Ovid. All great poets write multitudes of things *oracularly*; speaking from depths which they have scarcely sounded, and which, when the moment of inspiration has passed away, they are not aware of. Thus it is then that Ovid opens the history of the metamorphoses by saying,

“In nova fert animus, mutatas dicere formas corpora.”

(My mind inclines me to tell of forms changed into new bodies).

Not, observe, of bodies changed into new forms, but of forms, that is, *souls*, transferred into new coverings, foreign to their true and original nature. The habitations are new, but the souls are the same.

21. What we have been saying will probably make apparent what is the Spiritual World. Let us explain, in the next place, what we mean by the Material World. The material world is the spiritual one ultimated into what men call sensible or material substances; everything that we see around us being the fulfilment into a physical circumference of a spiritual essence. It is this essence of the object, whatever the latter may be, which addresses us when we look upon things; the appeal being made through the joint media of its material livery on the one hand, and our material, or instrumental, senses, on the other. For as

mind cannot see matter, neither can pure matter, which is but a corpse, address mind. The latter can only recognize that which like itself, is ever-living. There must be a reciprocal adaptation in order that communion may take place. The physical coverings of the spiritual essences which thus under-lie the shapes and forms of nature, are laid over them therefore, not as necessary to their existence, but in order that they may be played forth to the eyes of mortals; who otherwise (being enclosed in materiality), would be unable to apprehend them. They would be invisible; as no doubt are millions of other spiritual things, which though close beside of us, it is nevertheless undesirable or unnecessary for man to have knowledge of during his time-life. In themselves, that is, in their spiritual aspect, the things of nature are simultaneously viewed by the inhabitants of the spiritual world, to whose spiritual senses they are as plain, as, correspondentially, they are to our material ones.

22. That the things we see around us in the natural world are the out-births or expressions of spiritual essences which alone can frame them, is beautifully proved by their succession and re-succession, season after season, year after year, age after age. Where are our spring-flowers to come from, if there be not somewhere a paradise of invisible blossoms, which when their time arrives shall beam into sight like the charming and magical dissolving views? Our spring-flowers are the enclothing into a visible character of the primitive flowers projected from that matchless faculty of design which is so wonderful an ingredient of the Divine mind. Hence they are as immortal as itself, though to finite observation they often seem to be gone and lost for ever. The rose seems to wither, its petals scatter, and its loveliness is only a recollection; but the real rose can never perish. The real rose subsists where it always was,—in the spiritual world; and there it will subsist for ever; and when we cast off our own leaves, we shall find it there in all its deathless beauty, along with all the other loved and vanished. God takes care of all that is truly beautiful and precious, and reserves it for us, provided we will go and take possession. We have but to cross the dark river confident in his trustworthiness, and we shall not be disappointed. He loves to be trusted. Then too we shall behold the spiritual sea, and islands, and rivers, and sun, and stars, and trees, just as St. John beheld them, when God opened his spiritual eyes so that he might tell us of them in the Apocalypse; and as we all continually express our hope of doing, when we sing that beautiful anticipative hymn beginning—

“There is a land of pure delight,”

and proceeding —

“There everlasting spring abides,
And never-withering flowers:

* * * * *
Sweet fields beyond the swelling flood
Stand dressed in living green,” &c.

As grandly expressed in ‘Festus,’

“Death is another life. We bow our heads
At going out, we think, and enter straight
Another golden chamber of the King’s,
Larger than this, and lovelier.”

23. We are assured that the material things which we behold upon the earth, or in association with it, and which make up the material world,—we are assured that these are representatives and expressions of spiritual essences, when once we satisfy our minds that nothing can endure that is not the product of *truth*. Whatever falsehood may beget, withers in its cradle, or drags on but a brief and deformed duration. But the forms of life which constitute the material world, are renewed from age to age, without any failure or falling off in beauty; or if we take the inanimate ones, as the ancient mountains, or the great musical sea, or the atmosphere, or the sunshine, we find them enduring so long, that the mind aches if it attempt to travel to their birthday. Hence all these things must be the products of truth; that is, of the invisible and immortal projections of the Divine mind, which form the earliest circle of his creation. It is the property of all truths to renew and regenerate themselves continually. As “no fragment of truth ever dies,” so there is no fragment of it but what is perpetually ultimating itself into a more lovely and vigorous aspect. “From time to time the body decays off it, but the soul, the essential truth, rises again, leaving its grave-clothes behind it, to be, perchance, worshipped as living things by those who love to dwell among the tombs.”

24. Hence all the things which we call *new*, as spring flowers, and beautiful poems, and comely thoughts, are not new, but *old*; just as the morning and the moonlight are new as often as they appear, and are yet as old as the lilies. The maiden primroses and the green leaves that come to greet us, and prophesy of summer, are but the re-appearances of the self same primroses and buds that fashioned the spring loveliness of Eden. Hence again, there are few, perhaps no high moral and intellectual truths enjoyed by modern insight, but what were less or more familiar to the primævals. ‘The ages rise spirally,’ each embracing the circuit of all that has gone before, but with its own elements lifted to a higher level, whence alone they seem more excellent.

25. By reason, then, of this construction or genesis of all things, from a world of associate spiritual essences, arises that delicious harmony between the soul of man and external nature, of which we spoke in our introduction. Every man's mind comprises multitudinous essences, which are simultaneously embodied, but singly and separately, in the forms of the outer world. He becomes conscious of his kindred when brought into their presence, and hence his deep affection for nature, when not crusted over by a too long protracted absence from her. Nature has a boundless affinity with the soul of every human being. Some love many of her forms, some only a few; and they love those best whose essences have the correspondent ones in their own souls most highly developed. Hence some give their love to flowers, others to birds; one loves the waterfall, another the seaside. Hence, again, nature has an exhaustless *meaning*, which we understand and enjoy proportionately as we lay bare our souls to her, and enable that reciprocal reflection to commence, which in the other life will be developed in the full. The more we are enamoured of the spiritual in nature, and the deeper we search into her *penetralia*, the more is our own spirit cherished and vitalized;

and by this all our better affections are fed and nourished in their turn. Like always gravitates to like, and the more generously we assist the process, the more bright and speedy is the resulting wedlock. For the true life of man is not eating, drinking, and sleeping, but the quickening of his inner consciousness and sympathies; and while these are stimulated, on the one hand, by intercourse with such of his brother and sister spirits as are comely in soul, though making no pretensions to a beautiful exterior; on the other, they are fostered and encouraged with mighty influence for good, by the silent sympathy and friendship of external objects. The man who, by laying open the riches of his spirit to their counterparts in the outer world (and thus conversing with the soul of nature), enables himself to derive bright pleasures from the changing aspects of the sky, or from the woods, or the shadows in the water,—this man can never be thoroughly unhappy. For he brings the spiritual and material worlds into one, stripping the former of its vestures, and identifying it with the regalities of his own inner being.

LEO.

ON THE FORMATION OF A GENUINE CHARACTER,

ONE of the prominent advantages conferred upon the readers of Swedenborg is, an acquaintance with a simple, rational system of Mental Philosophy. This system places its possessor upon preëminent ground for judging of the characters of men, and the secret workings of the human mind. While the soul of man has hitherto been viewed by the declining church and its philosophy, as an unorganized, unsubstantial somewhat, denominated "the vital spark," a wide door stood open for the admission of every species of vagary and delusion upon the subject.

"Nunc licet," is at length inscribed over this, as over every other mysterious topic; and in the New Church we are supplied with the principles and criteria from which to analyze, judge, and determine for ourselves, every question essential to our real good.

The extraordinary skill with which the dissecting knife of our great mental anatomist has laid bare the interior structure, and explained the functions of the spiritual head and heart, supplying us with the means of viewing, with microscopic eye, the most secret workings of all our motives and intellectual activities, has left us no ground of excuse for not realizing the highest standard of excellence, as regards the formation of character. Alas! for the depths of hereditary taint and actual sin! Who among us has ever in himself attained to the possession of all his possible advantages?

It will ever be the case, by the law of opposites, that the possession of elevated truth, or a deep insight into the mental operations of man, will have its counteractive in a corresponding depth of craftiness and subtlety. A man gifted with lofty capabilities of thought may, under the influence of a depraved will, employ the profoundest arts of dissimulation in any career upon which he may enter, from motives of personal aggrandizement and ambition. It becomes us, then, not only vigilantly to scrutinise the impulses and bias of our own affections and thoughts, but at the same time, to use equal caution, lest we come within the baneful influence of those who merely bear the semblances of charity and truth. That there is just reason for this warning, there are few without experience enough to prove. Private life, as well as the career of public men, afford living proof of the fact.

If we were called upon to point out one source of spiritual mischief, ruin, and desolation, more wide-spread than another, we should raise the finger to that man who has clothed himself in the white robes of religion, shaped his course along the path of notoriety, developed zeal to all appearance genuine, evoked applause by the simulation of meekness and piety, enlisted the affections of the simple, entangled their judgments in his sophistic meshes, woven with laboured diligence, and yet, after all, has but said within himself, "Go to, let us make us a name." Sooner or later such a one, like Babel, will be confounded, and his works will lie around him exposed in utter desolation. Such a character carries retribution within itself, and may be said to be combustible, requiring but a single spark from its own self-love, some day to explode.

We have here drawn no exaggerated picture of possible cases, for we need but look around to verify it. The temptation to form such a character is by no means a slight one. While so many thousands of our countrymen exist among the gloomy shadows of false doctrine, need we be surprised at enterprising spirits availing themselves of the light of New Church truth, with which to go forth and dazzle the eyes of wondering multitudes, certain of acceptance with some, and relying on their tact to ingratiate themselves with many. A wide El Dorado opens to their ambition, and their genius prompts them to explore its regions. Happy for such if they meet with checks in their career, leading them to reflect that the love of rule in any form is Babylon, after all. Happy for their proselytes if they too shall discover, that all is not gold that glitters. The above remarks will apply themselves to a thousand positions of social life and rank, and are intended as some illustration of our Saviour's words, "Judge not according to the appearance." We have

now to advert to another form of character in the New Church which is apt to grow out of a superficial application of the new commandment — "That ye love one another."

It is among the earliest efforts of a receiver of the doctrines, to mould the feelings, thoughts, and conduct, to the standard of truth. Now the peculium of New Church truth is the doctrine of charity or love. This is indeed the essential basis of the true Church in the soul of man. But there is a wide gulf fixed between genuine and spurious love. The young receiver is, at first, prompted so to modify his external man, as to exhibit this doctrine in a mere outward form. He cultivates the arts of pleasing, the amenities of social intercourse become his study, his language and the tone of his address reveal a disposition to conciliate the good-will of every one; he is bland and affable to a degree, willing to set his hand to any enterprise of doing good, and he shortly stands in the foremost rank of the zealous and the active. If he stop here, as, alas, too many do, he imposes upon himself with the mere mask of charity, which hides behind it the yet unchanged countenance of the hideous unregenerated mind. This character cannot often be sustained long without certain open indications of the real character concealed, which, when it manifests itself, blights the fair buds of hope and promise in the minds of all observers, and creates repugnance deep and lasting as the deception was complete. Such a one too readily becomes a passive instrument in the hands of men of the character before described.

It is, however, one of the most striking features of our religious philosophy, that it lays the axe to the root of the tree. It is clearly demonstrated to us that all man need concern himself about in the formation of his new, regenerate character is,—the shunning of evils as sins against the Lord; to study well the nature of sin, and shun its every form. "Take no thought for the morrow, for the morrow shall take thought for the things of itself; sufficient unto the day is the evil thereof." On this account the divine law consists not of positive but of negative commands. It says not—Thou *shalt* do this or that specific good, but rather—Thou *shalt not* do that sin,—for it is evident to reason, that if evil be desisted from, good must be done. "Take no thought for the morrow," then, points out this important duty,—that as *to-day* marks out man's present relation to the things of time, his spiritual day points to his present spiritual *state* in relation to eternity. To-morrow, then, evidently refers to the future states into which the soul must enter in its regenerating career. With these man has nothing whatever to do. Sufficient for the present state is the evil we have *now* to contend with.

Directing all our energies to this, to prevent evil, unburdened with anxieties about future states, it will be found that a new and genuine character will spontaneously grow up from holy principles within, having their foundation in simplicity of mind. True simplicity of mind is a state unconcerned about mere human opinion, whether good or bad. It is intent only upon the spiritual duty we have pointed out. It is the humblest, yet the highest and happiest condition to which we can attain; and the Lord ever opens to such, fields and vineyards of use, so fast and so far as they are internally qualified to work therein. Let it then deter us from too forwardly proffering our self-prompted assistance; perchance we should find at length, despite all outward appearances, that we have done to others and to ourselves more real inward harm than specious outward good, by an over-officious zeal. Simplicity of character is marked by diffidence in undertaking offices which the zealot is but too anxious to monopolize. It pursues the even tenor of its way unattended by the noisy bustle and clamour of its disorderly rival, who cannot travel far without resorting to certain artifices by which he may attract the ear, and elicit the applause of such as are likewise in mere external life.

It may always, then, be taken as an index of the genuine character, that "it seeketh no applause," save that of an internal dictate, "well done, good and faithful servant, thou hast been faithful over *few* things." *Few* things do not satisfy the seeker of applause, *many things* and *numbers* move the springs of all his zeal. If the eye be turned outwardly to catch the smiles of men, how true it is that angels' faces quickly turn away. But if there be a constant satisfaction felt in the labours of love, for their own sake, then is the Word embedded in such hearts—"in keeping Thy commandments there is great reward." Every act of true obedience is accompanied by an influx from the heavens, which is felt as joy and "peace which the world cannot give." The unpresuming character carries with it great weight and influence for good. The pretender soon draws so largely upon the confidence and sympathy of his admirers, that they discover how liberal are the allowances that must be made for self-glorification and magniloquence. The simple and unassuming are seldom found employed in enterprises which bear the marks of "notoriety;" while the presumer, impelled by the desire for notice, launches forth into untried depths, which terminate at length in utter spiritual loss and ruin.

If, from the Word itself, we are able to gather any evidence as to the constituents of genuine character, it must be seen at once, stamped in the heavenly lineaments of one who "spake as never man spake." He is our true model, and He teaches, both by life and precept, that self-

renunciation, as opposed to self-exhibition, entering the closet, letting not the left hand know what the right hand doeth, and in every other respect opposing the self-love promptings to gain the good opinions of "the world," is that "narrow way" along which only we may pass in safety to the realms of everlasting bliss.

EVITA.

EXTRACTS FROM SWEDENBORG'S SPIRITUAL DIARY.*

(Not hitherto translated.)

The Differences of State in general between Men and Spirits.

2019. There are many differences between the states of spirits and of men, concerning which I have frequently spoken. Here I will only observe,—1st. That men have the objects of the senses, which move, change, and modify their internal senses; but this is not the case amongst spirits. 2nd. That men live in associations, and, indeed, of such a character, that they are associated together from various causes; thus in this kind of association men may be of a dissimilar character; it is otherwise with spirits, who can only be associated with those who are of a similar character. 3rd. Men have a corporeal memory, from which they derive and understand what they say; but this is not so with spirits. 4th. Men can contemplate things to come from the past; but spirits cannot do this, because they have not the memory of past things, except when it is awakened for specific purposes. 5th. Men do not much penetrate into the thoughts of others, but spirits do this much more acutely; but they see with distinction; thus also it is with other things which flow from them. 6th. The thoughts of men are bound to corporeal principles, like substances to their organic forms; but it is not so with spirits, — May 20th, 1748.

That the Thoughts and Deeds of a Man who is in the [true] Faith, are not his own.

1910. By much experience, continued for several years, I know, as a great certainty, that the thoughts of a man who is in the [true] faith, are not his own. If these thoughts are evil, they belong to evil spirits,

* As various applications have been made to the Editor, to continue to insert portions from the untranslated volumes of Swedenborg's Spiritual Diary, we have agreed to print occasionally certain extracts, which, it is thought, will not only increase our knowledge, but add distinctness and clearness to our ideas and perceptions of spiritual things.—Ed.

who believe that they think from themselves; wherefore, they are imputed to them, as is the case with men, who think and believe in like manner. If the thoughts are good, they belong to the Lord alone. These things I know as most certainly true, from long and daily experience and reflection upon the fact.

1911. When I at length became so accustomed to this fact, that I could think nothing from myself, it was, as it were, delightful to me; for I could thus reflect upon the things infused into my mind, and that I was exempt or free from evil thoughts. I was even permitted to know what sort of spirits, and whence they were, who infuse evil thoughts, with whom I have often spoken about those evil infusions. Yea, I have even been permitted to know the quality of the least spark or particle of thought, also from whom and whence it came; and to reflect upon these facts was pleasant to me.

1912. But the spirits who infused the evil thoughts imagined that thus I could think nothing at all; on which subject I have often conversed with them; wherefore they themselves were not willing to be in such a faith, or of such a character, because they then think that they lose everything of their own, and are consequently nothing, which idea they dread, and some hold it in aversion; but the fact is altogether otherwise; on which subject, through the Lord's mercy, I intend to speak elsewhere.—May 9, 1748.

The Lord's Prayer.

1790. When the Lord's prayer, which comprehends in itself all celestial and spiritual things, is read, there can then be infused into every minute particular so many things, that heaven itself is not capable of containing them; and this, according to each one's capacity and use. The more interiorly it proceeds, the more copiously or the more abundantly the things in the heavens are understood; but in the lower parts [of the heavenly world] they are not [so fully] comprehended, but are arcana to the inhabitants there. Some things can only be understood by an intellectual faith, and some are ineffable. The more celestial ideas, all which come from the Lord, descend, or enter into a man of inferior spiritual development, the more the prayer appears closed, so that, at length, it seems as something hard, in which there are but few things, and even nothing besides the sense of the letter, or the ideas of the words. Hence from the Lord's prayer, it was permitted to know what the quality of souls, as to their doctrine of faith, had been in their bodily life, when they were permitted to have their own sense of that prayer, whilst they were repeating it.—1748, April 1.—Thus the idea of inter-

nal or spiritual things, as it increases upwards or inwards from corporeal things, comprises things, in each degree, which are indefinite, and this the more as it advances towards higher or more interior things.

REVIEWS.

BAPTISM; ITS TRUE NATURE, OBJECT, NECESSITY, AND USES, AS ONE OF THE SACRAMENTS APPOINTED BY OUR SAVIOUR, AT THE ESTABLISHMENT OF THE CHRISTIAN RELIGION. BY THE REV. WOODVILLE WOODMAN, of Kersley. London: HODSON, 22, Portugal-street, Lincoln's Inn. pp. 96.

FOR some considerable time the attention of professing Christians has been directed to the subject of Baptism, by animated discussions which have taken place upon that subject amongst clergymen of "the Established Church." Bishops have taken part in the contest, and, after much acrimonious contention, high legal authorities have been called in to pronounce upon the controversy. This they have done so far as to secure to one of the disputants "a living," to which his ecclesiastical superior had refused to introduce him. But neither the clergyman's triumph nor the bishop's defeat, afforded by this decision, has settled the points at issue; on the contrary, it has given a new impetus to the inquiry. Still the genuine doctrine of the Word on baptism remains precisely where it was; neither party appear to have reached it; indeed all seem to have overlooked it. For the question has been made to turn, not upon the nature and uses of this sacrament as it is mentioned in God's Word, but upon those points which unfold the doctrine of the Church of England on the subject. So that the religious public find a Church, established by law, towards the close of the second century of its existence, unsettled as to the doctrine which ought to be held respecting one of the two important sacraments of the Christian dispensation; and what is still more surprising is, that the genuine truth upon the subject seems not to have attracted the attention of the contending parties: one maintaining that the uses of infant baptism are to promote the regeneration of its subject, that is, to remove the guilt of original sin,—that being the idea attached to the term 'regeneration' as used in connection with this subject; and another asserting that the infants cannot receive any benefit from baptism except there shall have been a preceding act of grace. The former seems to be the view held

by the Bishop of Exeter; the latter is that which is taken by the vicar of Bramford Speke.

The ecclesiastical contentions on these respective opinions, and the decision of the lay judges, that the views on baptism held by the Rev. Mr. Gorham were not such as to prevent him from being introduced to the living of Bramford Speke, have produced an excitement, and caused, as before intimated, a more than ordinary inquiry into this interesting subject.

Doubtless, this controversy will advance the cause of truth. Authority having had its fastenings upon the human mind somewhat relaxed by it, men will begin to think with greater freedom upon the subject. When the doctors disagree the people will question their judgment, and conclude that a time has come in which they should reflect for themselves. This will dispose them to consult with greater candour the opinions of others, and, also, to adopt such as may appear most sensible and consistent with Scriptural views of this divine institution. It is to be observed that this controversy has recognized the idea of baptism being of some spiritual use to the infant subject of it. It is gratifying to know this circumstance, notwithstanding the mistakes which prevail concerning the nature of it, and the absence of all correct ideas as to the mode in which its benefits are operated. Mr. Woodman's work appears to have been suggested by the above circumstances, and we conceive it to be a well-timed and judicious performance, well calculated to arouse attention and to fix it upon the truth. It is written popularly and with care, but does not profess to be a complete exposition of the whole subject. The following remarks on the uses of baptism to infants we think to be just and pleasing:—

“The introduction of infants into the Church by baptism, considered in an external point of view, may be regarded as an earnest that they will be surrounded by external influences favourable to Christianity. In short, this is one of its obvious uses. The *internal* use of infant baptism, we may fairly infer to be analogous. It is a fact, abundantly testified in the Sacred Volume, that the Church, into which all, whether infants or adults, are thus introduced, constituting as it does the mystical body of Christ, is not confined merely to those who are its members here. Introduction into the Christian Church, according to the Apostle, involves introduction to *angels*:—‘Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the first-born, WHICH ARE WRITTEN IN HEAVEN, * * * and to the spirits of just men made perfect.’ (Heb. xi. 22, 23.) * * * It is clear, then, that the inhabitants of the Lord's kingdom above, feel the more lively interest in all things pertaining to his kingdom here, are associated with it in all its efforts in behalf of the salvation of the human race, whether involved in the great work of extending the boundaries of the Lord's kingdom among others, or as ‘ministering spirits, sent

to minister for those who shall be heirs of salvation,' (Heb. ii. 14.) in the process of their individual regeneration. * * * Angels being thus, according to the teachings of Scripture, associated with the members of the Church in all their religious exercises, whether individually or collectively, it follows that they are more immediately present, and the intercommunication between them and man more full, in the ordinances which the Lord has instituted as the ultimate, and at the same time the fullest, acts of worship. Indeed this is the very object for which the sacramental ordinances were instituted. That even infants are not beneath the care of angels, is evident from the fact, that they are not beneath the care of the Lord himself, who, when on earth, said, 'Suffer the little children to come unto me, and forbid them not.' (Luke xviii. 16.) More than this; from the subsequent declaration of the Divine speaker—'for of such is the kingdom of heaven,' it appears that there is a peculiar congeniality between the state of infancy and that of angels. * * * From this affinity between the innocence of infancy and the innocence of heaven, the highest ministrations of that kingdom are connected with watching over, and protecting the tender germs of the infant character:—'Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven;' (Matt. xviii. 10.) where it is taught, in the most explicit manner, that infants are actually committed to the care of angels, who hold the more exalted rank among the blessed. Whilst, then, baptism, externally considered, is the recognition of the infant baptised, as belonging to the Lord's visible Church, and an earnest that it shall be surrounded with influences favourable to the growth of Christianity in after years; internally, it is the medium whereby influences from 'the Church of the first-born in heaven,' are brought around the spirit of the child, and thus of keeping the mind interiorly disposed towards the favourable reception of the religious instruction and training it receives from its natural parents, or its 'spiritual pastors and masters.'"

"From this view of the subject, it follows, that uses of the most important kind attend infant baptism. The only channel whereby religious influences can reach the infant mind, previous to the development of its intellectual perceptions, is from within, and consequently from those guardian angels to whom the care of infants is committed by their Heavenly Father. If, then, it be true that infant baptism is the medium of bringing infants more immediately under the religious influences of spirits and angels, who have gone from the Christian world, and of separating them from the religious influences which operate into the Gentile world, and flow from those who have departed thence, the use is as intelligible as it is important."—pp. 38 to 41.

The force of these remarks is somewhat increased by dissertations on the spiritual sense of the Word, and the nature and efficiency of the Mosaic ritual for keeping up a connection between heaven and the world, by which they are introduced. All the ablutions and "purificatory observances" of the Jewish dispensation are stated to have been collated into *Baptism*, as the Christian symbol of purification.

There are several questions of interest connected with this general subject, the discussion of which does not appear to have come within the plan of Mr. Woodman's book. Such, for instance, as—Why baptism, which signifies introduction into the Church, should be adminis-

tered only once in a lifetime, as contradistinguished from the holy supper, which signifies introduction into heaven, and is administered from one to twelve or more times every year? Also, Whether those who are baptized in infancy are required to be re-baptized when they arrive at riper years? Likewise, Whether there is any, or what difference there is in the efficiency of infant baptism in the Old Church when it is administered agreeably to the form of words prescribed by the Lord, and which is employed in the New dispensation? We do not think the omission to notice these questions, and others that may be suggested, is any deficiency in Mr. Woodman's work; we mention them only as belonging to the general subject, and think that in a more enlarged and minute treatment of the matter they might be advantageously discussed. Mr. Woodman's work is a welcome production, treating of an important ordinance in a grave and becoming style; we not only cordially recommend its attentive perusal, but believe there are many points in it which will repay some careful study. * *

PURE CHRISTIANITY RESTORED!! *A Treatise on an Original and Complete System of Theology, founded on the Attributes of the Lord Jehovah: whereby all existing differences in the various doctrines of professing Christians are harmonized (including the moral agency of man in strict accordance with the election of God); and by which all important difficult passages in the Holy Scriptures, relative to Salvation, are explained in a satisfactory manner, preparatory to the APPROACHING MILLENNIUM, when there will be known only "ONE LORD, ONE FAITH, ONE BAPTISM."* BY PHILIP WOOD. pp. 332. London: Simpkin, Marshall, and Co.

WE have given the title of this book entire, because it serves, as a descriptive notice of the work, to show the reader the object and scope of the author. His object is "to harmonize all existing differences in the various doctrines of professing Christians," in order to prepare the way for the *Approaching Millennium*, by which the writer evidently means the New Church, signified by the New Jerusalem in the Revelation. The only way, however, "to harmonize these differences," is to induce the respective parties who hold them to abandon them altogether, since it is impossible to harmonize discordant and opposing fallacies and falsities; and if the author's views, which are in harmony with the doctrines of the New Church, prevail, harmony as to all essential points will certainly exist among Christians.

It is pleasing to see that the knowledge of genuine Truths is making

its way amongst men through a variety of channels. The existence of these channels has not been even suspected by those who for years have laboured to promote the same holy cause. Although we have never before heard the name of the author of this book, we sincerely congratulate him as a fellow labourer in the same vineyard. His desire to spread a knowledge of the Truth by its own evidence, without mentioning the source whence he has derived his intelligence, shows, at least, his prudence in avoiding the prejudices of those, which are easily excited when the Truth, as to its original promulgation, is attached to any particular name. The primary truth of the Church the author states as follows:—

“In Jesus Christ the Father and the Son, or the Divinity and Humanity are one, as the soul and body of man are one, and consequently there is only One true God, in heaven and the church, and that God is the Lord and Saviour Jesus Christ; thus there is only one object of divine worship and adoration. We believe in *One God*, in whom is the *Divine Trinity*, who is a Being of infinite *love, wisdom, and power*; and that this great God is the Lord and Saviour *Jesus Christ*, who is Jehovah in a glorified human form.”—p. 137.

This plainly shews the truth of our remark, that the writer of this work is labouring in the same vineyard as ourselves. And in order that the above great Truth may be seen, free from the obscurities which too strong an adherence to the literal sense induces over the mind, the intelligent author shews the necessity of distinguishing the Lord's states of *humiliation* from the states of His *glorification*, as follows:—

“As to his Humanity, it was indeed true that he was sent of the Father, or, as he himself otherwise expresses it, “*came forth from the Father*.” as to his Humanity also, he prayed to and conversed with the Father, and declared that he came to do the will of the Father. But this Humanity, it ought to be remembered, when it had passed through its previous necessary states of submission and humiliation, was finally glorified, or made Divine, by a full and complete union with the essential Divinity, or Father dwelling in it, agreeably to these words of Jesus Christ, where he says, ‘*Now is the Son of man glorified, and God is glorified in him; and if God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.*’ St. John xiii. 31, 32. And what is the language of glorification in which that humanity is afterwards described? Let us consult the Sacred Records, and we shall find the consolatory declarations, where it is written on the occasion, ‘*I and my Father are one: believe me that I am in the Father, and the Father in me. All power is given unto me in heaven and in earth: I am Alpha and Omega, the first and the last.*’ Let us then learn to distinguish well between the humanity of Jesus Christ in its state of humiliation or apparent separation from the Father, and in its state of exaltation, or full union with the Father, and all our difficulties will then be completely done away, and we shall rejoice in the bright light of the eternal truth, beaming forth in its full radiance from the glorified body of the great Redeemer.”—p. 136.

Nearly all points of Christian theology are discussed in this work,

and the reader will generally find that the Truth is placed in a clear light, supported by various arguments and illustrations.

Should the author ever find it desirable to superintend another edition through the press, we would seriously recommend him to divide the work into chapters, and to arrange its subjects into a different order, similar to that in which Swedenborg has arranged the "True Christian Religion."

SPIRITUAL REFLECTIONS FOR EVERY DAY IN THE YEAR, WITH MORNING AND EVENING PRAYERS. *In Four Volumes. Vol. II. April, May, June.* By the Rev. THOMAS GOYDER. pp. 449.

THE first volume of these "Spiritual Reflections" was noticed with marks of approbation in our periodical, soon after its appearance, and sincerely recommended to our readers, as a means of awakening an enlightened spirit of piety. It is important to see the relation between piety and charity, or truly vital religion. Charity is the life and soul of piety, and piety is the safeguard and shield of charity. If separated, both perish. "That," says Swedenborg, "which guards and protects celestial and spiritual principles in man is *piety*." Hence it follows, that if the spirit of piety in our words, actions, and conduct is suffered to languish and expire, everything of charity and faith in man will be in imminent peril. To cultivate the true spirit of piety, therefore, is one of the great duties of the Christian life. If "for every idle or vain word" (Matt. xii. 36.) we shall have to give an account at the time of our individual judgment immediately after death, surely we ought all to see the eminent uses of piety, which will make us circumspect as to the duties, privileges, and blessed effects of the spiritual life, and guard that life against any invasion from *within*, and every encroachment and violation from *without*, in our conversation and conduct. These little volumes, so full of truly *spiritual reflections*, are eminently calculated to awaken and sustain a truly enlightened and genuine piety. Every subject of meditation is taken from the Word, and a brief spiritual exposition, applied to the life, forms these volumes into manuals of heavenly usefulness. The simplicity of these "Reflections," so easily understood, and so well applied to the life, is their greatest charm. No family, either in the New or Old Church, should be without them. We should like to present to our readers certain extracts, in verification of our remarks, but we advise them to procure the work for themselves.

Poetry.

Suggested by a passage in the MIRROR OF TRUTH, vol. 1st, page 17.

TRUTH, with a bright and stedfast ray,
 Shall pierce the gloom of mental night;
 And, herald of a purer day,
 Shed o'er the soul its earliest light.
 With power, as from angelic tongues,
 To ALL these tidings shall be given,
 Reëchoed in triumphant songs,—
 MAN'S PROPER HOME IS HEAVEN !

Chorley.

MARY.

MISCELLANEOUS INFORMATION.

THE REV. J. BAYLEY'S VISIT TO NEW
 CHURCH FRIENDS IN WIRTEMBERG, AND
 ESPECIALLY TO PROFESSOR TAFEL, OF
 TUBINGEN.

TO THE EDITOR,

DEAR SIR, — As you have intimated that you consider it would be interesting to our friends, to communicate such facts as have interested me, as a New Churchman, in my recent journey, I am happy to place them at your disposal, and trust that the object of making the members of the New Church in Germany better known to their brethren in England, will be, to some extent, accomplished.

I left England on Monday, Sept. 23rd, and, after traversing Belgium, Rhenish Prussia, Nassau, Darmstadt, and Baden, and observing a vast number of interesting objects of almost every kind, arrived at Stuttgart on Saturday evening, Sept. 28th, and was then very warmly received by the two brothers Tafel, Dr. Leonhart Tafel, of Stuttgart, and Professor Tafel, of Tübingen. Both brothers are New Churchmen, but Professor Tafel is the one so well known, and so much esteemed in this country, by his labours in publishing the Latin works of E. S., and his exertions in addressing his own countrymen in German, on the subject of the doctrines. We spent a delightful evening together, and I learned that next day the Conference of our brethren would take place. It is held quarterly, and it was appointed on this

occasion to take place in a saloon of a public pleasure garden. The next morning, at nine o'clock, I accompanied the two Drs. Tafel, with my son and Mr. James Rawsthorne, a young gentleman who had accompanied me from Lancashire, to the place of meeting, where we found many friends already assembled, and were rapidly joined by the rest, to the number probably of 130. Professor Tafel officiated as preacher, and conducted service after the simple manner usual in the Lutheran Church. First, a few verses of a hymn, sung slowly, then a prayer, concluding with the Lord's Prayer: after that a lesson, and the sermon immediately following. The whole was completed by a short prayer, and the concluding two verses of the hymn by which the service was commenced. The discourse was an earnest unfolding of the Divine Unity and Trinity, and its application to the doctrine of the Atonement. I was then introduced to the meeting, and gave a short address in German, describing the kind feelings towards them of their brethren in England, and the interest that was taken by them in all the progress which is made by the Church in Germany. I was afterwards introduced particularly, and found a brother's welcome from them all. Some additional members were enrolled by Dr. Leonhart Tafel, who is secretary to the New Church in Wirtemberg, and then the meeting broke up. About one-half, however, stayed to dine together, and in about

half an hour dinner was served up, and enjoyed, accompanied by that genial conversation and "flow of soul," which makes such a meal a feast, both for body and mind.

During the time for the dessert, Professor Tafel narrated a circumstance affecting himself in his family relations, which had somewhat of the character of religious persecution; but which, it is hoped, will be overruled by Divine Providence, to the benefit of the cause of truth, and the individual well-being of all the parties especially concerned. The Professor's son, Theodore, a fine boy of between fourteen and fifteen years of age, had passed through the requisite classes in the most honourable manner, and was presented as a candidate for a resident scholarship in the seminary, an institution attached to the university, and the advantages of which are, that for four years the students receive board, and a first-rate education free. The youth was pronounced in all respects eligible, except that his father was a Swedenborgian, and had published a pamphlet, at the commencement of the present year, to show, as its title announced,—*"That the old Church creeds are the sources of the misery of nations."** The Studenten-rath, or council, which presides over the seminary, in the letter which they directed to be written to the Professor, distinctly stated the objections to the father's views as being the only reasons for the rejection of the son. Professor Tafel appealed from them to the Minister of Public Instruction, and accompanied his appeal with a copy of his pamphlet. The minister replied, sympathizing with our friend, but stating that as the difference arose from doctrinal considerations, he was incompetent to interfere. The Professor then appealed to the privy council, the highest tribunal in the country, sent them a copy of his book, and many additional arguments, from a work which is now in the course of publication. He admits, in the fullest manner, that his doctrines are op-

posed to the creeds and texts of the Old Church, but maintains that these are wrong, and ought to be abolished by law, as dangerous and destructive to the state; that, moreover, the doctrines of the New Church are Scriptural, rational, and the true ground of real well being, both for nations here and for heaven hereafter, and ought to be adopted. He received a polite reply from the secretary of the council, and the assurance that the subject would certainly be duly laid before them. The matter had just begun to be mentioned in the newspapers, before I left Germany, and the editor of the one I saw, in which it was noticed, remarked that Dr. Tafel must win his cause, as far as his son was concerned; but his own great hope is, to obtain a fuller hearing for the doctrines from the government and the country at large. Our friend informed the company of this proceeding, so far as it had taken place, but to present it in a more complete and intelligible form, I have brought it up to the state in which it was when I took leave. I have not yet heard of its further progress.

The company broke up about two o'clock, but I had the pleasure of the company of the two Tafels during the remainder of the day, and learned some additional particulars concerning the Church in Germany and Switzerland, which may probably be best communicated in this place. There is a society at Wismar, consisting of about a dozen members, another at Vienna, consisting of from thirty to forty, and in relation to this latter, Professor Tafel had received a letter when I arrived, that the leader had been thrown into prison, on a charge of Socialism. Before I left, information came that he was released. The charge turned out to have originated in the ignorance of a police spy, who overheard our friend, the leader in question, discussing with a leading man of the German Catholic Church, the differences of their religious sentiments, and mistook them for Socialists. There is a society in Switzerland of about fifty members. The precise locality I forget, but I presume it is in the neighbourhood of St. Gall. The leader is an excellent man named Neff, formerly a schoolmaster, now a farmer. Professor Tafel met them during a visit to the Rhigi, made the summer of this year, and was much delighted with their piety and zeal. In Wirtemberg there is no separate organized society which meets every Sunday, for there is not thought to

* The title of this book is certainly very strong, but very true. "Unsere Bekenntniß Schriften eine Hauptquelle unserer Nebel." &c. This title in English is as follows:—"Our creeds one main source of our evil;" or, "Proof from the Scriptures, and the nature of things, that the doctrines of the Protestant creeds are entirely unscriptural and contradictory, and by an inner necessity lead to infidelity and to sin; and, at the same time, to the overthrow of nations, the re-establishment of the true Christian doctrine, whose leading features will be here explained, the most imperative necessity of our time."

be a sufficient number in any one place to compose such a meeting. There are about five ministers of the Established Church, the Lutheran, who receive the doctrines and preach in accordance with them. One of them, named Werner, is very zealous, preaches almost every day in some church or other, and maintains, with the aid of other benevolent persons, an orphan asylum of nearly 100 children, at the place of his abode, Rentlingen. He is much approved of by one party in the Established Church, and much condemned by another,—the ultra orthodox. He does not encourage the separation of the New Church from the Old. But some of the other ministers who receive the doctrines, feel the teaching of the Lutheran catechisms to children, which they are by law compelled to do, a grievous burden. Professor Tafel approves of the separation of the New Church from the Old, as it is in England and America, and wherever it can be maintained in an orderly and respectable manner. Some time ago, much injury was sustained by the Church in Wirtemberg, by some of the brethren, led by an advocate (a lawyer) named Hofaker (since dead), giving themselves to the practice of seeking information respecting the Spiritual World through the instrumentality of clairvoyants. The dictates of false and impure spirits were received with respect, and evil consequences followed, which brought scandal upon the Church, and prevented the reception of the doctrines which previously appeared to be rapidly taking place. I mention this circumstance, without dwelling on names and painful particulars which I could give, that our brethren in this country may be strengthened in the determination to eschew every mode of obtaining information on spiritual things, save that of the writings of the Lord's prepared servant, E. S., and the purification of their understandings by an obedience to the Divine commandments in love and in life. "Let thine eye be single, and thy whole body shall be full of light."

Professor Tafel returned to Tübingen on Monday, and kindly pressed me to visit him with my son and my young friend, which I engaged to do on the Thursday following; and as a closer acquaintance with this excellent man and his place of abode, may be agreeable to those of your readers who have viewed his proceedings for years with interest, I will proceed at once to describe my visit to Tübingen. And having passed many days under his

hospitable roof, I have had an ample opportunity of gratifying the pardonable curiosity of our friends in relation to these particulars.

Many circumstances in relation to the customs and manners of the Germans, the condition of the German States, and of Wirtemberg, which fell under my notice, though extremely interesting in themselves, and considered especially so by me, I waive to keep together that with which, I have no doubt, our friends will most desire to be acquainted. Tübingen, then, is somewhat under twenty miles south of Stuttgart, the capital of Wirtemberg. It contains about 10,000 inhabitants, and has the only university of the kingdom, with eight or nine hundred students. You approach it by a good road lined with trees, and winding for about a mile before you reach the city. This road leads into the best street, which contains, on the right, the main building of the university, the Aula, which is new, handsome, and commodious. Farther on is the botanic-garden, and on both sides of this street are the houses of the professors, which are large and handsome. Towering above the city, on a vine-mountain called the Schlossberg (palace-mountain), is the castle-palace, the ancient residence of the royal family of Wirtemberg, but now used chiefly as the library of the university. You make your way through the town, and up an ascending, narrow, dirty, but short street, and the outer gateway of the castle is before you. There it stands in the old style, with two old armed images threatening all comers. You pass on, however, up a still ascending path, and over a bridge that crosses a dry ditch. This leads to the proper gateway of the castle, surmounted by two similar armed figures, but in a miserably dilapidated state, with scarcely a leg to stand upon; very suitable effigies of the present state of the ideas in which they had their origin. Through this gateway you pass, and find yourself in a quadrangular courtyard, having the castle on all sides; it is probably eighty yards wide by sixty long. On the west side is the library, on the east are various apartments, and at the extremity, in the corner, is the arched stone doorway that leads to the stairs by which you mount three stories high and find the apartments of Professor Tafel. These being in the upper story of the castle, command a most extensive and beautiful prospect. On the one side is the valley of the Neckar, through which that river flows,

and which contains highly-cultivated land, interspersed with rows of beautiful trees; field-walks traverse the valley; there are villages here and there, each with its little church; in the distance, on the east, are the Swabian Alps, and on the south, Hohenzollern, the original home of the present royal family of Prussia. On the west is the valley of the Ammer, an insignificant stream, but bounded by a magnificent country, including the bold hill of Asperg, crowned by a fortress used as a state-prison for political offenders. Such is the abode of our friend as to its exterior. Within, he has every requisite convenience, an amiable and intelligent lady for his conjugal partner, and a family of seven children, from Miss Tafel, a young lady of about sixteen years of age, to a young child still in the arms. The Professor himself is rather below the middle stature, upwards of fifty years of age, and somewhat spare in his habit of body. In manners gentle, amiable, affectionate, devoted to the Church, and persevering in his pursuit of her interests. He has a well-stocked private library, besides having access by his daily duties to the splendid library of the university, which contains 200,000 volumes and 100,000 manuscripts. He has a small meeting which takes place in his library every Saturday evening, for reading the works of Swedenborg. I attended this twice; and performed service once on the Sabbath during my stay, with the Professor and his lady present. My whole stay was one of interest, instruction, elevation and delight; and when, after my second visit (for I was under his hospitable roof on two separate occasions of several days each), I took leave of the Professor, his estimable lady, and family, it was with sentiments of the highest esteem and affection;—with gratitude to the Lord, who raises up such assistants to His Church, and with feelings of admiration and good-will towards the whole German nation, of whom the two Tafels and their worthy families are admirable specimens. It will, no doubt, be gratifying to the Church in this country to know that Professor Tafel fully intends to be with us next year at the Conference in Edinburgh.

J. B.

PUBLIC DISCUSSIONS AND LECTURES AT BOLTON.

A public discussion, between the Rev. W. Woodman, of Kersley, and Mr. W. Gibson, an Elder of the Latterday Saints,

of Manchester, took place in the Temperance Hall, Bolton, on the evenings of October 24th and 31st, and November 7th. The subjects brought under discussion were the following:—First, "What is God?—Is he an Immaterial Being, possessing neither Passions, nor any attribute of Materiality?"—Second, "The God-head:—Are the Father and Son two distinct and separate Persons, as much so as any Father and Son on Earth?"—Third, "'The true Nature of the Signs promised to follow Faith' (Mark xvi. 17, 18):—Are the Terms there used, such as Devils, Tongues, Serpents, &c., to be understood in the Literal Sense?"

Considerable excitement having been caused by the above discussions, the hall, which is calculated to seat 1500, was quite crowded on the first night, many not being able to obtain admittance. It was estimated that 1700 were present, every aisle and available space being filled. The audiences on the two following evenings, though not so large, were nevertheless sufficiently numerous, comfortably to fill the hall. Several of the most respectable and intelligent parties of the town and neighbourhood attended. A charge of one penny to the body of the hall, and twopenny to the gallery, was made to meet the expenses of the room, printing, posting, &c. The balance remaining, after these were paid, amounting to £6. 8s., was handed over to the Bolton Dispensary.

The opinions formed of the results of public discussions are generally various, if not conflicting; and, ordinarily, both parties claim the victory. The opinions of the religious public respecting the recent discussions, so far as they have come to the knowledge of our Bolton friends, to say the least, preponderate decidedly in favour of Mr. Woodman. As to the opinions of the Latterday Saints, they may be gathered from the fact that, though Mr. Woodman offered to take up the subjects again, either with Mr. Gibson or any other Mormonite leader, and continue the discussion of each, by adjournment, till it was the wish of one of the disputants that the discussion should terminate, Mr. Gibson declined, and it is presumed the other Mormonite leaders decline also, Mr. Woodman not having since heard anything from them. We hope our readers will have the opportunity of judging of the merits of the case themselves, as we understand it is probable the report of the discussion will be published.

Mr. Woodman followed up these discussions, by the delivery of two lectures against Materialism, in the same place. The subjects of the lectures were, "Creation, showing the essential distinction between the Creator and the Created;" and, "The Immateriality and Immortality of the Human Soul." The audiences, though not near so numerous as at the discussions, included many strangers to our doctrines, in the town and neighbourhood, among them some highly respectable parties connected with the different religious bodies. Questions being allowed, an animated conversation, or rather discussion, followed each lecture, the replies appearing to give great satisfaction to the majority present. The only objection (if it may be called an objection) expressed by the strangers was, that the replies were too short, as they wanted to hear the matters more fully elucidated. At the close of the second lecture, Mr. Woodman again stated his willingness to meet, not merely the Latterday Saints, but also any advocates of Materialism, on any of the subjects of either the discussions or the lectures. It is remarkable, that the leading infidels of the neighbourhood absented themselves from the lectures.

From all we learn, this effort has been very useful in strengthening the New Church in Bolton. Much of the prejudice against our doctrines, arising from the notion that they were a modification of infidelity, has been removed. This impression may now be said to be effaced. Another impression, to the effect that we rested our views on the testimony of Swedenborg, rather than the Word, has been broken down. Some astonishment was expressed that, instead of bringing forward the claims of Swedenborg, Mr. Woodman brought Scripture, and would never have named Swedenborg, had not Mr. Gibson done so. We are also happy to hear, that a permanent impression appears to have been produced on a few, who have begun to read the works for themselves.

THE ORDINATION SERVICE.

To the Editor.

Sir,—The Conference of 1849 required from the several societies *suggestions* for the improvement of the Particular and Extraordinary Services of the Liturgy. The society to which I minister, after much earnest labour and deliberation,

offered various suggestions; but it did not please the Conference of 1850 even to look at them, but rejected them, together with the suggestions of all the other societies, without examination.

The Conference having by this proceeding refused its advice on the point I am about to mention (among others), and having declined to take advantage of our advice which we tendered upon it, and having directed the re-print of the words we objected to, without seeing the reasons we assigned, I feel myself placed in a dilemma, from which I see no way of escape but by appealing to the Church generally. I am an Ordaining minister *elect*, and I feel great difficulty as to the propriety of putting to the "candidate for Ordination" the *first* of the questions directed to be put to him, and the omission of which would possibly render the validity of an ordination liable to be questioned.

This first question asks of the candidate, "*Dost thou sincerely believe that it is of the Divine Providence of the Lord, that thou art called to officiate?*" &c.

*We object to these words:—*1st. Because *nothing whatever* can happen that is *not* of the Divine Providence, operating either by the laws of appointment or permission, consequently, to ask the question in this broad sense of "the Divine Providence," is pure surplusage, to say the best of it. 2ndly. If the question means to ask the candidate whether he believes that the Divine Providence has *appointed* him to the office of a minister, it should say so distinctly, and then *such* an answer would be a fair subject for rational inquiry. If the *fact* of such appointment is settled by the candidate's *witness* in his own favour, the conclusiveness of the answer precludes the necessity of any more questions. Surely it is enough that God has appointed him: how dare any man forbid him? If you do not believe the answer, why do you ask the question? if you do believe it, all further questioning is loss of time. But if it is meant that he cannot *really* be divinely appointed unless he can answer affirmatively the questions that are to follow, the conclusion comes out in a circle;—the faith is sound and sincere because of the Divine Appointment, and the Divine Appointment is no illusion because the faith is sound! But can a conclusion so come to be anything beyond mere verbiage?

Seriously, can any man "sincerely believe" himself Divinely *appointed* to the

ministry without being either an enthusiast or an apostle? If the former, he is not fit for a minister; if the latter, we require better credentials than his "*belief*," howsoever "*sincere*" he may fancy it to be.

I certainly must plead guilty to having answered affirmatively to this question at my own ordination: I now see that I had no warrant for giving my own feelings the authority of a Providential *appointment*. Indeed, I really cannot venture to decide whether any one act of my life by which I chose, according to the dictates of my reason, a new occupation, or a new course of usefulness for myself, was an appointment of Providence, or only permitted. How, then, can I with propriety ask my fellow-man a question which my own experience tells me he has *no means of answering, except by Divine Inspiration?*

I appeal to my "brother ministers" who by their votes have approved of this question being again printed and put to the candidate, to *show* me how it is reconcilable with reason and truth, — unless, indeed, they have been inadvertently carried away by vague feelings, as I confess myself to have been formerly.

I have to add, that I have been unable to get satisfaction from any one to whom I have applied individually: indeed, with one exception, the question has been condemned or declared indefensible. I know that I may be told, that if a man *thinks* that he has the required talents, *knows* that he sincerely loves the truth, and *desires* to spread it, and an *opening* for his employment occurs, he can *truly* affirm, and therefore *ought* to affirm, that Providence has *called* and *appointed* him to the ministry. But were I to admit this to be valid, *for the same reason* I must admit that *every man who thinks* he has the required talents, *knows* that he is sincerely desirous to do his duty, and a suitable *opening* occurs, may *truly* affirm, and therefore *ought* to affirm, that he is *appointed* by Divine Providence to any calling he embraces, whether it be the law, the army, or any common trade! Whence it would follow, that in the matter of the choice of a way of getting a living, Providence *always* appoints, and never merely permits!

And now I must beg attention to the second question the Ordaining minister is required to ask the candidate, it being as follows:—"Art thou desirous of entering upon that office *purely* from motives of usefulness to mankind?" Now it strikes

me that the inquisition would be quite close enough if the word "*purely*" were omitted. If a man be really actuated *at all* by motives of usefulness, these motives belonging to the *superior* region of the mind, must form the *ruling* principle, and that is *all* that is required by the precept, "Seek ye *first* the kingdom of God and his righteousness."

The New Church teaches, that every one has an external man with its external motives, as well as an internal man with its internal motives; but the word "*purely*" supposes that the person seeking ordination, is pure from all secondary external motive whatsoever. This seems impossible. I therefore cannot see that an answer in the affirmative *can be true*, and if so, how can the question requiring it be honestly put? If, in becoming a minister, the candidate *expects* to be supported, and *would not become one if he were not to be supported*, it is obvious that the secondary motive of a living is *not absent*. And even supposing that the candidate expects no pay, he cannot be, and ought not to be, indifferent to the reward of grateful approbation, although he ought to *seek* only "the honour that cometh from God." If language has any meaning, the word "*purely*" means, that the candidate has no looking to anything external whatsoever; but so long as man is swayed by mixed motives, which is the case with the best of men while here, this question, or rather the answer to it, appears to me not strictly true.

Other points in our unexamined, unseen suggestions, I pass by; but *these* I must bring forward, because they affect my position as

AN ORDAINING MINISTER ELECT.

PROPOSED MEETING OF MEMBERS OF THE NEW CHURCH, DURING THE EXHIBITION OF 1851.

At their meeting last evening, the Committee had received six more letters, all approving of the proposed meeting, and containing some suggestions which will most likely be adopted.

One letter, from the south, mentions the number of friends that may be expected to be present; another gives a promise of £2. These are points on which the Committee are anxious to obtain early and specific information. They wish to know how many may be expected, in order that if our churches—as is most probable—should be deemed

too small, they may engage a sufficiently large room for the meeting: they also wish to know what amount of funds will be at their disposal.

Many of the friends from the country will be lodging with persons to whom even the existence of the New Church may be unknown, but who would be likely to attend the proposed meeting with their friends: the residents in London too will probably bring some of their acquaintances; so that it seems reasonable to expect a far larger meeting than any previously held in the New Church. As the meeting will doubtless be made both interesting and useful to strangers, it seems very desirable to invite the public by advertisements, perhaps also to publish a report of the meeting, and likewise, as suggested, to disseminate a large number of tracts.

To what these several measures can be carried out will, in a considerable degree, depend on the funds supplied for the purpose. The societies in London collectively, and the members individually, will without doubt do their part; but the great objects contemplated are not of local but of universal interest, and the privileges and consequent duties are equally extensive. The Committee therefore confidently rely on receiving liberal contributions, both from societies and individuals; to facilitate which, and to secure more general and active coöperation, it may be well to organize district committees, to communicate with the one in London. At all events, it is highly important, by all orderly and available means, to take advantage of so favourable an opportunity. Communications are requested to be forwarded by the 16th of January.

May the Divine blessing attend our efforts!

H. BUTTER, Secretary.

48, Cloudesty Terrace, Islington,
December 18th, 1850.

MR. CLOWES'S PRAYER.

To the Editor.

Sir,—A PRAYER was inserted in your number for November, composed by Mr. Clowes, and stated to be from "*An unpublished MS.*:"—your well-intentioned but not sufficiently well-informed contributor will find this prayer inserted at the end of the small paper edition of *Clowes's Parables* (and possibly in other editions);

it was also printed in the *first* edition of *Mason's Help to Devotion* (and stated to have been written by Mr. Clowes), and forms the 72nd prayer in the *second* edition of that work.

As the pious contributor of the prayer feels an interest in Devotional compositions, I would beg leave to recommend him to examine *Mason's Help to Devotion*, with which he seems unacquainted. I am informed that it will not be long before the present edition will be out of print.

ANOTHER CONTRIBUTOR.

OXFORD—The leader of the Society in this city writes:—In Oxford we are improving. We have a very good room, in which I have given a series of lectures, attended by strangers every time; some are coming forward as receivers. There is a more favourable opening than we have had at any time previous. We cannot obtain any more "*Juvenile Magazines*" through booksellers, for which I am sorry. Twelve were taken in my school.

NEW PUBLICATIONS AND NEW EDITIONS.

A Dialogue on the Apostolic Doctrine of the Atonement, in which that Doctrine, together with the Doctrines of Mediation, Intercession, and Imputation, is clearly explained.

True views on the Doctrine of the Atonement are of the greatest possible importance. No doctrine, amongst a very large portion of the Christian community, is so much dwelt upon as this; it has become the *Shibboleth* of all the so-called Evangelical party in the Church. The admirable tract under consideration, we verily believe, clears up, in strict accordance with Scripture, every point in this important doctrine. Those who wish to see the doctrines of Atonement, Mediation, Intercession, and Imputation, placed upon their true Scriptural basis, and amply confirmed both by the testimony of the Divine Word, and by every rational consideration, should, by all means, possess this tract. No New Churchman should be without a number of copies, for when asked his opinion respecting the *Atonement*, he can, by presenting this little messenger of truth, readily give "*a reason for the hope that is in him.*"

Stories for My Young Friends, by T. S. Arthur, Author of the "Maiden," &c.

The New Church, and the public at large, are much indebted to Mr. Hodson, for the energy and success with which he has endeavoured to supply a desideratum in New Church literature. Not many years since, scarcely a juvenile work, altogether suited for the children of the New Church, was in existence. But now we have only to refer our readers to Mr. Hodson's list of publications on this head, in order to show how extensively this important field of heavenly usefulness has already been occupied. So great is the variety, that nearly all mental tastes, amongst our juvenile friends, can be satisfied. Our American brethren, and particularly the author of the above stories, have especially signalized themselves, by their successful exertions in this important department. The instructive subjects so ably discussed in the stories before us, are:—"Temptation Resisted;"—"The Word of God;"—"The Power of Kindness;"—"The Freed Butterfly;"—"The Broken Doll;"—"God is everywhere;"—"Honesty and Policy;"—"Slow and Sure." Certain brief extracts which we intended to give, had our space permitted, would plainly show how well suited these little publications are to accomplish their intended purpose,—that of awakening and strengthening in children the moral and the spiritual life.

THE HAND-BOOK OF MESMERISM, for the Guidance and Instruction of all Persons who desire to practice Mesmerism for the Cure of Diseases, and to alleviate the Sufferings of their Fellow-Creatures, &c. By THOMAS BUCKLAND, late Secretary to the Mesmeric Infirmary. London: pp. 66.

Mesmerism, as applied to the cure of diseases, and as a means of alleviating the sufferings of mankind, is now an established fact in science. It has, therefore, strong claims upon the attention of all who suffer, and of all who desire to see suffering and pain alleviated and removed. So many and so important are the facts, established by names of the most respectable authority, that Mesmerism, as a curative means, can no longer be doubted. It is in this light then, especially, and not as a means of somnambulism or clairvoyance, that we would recommend this little work to our readers. It is drawn up by an experienced hand, and gives, in a small compass, every thing essential to be known on Mesmerism as a science, and the benefits to be derived from its application. The discursive matter of many volumes the author has skilfully condensed, as well as the results of his own experience, into the small compass of a little manual, which will serve as a guide, not only to those who wish to become acquainted with the principles of Mesmerism, but also to those who wish to practice it for the benefit of others.

Obituary.

Died, on the 28th of October last, at Northom, near Bideford, Mr. Wm. Oke, aged 33, leaving a wife and four small children. Mr. Oke first became acquainted with the doctrines of the New Church through a conversation with Mr. Thomas Westcott, of Exeter, at the time the Rev. Thomas Goyder lectured there in 1840. He attended some of his lectures, with which he was much pleased. He removed soon after to Northom, his native place, and at the book-stall of Mr. J. Berry, in Bideford market (where many have first heard of the New Church, and learned some of its principal doctrines, and from whence tracts have been sent far and wide), he was presented with some of the works of E. S. This led to further con-

versation, and the deceased soon became a receiver of the doctrines. He was not a talker, he lived in peace and good-will with all. Mr. Oke was one of the little flock first called together to hear a minister of the New Church in Bideford, at the house of Mr. G. Manning, at the time of the Rev. T. Chalklen's mission into Devonshire in 1846. (See *Int. Rep.* 1847, page 33.) He attended the lectures of Mr. Chalklen in Bideford, and was truly delighted. He was a constant visitor at the house of Mr. J. Berry, Bideford, when his family could part with him, on Sundays; and his even temper and good conduct endeared him to all who came within his sphere. J. B.

Bideford, Nov. 10th, 1850.

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VOL. XII.

NECESSITY OF SELF-EXAMINATION.

*(An Address from the General Conference to the Members of the New Church throughout the United Kingdom of Great Britain and Ireland.)**

BELOVED BRETHREN,

It has long been the practice of the New Church Conference to issue with its Minutes an affectionate address to the Members of the Church in connexion with it; and it is now proposed to invite your attention to the present state of the Church, and the necessity for self-examination.

It will not be doubted that the New Church possesses advantages superior to those which are enjoyed by any other. In regard to doctrine we have nothing more to desire. By an exposition which renders accessible to us the infinite wisdom of the Word of God, we obtain doctrines surpassing in fulness, purity, and harmony, all that has been previously known or imagined. Concerning the nature and attributes of the Supreme Being, the Creator and Sustainer of the universe, we are now enabled to learn as much as finite understandings can comprehend of the Infinite; and in our time is fulfilled the divine promise, "I will shew you plainly of the Father." The doctrines of faith, as well as those of life and conduct, are not only free from all ambiguity or doubt, but are seen to be rational, adapted to the nature and requirements of man, and perfectly consistent with the attributes of God. Thus, to the members of the New Church there is no mystery in religion. They know "how to believe and how to live." They have for the sup-

* This excellent address should have appeared, according to our usual custom, as the first article in our last Number, but by an oversight it was omitted.

reme object of their undivided love and worship a manifested God, and they have for their government Divine laws, the operations of which they are privileged to perceive, and the very ground of the existence of which they are in some measure permitted to discern.

With such superior advantages, then, do the members of the New Church exhibit a corresponding superiority in their hearts and lives? Our Lord declares that "unto whomsoever much is given, of him shall be much required:" therefore the question just propounded demands our serious attention; and if it cannot be satisfactorily answered, the reason should be sought, and diligently sought, among and in ourselves.

Now, it cannot be questioned, that as a Church we are far below that spiritual standard which is exhibited in the Word of God, and so clearly unfolded in the New Church writings. We are often painfully reminded that what we call the New Jerusalem Church is far from being a correct external manifestation of the New Jerusalem seen by John descending from God out of heaven. Many of the persons who profess to admire and receive the heavenly doctrines are, it is to be feared, but little imbued with their spirit, and manifest but little of their influence. It need not be surprising, indeed, that there should be various degrees of reception, and that there should be many claiming the privileges of citizenship who have scarcely entered the city, or at best are strangers therein. But there is not an individual among them, perhaps, who would choose to be included in this description. Hence, in order that such equivocal character, wherever it exists, may be individually discovered and put off, it is necessary to urge the duty of self-examination.

It has been remarked, however, that even those who have advanced far in a knowledge of the truth, too often betray a want of conformity with its dictates,—that there is not a marked distinction in life between them and other persons,—and that, making all due allowances for the stubbornness of the natural mind, there is not exhibited that superior elevation of character which might be expected. Should this appear a harsh judgment, let it be remembered, that those who have read, and are continually hearing, of the spiritual splendour and purity of the holy city, have some reason to expect its inhabitants to be distinguished by every Christian grace above the ordinary classes of mankind. They have reason to expect, not mere morality, but a spirituality of mind, a devotedness to the Lord, a seeking "*first* the kingdom of God and his righteousness." And even if there should seem ground for concluding that the unfavourable judgment now adverted to is founded on expectations which are unreasonable, still, no one ought to be satisfied with such conclusion, without faithful and honest self-examination.

Self-examination, then, is affectionately recommended, not merely as an unquestionable duty to be observed at all times, but as especially called for by the state of the Church at the present time. It is plainly seen that the New Church has an all-important office to fulfil, and all that is passing around us appears to indicate that the time is at hand. There is a growing desire for something more satisfactory to the rational mind than what is to be found in prevailing creeds; and the change and uncertainty which mark the condition of various sections of the Christian Church, may be expected to direct attention to one which is fixed on such a basis as will render it permanent. Hence arises among us an earnest inquiry as to the external aspect of our Church; and this is accompanied by a serious apprehension that it does not manifest the purity which belongs to its true character. Yet, its external influence can only be commensurate with its internal purity. We may loudly proclaim the superiority of the New Church doctrines; but the evidence of their superiority will be sought in the lives of their receivers. We often advert to the slow progress of the Church, and strive to devise means for the more effectual promulgation of its doctrines; but do we sufficiently regard the homely proverb, that example is more powerful than precept? It is our duty to present the truth to the understandings of men, and in many cases it proves irresistible; but the power of the Church must be chiefly felt in presenting truth to the world in its living forms,—that is, in the life and conduct of the members of the Church. It is then seen that the doctrines which are recommended are not a delusion, nor a mere persuasion, but a transforming power.

It is therefore obvious, that, even in relation to the world around us, our primary duty is a regard to our own state. It is not sufficient to be externally active in supporting societies, or adopting other measures for promoting a spread of the truth. It is to be feared, indeed, that this may sometimes take the place of the more important duty. It is possible to take great interest in extending the Church without, and yet to neglect the means of building up the Church within; and it is necessary to distinguish carefully between the zeal for proselyting and the genuine love of goodness and truth. It is far from being intended to speak lightly of any exertions for enlarging the boundaries of the Church. It is an unquestionable duty to make such exertions, which, proceeding from a right motive and guided by a proper spirit, will be the means of strengthening the Church within. And therefore, in urging a special regard to the latter duty, we can only call to remembrance the Lord's words concerning "the weightier matters of the law:" "These ought ye to have done, and not to leave the other undone."

Whether, then, we consult our own welfare or the good of mankind, we shall faithfully examine ourselves, and not only in reference to general conduct, nor even the performance of our church duties, but especially in reference to our motives and affections. It will be readily admitted that a man's actions are no certain indication of the state of his heart. Even from infancy he is learning to conceal what is selfish and hateful therein, and thus to deceive others; but there is reason to conclude, that in so doing, he frequently deceives himself. Nor would it be rational to suppose that every one professing to admire and receive the doctrines of the New Church, becomes at once proof against self-delusion. When, indeed, we consider the force of habit, the influence of circumstances, the restraining power of external laws, and the secret love of reputation,—all combining to form the outward conduct,—we may perceive not only that a fair exterior is no certain evidence of a pure interior, but that concerning the true character of the internal, we may be easily mistaken. Hence the necessity for strictly attending to our Lord's declaration as to the eye being single, and the body in consequence full of light. Hence the necessity for a close scrutiny, to see that the more interior ground of action is not different from that which we desire to have recognized by the world. In this manner to fulfil the injunction, "Know thyself," may appear no easy task; but to assist us in the efficient performance of it, we are favoured with the following lucid instruction from the enlightened Swedenborg:—

"Every one may see what is the nature and quality of his life, if he will but search out the nature and quality of the end which he regards,—not the nature and quality of the ends, for these are innumerable, being as many in number as are his intentions, and the judgments and conclusions of his thoughts. These, however, are intermediate ends, which are variously derived from the principal end, or have respect thereto. But let him search out the end which he regards in preference to all the rest, and in respect of which the rest are as nothing. And if he regards self and the world as ends, let him know that he is infernal; but if he regards the good of his neighbour, the general good, the Lord's kingdom, and especially the Lord himself, as ends, let him know that he is celestial."—A. C. 1909.

Nothing surely can be better than this for our guidance in the work of self-examination; and every one now addressed may be supposed to have such an acquaintance with the doctrines delivered by the same author, and more especially with the Word of God, from which those doctrines are drawn, as to be able rationally to discern the particular evils which it should be his object to detect, resist, and have sub-

dued.* It may be useful, however, to direct attention to those general classes of evil tendencies which are pointed out in the addresses to the Seven Churches of Asia, contained in the 2nd and 3rd chapters of the Revelation. As those seven churches denote the various classes of persons from which the Lord's New Church should be formed; so by the evils predicated of them must be understood specifically those against which the members of the Church should be on their guard, and which, if not put away, will render them unfit for their distinguished position.

The characteristics of the several churches cannot be here noticed, though recommended for attentive study; but it may be permitted, as one example, to point to the Church of Ephesus, the angel of which is first addressed, and charged with having left his first love. This church, we are instructed, denotes those who primarily respect truths of doctrine, and not the good of life to which they lead. If, then, there is any ground for the apprehensions which have been adverted to, the Ephesian state is characteristic of a large portion of the New Church at the present day, and should therefore be particularly kept in view during self-examination. The Ephesians, we learn, are quick to detect evil in others; they can scrutinize and nicely distinguish between the things which are good and true, and those which are evil and false; they can even study and labour to teach the things which belong to religion and its doctrines; but the life of religion does not possess their first and chief regard. In truth, the state here described is, according to its degree, one of faith alone; it is one against which the exhortations and warnings of the Word of God are continually directed; and it is one which will clearly account for all the defects and short-comings which we have to lament. Are we better acquainted with truth as an outward object than as an inward power,—are we more disposed to teach than to practise,—more active in extending the Church without, than diligent in cultivating it within? Then is the description of the Church of Ephesus the description of our state; and the warning delivered to that Church is delivered to us. Therefore, “he that hath an ear, let him hear what the Spirit saith unto the Churches.”

In conclusion, my dear brethren, whoever desires to be brought under the influence of the truth, and become a medium of good to others, let him ever bear in mind that a successful application of it to the correction of self, can only result from a faithful examination of self. And this

* If the sincere examiner desires further assistance, he will find it abundantly provided in the Rev. W. Mason's “Heads of Self Examination,” given in his “Help to Devotion.”

is a sacred duty. Possessing the pure doctrines of the New Jerusalem, it is incumbent upon us to furnish a corresponding external. By thus living the truth we shall most effectually teach the truth; and Jerusalem will become a praise in the earth.

On behalf of the General Conference of the New Church,

I am,

Your faithful and affectionate brother in the truth,

August, 1860.

THOMAS C. SHAW.

REASON AND FAITH.

To determine the relation between Reason and Faith, or between the Intellectual Faculty of the human mind and the Truths of Revelation, has always been a subject of much investigation, and of no little controversy in the church. This important subject lies at the base of the true philosophy of religion; without its satisfactory solution it is impossible to see the proper relation which a Divine Revelation bears to the human mind, and *vice versa*. And unless some degree of light be shed upon this subject, the true use of Reason in relation both to what is spiritual and even to what is natural, cannot be seen. The churches of Christendom, from a very early period, have endeavoured to banish Reason from the domain of Faith and Revelation, as though there were between them a fixed and an implacable enmity. Hence nothing has been more common, both in the Roman Catholic and in the Protestant Churches, than to decry reason as something in itself hostile to religion. In the former church religious worship has accordingly been reduced to mere mummery, of which, being in a dead language, scarcely anything is understood by the people. Religion itself is resolved into a merely blindfold sentiment of feeling without any intellectual life and light, and the whole mind is prostrated in blindfold submission to a spiritual despotism, more galling and dreadful than the chains of slavery itself. The Word of light and life has been withdrawn from the millions, and their rational mind, destined by creation to rise as with eagle's wings, above what is earthly and perishing to what is heavenly and eternal, is chained down to the dust of what is merely natural and sensual. And such has been the state of Christianity in the world for many ages. Christianity alone can raise mankind into the region of the *spiritual*, where the true destinies of humanity are realized and enjoyed. But this blessed elevation can only be effected through the intellectual discernment and the rational reception of revealed Truth.

"Give wings to Meab that he may flee and get away;" (Jer. xlviii. 9.) the rational discernment and reception of truth are the wings by which alone we can be raised above the dregs of our merely natural state to what is spiritual and heavenly. How cruel, then, must be that religious despotism which deprives the mind of the wings of spiritual truth! "O that I had wings like a dove, that I might fly away and be at rest!" (Psalm lv. 6.) How important it is to see the proper relation between reason and faith—between our intellectual faculty and a Divine Revelation!

But the Protestant churches, except Unitarianism, have in like manner banished Reason from Theology. Luther, in his latter time, execrated Reason as the "devil's harlot;" and heaped upon it all manner of reproach, in order to banish it entirely from the domain of theology. That "Reason should be held captive under obedience to Faith," was the maxim he adopted, as a firm principle of Protestantism. Hence nearly all the creeds and dogmas of the Reformed churches, so called, are inaccessible to the rational perception of the human mind; or when reason, even in its humblest moods, ventures to look at them, it can discover nothing but what is anti-rational and revolting to all its ideas of common sense and of the true nature of things. Hence mystery, irresolvable into any rational ideas, and consequent darkness, are the banners of the prevailing theology. These banners are hoisted and unfurled whenever the rational mind presumes to inquire into any of the grounds of the so-called orthodox faith. But can this state of things, so contrary to the rational constitution of man, long maintain its sway? Impossible. An enlightened faith, that is, a faith, the grounds and truths of which can be rationally discerned, is the great desideratum of the age. The mind can no longer exist without it. Such a faith is the proper home of the mind, and to deprive the mind of its proper home, is to turn it abroad "a fugitive and a vagabond" in the earth. It is, therefore, of the utmost consequence to see the true relation between Reason and Faith.

That Divine Truth, when revealed, can be *understood*, is abundantly evident from the Scriptures. "The people that doth not *understand*, saith the prophet, shall fall;" (Hosea iv. 14.) to *understand* here is to have an intellectual discernment of Divine Truth. "Be ye not as the mule that hath *no understanding*." (Psalm xxxii. 9.) To have *understanding* is evidently to have that which raises a man above the brute. What, then, must we think of that theology which excludes a *rational understanding* of Divine Truth from religion? Such a theology is evidently not capable of raising man above the "mule which hath no

understanding." Again: the Lord says in the Prophet—"Let him that glorieth glory in this, that he *understandeth and knoweth Me*, that I am the Lord, which exercise loving kindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord." (Jer. ix. 24.) But, how can we *understand and know* the Lord without a rational discernment of Divine Truth? The Lord is said to give His people pastors who shall feed them with knowledge and *understanding*; (Jer. iii. 15.) but how can this be done without a rational discernment of Divine Truth? To be without the *understanding of truth* is one of the signs of a perverted and fallen state of the human mind and of the church. (Rom. i. 81.) And in the Gospels the Lord often rebukes His disciples for being dull of understanding. (Matt. xv. 16; Mark vii. 18.) And He says emphatically, "Whoso readeth, *let him understand.*" (Matt. xxiv. 15.) The apostle says that we are to pray and to sing with *understanding*, (1 Cor. xiv. 15.) that is, with a rational discernment of that for which we pray, and about which we sing. Again the apostle says—"Brethren, be not children in *understanding*, but in understanding be ye men;" (1 Cor. xiv. 20.) and he prays that the Colossians may have "a *spiritual understanding* of the will and wisdom of God." (Col. i. 9.) The great truths of religion are called *mysteries*; but a *mystery* is not a thing that cannot be understood—by no means. Every Divine Truth is called "a mystery of the kingdom of heaven," which, *before it is revealed*, cannot be conceived, found out, and understood by Reason; but when *it is revealed*, it can be understood by those whose minds love the light of truth. Hence the Lord says to His disciples, that "to them is given to know the mysteries of the kingdom of heaven." (Matt. xiii. 11.) The mind, therefore, can understand the mysteries or the revealed truths of the kingdom of God. And this, indeed, is its great privilege and blessing. What, then, must we think of that theology which has banished all rational activity from its system?

But in order to see the proper relation between Reason and Faith, it is necessary to see first what the mind is. There is a *natural mind* and a *spiritual mind*; the former, in its lower region, is sensual, and may be called the *animal mind*, but in its higher region it is rational from the world, and is called the *natural rational mind*; whereas, the latter, in its higher region, is spiritual and celestial, and in its lower region it is spiritually rational from those heavenly principles. Thus man has two rational minds, the one has its birth from the world, the other from heaven; the one is intended for the reception of science and knowledge from the world, and the other of Truth and Goodness from

heaven. Hence a Divine Revelation is addressed chiefly to our internal or spiritual man, and hence also it is, that, as the apostle says, "the things which are of the spirit of God are spiritually discerned." (1 Cor. ii. 14.) But the great object of Revealed Truth is to regenerate the natural mind, and to bring it into subjection to the spiritual mind, that it also may receive heavenly Truth and Goodness, and thus be blessed with salvation and eternal life. Thus the wisdom derived from the world is brought into subjection to the wisdom derived from heaven, and all things in man are consecrated to the Lord. The apostle James points out very forcibly the difference between the wisdom derived from the world only, and the wisdom derived from heaven; the former, he says, "is earthly, sensual, devilish;" whereas the latter "is pure, peaceable, gentle, easy to be intreated, full of mercy and good fruits, without partiality and without hypocrisy." (Chap. iii. 15, 17.) This plainly shows the contrariety and enmity between the natural and the spiritual minds prior to regeneration, and the necessity of a reconciliation between them, which is effected solely by receiving the Truths of Revelation, and by living according to them.

When we know that man has a *spiritual* mind as well as a *natural* mind, we may see the absolute necessity of a Revelation of spiritual and divine Truths to affect the spiritual mind, and to fill it with the wisdom which cometh from above. For no knowledge from the world can reach the spiritual mind so as to enlighten and affect it. As water cannot rise above the level of its source, so merely natural knowledge, derived from the world only, cannot rise above its source and affect the spiritual mind. Thus if it be granted that a spiritual mind exists, the necessity of a divine Revelation of spiritual Truths, in order to affect that mind, must, except we deny the goodness of God, likewise be granted.

We have now seen that there are two ways to the rational mind of man;—one from the world, or from *without*, and the other from heaven, or from *within*. The essential element of the rational mind is truth, as the essential element of vision is light. Now, the Word, as a Divine Revelation, is presented to our senses that we may receive *from without* the knowledge of Truth, in order that by the proper application of that knowledge we may receive *from within* the life of Truth; for it is not the knowledge of Truth, but the love or life of Truth, which properly constitutes a living Faith. So long as the knowledge of Truth remains in the natural mind only, employed merely to promote the worldly interests of the natural man, it can never constitute Faith; but when the same knowledge is employed to promote the heavenly interests of

the spiritual man, it is then raised into its proper spiritual region, and the natural mind is purified by the descending influence, and rendered receptive of the graces and blessings of what is spiritual and heavenly, and the wisdom of the natural mind, instead of being "earthly, sensual, and devilish," partakes of the wisdom of the spiritual mind, which is "pure, peaceable, gentle," &c.

A Divine Revelation is, therefore, addressed to man as a rational being, and the animal, not having a rational nature, is, consequently, not a subject, as is well known, to which a Revelation can be addressed; and therein consists the great distinction between man and an animal. Reason is in the same relation to revealed Truth as the eye is to light. The eye has no light inherent in itself, nor has reason any truth inherent in itself. As the eye, however active in itself, cannot exercise its vision but by the influx of light, so Reason, however vigorous in itself, cannot see and discern without the light of knowledge. Now, it is common in the acquisition of all scientific knowledge, to begin with something granted, and which has not to be established by a process of reasoning. Thus mathematics, the most strict and exact of sciences, begins by its axioms and postulates, which are granted. The case is the same in moral science,—thus, "to do to another as we would that he should do to us," is an axiom at once granted as the basis of moral science, which requires no process of reasoning to establish its truth. The case also is the same in theology, or in acquiring the Truths of Revelation. Certain axioms as granted are always supposed, as in every other branch of knowledge. Those axioms are,—that there is a God, that He has created man, that He loves him and provides for his good, and that His Word is a Divine Revelation from Him, in order to teach man how he may acquire good, and become eternally happy. And the axioms on the part of man are,—that he has a rational mind, by which he can know his God, and love Him as the Supreme Good, and as the source of all excellence and happiness.

Now, when Reason commences its acquisition of religious knowledge from these principles, as granted, it does not enter into the domain of theology in a doubting and negative, but in an affirmative and deceptive spirit, and begins its blessed career of intelligence and wisdom. For Divine Truth, in order to be saving, must be seen or apprehended in the rational mind, but not as derived *from* the rational mind; it must be seen in the order of descent from God to the rational mind, and not in the order of ascent from the rational, thus from self, the world, and natural fallacies, to God; this is inverted order; for the rational mind can never, from itself, enter into what is divine and spiritual, but what

is divine and spiritual may enter into what is rational, and be there *rationaly* apprehended;—this is true order.

“ From these observations, it appears that the foundations of faith are laid in the state of the will ; consequently, that if a man would know whether what he believes is true (we speak of a saving faith), he must ascertain whether what he wills is good ; for good in the affections precedes truth in the understanding. Thus there is a state of the affections previous to belief, upon which the belief depends. If the will be disposed to good, it disposes the understanding to truth, for good agrees with truth, and not with error. If the will be disposed to evil, it disposes the understanding to error, for error agrees with evil, not with good. Thus when the will predisposes the man to receive truth, he is in a state which Swedenborg calls the *affirmative* principle, because when he hears truth he is disposed to receive it. When the will predisposes the man to disbelieve, he is in a state which Swedenborg calls the *negative* principle, because when he hears truth he is disposed to reject it.”*

Let us now see how, according to Swedenborg, these two principles are formed, for we thus analyze the first principles of faith or belief, and, in so doing, those also of reason :—

“ Every one in his early years,” says Swedenborg, “ when he is first principled in goodnesses and truths, is held by the Lord in an affirmative principle concerning the truth of what is said and taught by parents and by masters ; this affirmative principle, with such as are capable of becoming spiritual men, is confirmed by scientifics and knowledges, for whatsoever they learn, which has any connection with such principle, insinuates itself therein, and strengthens it, and this more and more even to affection, and these are they who become spiritual men, according to the essence of truth in which they believe, and who conquer in temptations : but the case is otherwise with those who are in no capacity of becoming spiritual ; these, notwithstanding their being held in an affirmative principle during childhood, still admit doubting principles as they advance in years, and thereby infringe the affirmative principle of good and of truth ; and when they come to adult age, they admit negative principles, even to the affection of what is false : and these, in case they were let into temptations, would absolutely fall therein, and therefore they are preserved from temptations. The real cause, however, why they admit doubting principles, and afterwards negative principles, originates solely in the life of evil ; for they who are in the life of evil cannot do otherwise. The life of every one, as was said above, is affection or love, and such as the affection or love is, such is the thought. The affection of evil and the thought of truth never join themselves together ; where they appear to join themselves together, they still do not join, the thought of truth being without the affection thereof, wherefore with such persons truth is not truth, but only a kind of sound, or profession of the lips, from which the heart is far removed. The worst of men also are

* See Mr. Clissold's Reply to the Writer at Oseott, p. 45.

capable of knowing such truth, and sometimes in a degree superior to other men. With some, too, the persuasive principle of truth is such, that no one can conceive but that it is genuine, when, nevertheless, it is not genuine, if the life of good be not in it; for in such case it is an affection of self-love, or of the love of the world, which gives birth to such persuasive principle, whilst the patrons of such truth defend it with a vehemence of apparent zeal, even to the condemning those who do not receive it, and believe as they themselves do. But the quality of this truth with every one is according to the ruling principle in every one, being more powerful according to the more powerful influence of self-love, or the love of the world; it is indeed born in adhesion with evil, but it does not join itself together with evil, wherefore also it is extirpated in another life. The case is otherwise with those who are in the life of good, essential truth having with such its ground, and its heart, and its life from the Lord."—*A.C.*, n. 2689; *see also* n. 2588.

"With regard to man, to respect the doctrine of faith from things rational, is very different from respecting rational things from the doctrine of faith. To respect the doctrine of faith from things rational, is not to believe the Word, or doctrine thence deduced, before there is a persuasion wrought from a rational ground that it is true; whereas to respect things rational from the doctrine of faith, is first to believe the Word, or doctrine thence deduced, and afterwards to confirm the same by things rational; the former case is inverted order, the consequence of which is that nothing is believed, but the latter case is genuine order, which produces a full belief."—*A.C.*, n. 2568.

"Man proceeds in the things of faith when he is regenerating, almost as he proceeds in the truths not of faith, whilst he is growing up to maturity; in the progress of his growth, sensual things are the first plane, afterwards scientifics, and upon these planes judgment next grows, with one person more, with another less; during man's regeneration, the general principles of faith, or the rudiments of the doctrine of the church, are the first plane, next in order are the particulars of doctrine and of faith, afterwards successively things more interior; these planes are what are illustrated by the light of heaven, hence comes the intellectual principle, and the perceptivity of faith and of the good of charity."—*A.C.*, n. 6751.

Now, Reason is the lamp in man which is lighted, in respect to what is religious and spiritual, by the light of Revelation. This is evident, that without a receptacle there can be no reception. But the rational mind is the receptacle of the truth of Revelation. This reception, however, can only take place in proportion as truth is rationally seen and acknowledged. But Reason is either *affirmative* or *negative*, and it is either *active* or *passive*. When *affirmative*, it begins, as we have seen, in right order; it takes the great principles of religion for granted, and enters into the innumerable particular truths which constitute those general ideas with a humble and receptive spirit, and in this way becomes spiritually rational or "wise toward God." But when Reason is employed *negatively*, not only in reference to spiritual but also to natural things, it assumes no first principles as granted, but reasons, doubts, and denies, at the very threshold of the subject, and cannot

consequently advance a step towards the palace of intelligence, or the temple of wisdom.

Reason is, in its very nature, the most active principle in man, for what is more active than thought? When *active* from an *affirmative* principle, it "rides the white horse, and goes forth conquering and to conquer;" but when it is active from a *negative* principle, it rides either the "black horse or the pale horse, and darkness, death, and hell, follow in his train." (See Rev. vi.) Luther, therefore, was not far out of the way, when he called Reason (meaning, no doubt, *reason* actuated by a negative principle) "the Devil's harlot," from which has sprung all kinds of scepticism and infidelity.

But when Reason is *passive*, and suffers itself to be acted upon without exercising any intelligent reaction itself, it becomes the stagnant source of many calamities and miseries which afflict humanity. A spiritual despotism aims at nothing so much as the making of Reason, in its devotees and victims, a merely *passive subject*. This is the stronghold of all despotism, both spiritual and temporal. To close the eyes of the rational mind has ever been the object of this malignant power. Hence it either puts its veto on the education of the people, or restricts it to the most confined limits. It withdraws the Word of God from the mind of Christendom, and it even conducts its worship in an unknown tongue. And when the rational mind is thus rendered entirely *passive*, every kind of superstitious enormity, and of bigotted persecution, is the result.

Let every man, then, employ all the powers of his rational mind in the cause of religion; let him know that he is gifted with Reason, not merely to acquire the treasures of earthly knowledge, but especially of spiritual and heavenly intelligence; that he can only labour in the vineyard of Truth in proportion as he endeavours to *understand* the truths of Revelation, and to carry them out in his life and practice. There can be no danger of the activity of the rational mind so long as it proceeds on an affirmative principle. But let us guard against the pride of Reason, when actuated by a *negative* principle in regard to Revelation. Let us remember that to take our own *reasonings* as the base of our religion instead of the Divine Truths of the Word of God, is to follow the suggestions of the serpent, and to eat, not of the tree of life, but of the tree of death, and for ever to banish ourselves from the paradise of wisdom and happiness.

APEX.

PHASES OF TRUTH.

THE question, "What is Truth?" has been agitated in all past ages of the world since man forsook Truth's living fountain, and must continue to be a subject of especial discussion so long as the human heart remains impure.

It is a question wide as created nature, which is but the outward covering of Truth,—wide as the universe, extensive as the page of Revelation, yea, as unfathomable as the mind of Deity Himself, for he is "Truth Itself."

"What is Truth?" must then be an inquiry, not merely for the anxious soul when first emerging from its unregenerate gloom, but also for the loftiest orders of angelic intelligence. To find the Truth is "to find out God," but who shall do this "unto perfection"? As well might we expect to concentrate and endure the rays of the sun, or even of all the suns in the universe, within the feeble organ of the eye, as to be able to comprehend all Truth. Who then can satisfy our inquiry, but the Lord Himself or the Divine *Logos*?

Truth is One, for God is One. While man continues as "a house divided against itself," evil and corrupt, how can Truth be one with him? much less can Truth then be as one with the human race. Truths ramify and interlace themselves among each other as a beauteous network; thus, if man were in a capacity for seeing Truth, he would but require the view of a single truth, as a thread or clue, to lead him "unto all truth;" this thread pursued would lead to God, the radiating source and centre of the whole. Man is not as one within himself, the links of order and conjunction are by fallen nature broken. Hence truth with man is a disjointed entity. Ere the fall, Truth dwelt on earth as a beautiful temple, whose doors continued open to all "the pure in heart." Man fell, the doors of the sanctuary closed, and he could only approach its outer walls and porches, whose symmetry even then shewed a harmony and correspondence with the inner glories of the place. Man followed onwards in his retrograde career, and, as his state declined, the fair proportions of that heavenly structure faded and decayed, even unto utter ruin, till at length not one stone was left standing upon another. Still Mercy follows man in misery, even to his lowest depths, and the very ruins of Truth's fair temple, its isolated stones and fragments, are scattered through the earth, each forming as it were a feeble shrine or nucleus, round which the anxious soul could rally with its inquiry, "What is Truth?" "Where is my Guide to Paradise and

Peace?" Truth now appears disguised by error, superstition, and idolatry—truth is mixed with falsity in all the multiplied metamorphoses of mythological invention,—wheat mingled with the chaff,—seed scattered among thorns,—the rose of Sharon choked with briars and thistles. The hieroglyphs of Egypt, the symbols of Indian and Mexican idolatry, point with unerring certitude back through distant ages, to the time of Truth's dominion, and an age of bright illumination. All and each of them, as systems, contain grains of the gold and silver of good and truth which abounded in the Golden Age, and which are to us true psycho-geological evidences of a happy world before the flood,—yea, prior to the literal Mosaic Adam.

Nevertheless, widely as these phantasies have led man from the paths of light, they have served their uses, and fulfilled a mission far more important than is commonly supposed; and ever has the Father of our race striven to lead man to retrace his steps, and once more to erect Truth's glorious temple in our midst. The page of Revelation records the history of His successful labours, for it is declared (Is. xxviii. 16), "Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation" of a temple, against which "the gates of hell shall not prevail." Nor is the universal heart of man left without its own internal witness to the existence of this temple. Whence else arises that deep conviction which affects all minds, that truth indeed exists in an unbroken chain to lead us up to God? Alas! that chain was broken, and its silver links were scattered among men. The hand, before unstained by disobedience, now struck with the paralysis of sin, no longer holds that chain within its grasp. Sin broke the chain that bound man's soul to God, and forged a ruthless chain which links his soul to hell. As certainly, however, as there yet remains, even in the fallen soul of man, some faint traces of that sculpture which first carved man out in the image and likeness of his Maker, so surely does Revelation supply the means for restoring the pristine loveliness and beauty of this fairest of all the works of God. Truth is the mighty agent for this work, and in the Holy City, New Jerusalem, now coming down from God out of heaven, a holy Temple is provided, radiant with the light of Truth, "having no need of the sun, neither of the moon, to shine in it, for the glory of God *doth* lighten it, and the Lamb is the light thereof."

The chief corner stone may be seen in the doctrine of the sole Divinity of Jesus Christ "the *only* wise God our Saviour," (Jude v. 25.) upon which will be erected the temple of One "greater than Solomon." As, however, no earthly temple is of instantaneous growth, so neither will

the Holy City be established in a day. The dawn or advent of Truth must be like the silent approach of morning,—and those who by pure affections are elevated upon the mountains will witness the rising splendours of the sun, long before its rays will penetrate the minds of those who are in the valleys, shrouded in the fogs and mists of prejudice and error. But withal, the dawn is slow, even to those who are prepared for its reception. When we inquire what is Truth? where is Truth? we point to the herald star in the east, whence too the wise men came and paid their homage to His Advent in the manger. He who is impatient for the dawn of truth, even upon a world lying in darkness, is as though he would hasten the rising of the morning sun. If truth be not yet risen, it is because “the hour is not yet come,”—the states of men are unprepared. And thus it is with every human mind, the dawn of truth is slow and almost imperceptible—except, perhaps, after some unexpected gust of temptation, when the clouds burst and unveil a sudden sunshine. If a man in his presumption should stamp his impatient foot at midnight against the side of a mighty mountain, with intent to increase the motion of the earth and accelerate the rising of the sun, such a one would afford a striking illustration of a mis-called “*zeal for truth*” of those who act and speak as though they think themselves empowered to help Omnipotence, or hasten the rising of the Sun of Righteousness. All that man can do is to prepare himself to take advantage of the risen light, and work while it is called to-day. How many spiritual sluggards are there in the world! Who can say that he is up to greet the first rays in the east, and wastes no opportunity of working out his salvation from iniquity? Every soul should have its temple, and should worship at its holy altar—and pure affections, like the vestal virgins, should never let its light expire. In proportion as each individual perfects his own temple, the more glorious will be that heavenly Jerusalem, the common sanctuary of all the human race. Perfect each unit, and the sum of the whole must be perfection. Repentance must clear away the rubbish, that the temple may be founded on the solid Rock of Ages, and this accomplished, stone after stone of truth, and beam after beam of conjoining holy good, will then assume their proper station. “First the blade, then the ear, afterwards the full corn in the ear.” Progression is a law of the order of heaven. Divine love and wisdom never can be hurried. Human prudence may be bustling and perplexed, but the steps of truth are measured. The grain of wheat must see its months of wind and calm, and frost and snow, and gloom and sunshine, then it yields its thirty-fold, its sixty, or a hundred.

“Magna est veritas et prævalebit,” but first must fight its battles—

so long as error shall exist, truth must dwell in conflict and among its enemies. When Truth was born into the world, Herod sought the young child's life. The life of Moses in like manner was in danger from the cruelty of Pharaoh. The dragon likewise stood before the woman to destroy the man-child as soon as it was born. (Rev. xii. 4.) Even the mythologic narrative of the infant Hercules awakening in his cradle and strangling the serpents that were ready to devour him, points to the persecution of truth, which would inevitably perish but for its own inherent power derived from innocence. How like, this fable, to the prophet's language—"The seed of the woman shall bruise the serpent's head." When the inner struggle has commenced between the hosts of truth and falsehood, blessed is man if he be faithful in "the fight of faith." Without this conflict man could not be man,—truth could not be his. It is the needful ordeal of every candidate for heaven,—for there lurk within man "foes of his own household," the evil and the false, which, if they be not roused, combatted, and conquered, will lull him into the deep sleep of spiritual death. Man must fast for "forty days" and be "tempted of the devil," but he must overcome the tempter, and obtain angelic ministrations, ere truth becomes his own. The conflicts of truth in the human mind, are but the efforts of God to unite man to Himself,—for God dwelleth in Truth. Man opposing Truth opposes God! Man embracing Truth, prepares thereby an upper room in his house, where the Lord can come in and sup and break the bread of life with him.

Truth and Love are inseparable companions. They have dwelt together as a perfect one from everlasting, in the mind of God. Their union in the Church is a covenant, founded upon the essential nature of the Divine, having eternity for the duration of its conjugal joys, and the blissful avocation of "making others happy" for the sphere of its perpetual employment. Truth never could exist alone. Ever chaste and pure and holy, truth cannot violate the bonds of love,—and vain are we if we think to court its fellowship while living in consociation with its enemies. Evils of the household of truth are the foes, wherefore it is declared, that the pure in heart alone shall see the visions of God. This must of necessity be so, for truth is not, as too extensively supposed, a changeful shadow, or a mere opinion, but is indeed a reality whose substance is more durable than adamantine rocks, yea, fixed as the everlasting hills. Goodness is the substratum or substance of all truth—truth is the manifesting form of good. Deprive truth of this substance or its soul,—will it not perish? or is it anything? Say not then, we hold the truth, if its soul, the *living love*, has taken its departure.

We know no substance in this world but by its form. By forms are substances distinguished. Truth guides the spiritual eye in its discrimination of all good. As every material substance has its identifying form, so every good projects from its own bosom an offspring—truth, which certifies its origin, and an angel's eye will seek,—will have no other evidence. As human countenances vary without end, yet each is self-identified, so every truth, offspring of God, bears its own physiognomical, immutable certificate. Every truth having its individuality, must have its sphere of exercise. Hence the various degrees in which it operates,—for there is sensual, natural, scientific truth, adapted to the denizen of earth—the mere external man,—spiritual truth which lifts man up into the atmosphere of neighbourly charity; so also there is celestial truth, which again elevates man into the transcendent beatitudes of the third and highest heavens. Each degree of truth conducts to its specific good, and cannot intrench upon the offices of truth higher or inferior to itself—since “order is heaven's first law.” Truth is spiritual light, and as light cannot exist apart from heat in outward nature, so neither can truth be found separated from its *causal* love. Whence it may be concluded as a psychological deduction, that the purer, the higher, the intenser the love which we cherish in the heart, the wider and the deeper the capacity we shall enjoy, for seeing the truth as it is reflected in the Word, and imparted from the Divine Human of Him who alone is Pure Truth Itself.

Hulme.

Διδασκαλος.

WHAT IS EXTERIOR INNOCENCE?

Your correspondent “Evita” appears to have met with (I would hope) a more than usual experience of “false brethren,” with whom he indicates (and justly enough, if he does not misjudge them), no small displeasure. He even thinks it necessary not only to warn us against becoming such characters ourselves, but also to advise that we “use caution, lest we come within the baneful influence of those who merely bear the *semblances* of charity and truth.” That the present age of the New Church is one of great defect and feebleness, cannot be doubted; our Author warned us that it must be such at its commencement; but I would fain hope that the number is not great of the sort of characters against whom the “caution” is so considerably given. Awful, indeed, such characters must be as those described by “Evita,”—deep dissimulators, leading into mischief self-deceived dupes! But, “*judge not*,

that ye be not judged." It is not for erring mortals to determine too confidently, when a brother errs in judgment, and when he "errs in his heart." It belongs to the Omniscient only,

"To judge by principles within,
When frailty errs, and when we sin."

And we certainly need "a caution"—to avoid referring the error to the heart, whenever, and because, the offence of the offender is one that comes in contact with our own proprium,—a too common failing!

Whether a man has in his soul that interior good of innocence which our author says is the "ground of every good," and which alone can make him a *good* Christian, the Lord only knows. The interior good of innocence, represented in the Word by children, and also by lambs, is an entire dependence upon the Lord, and a constant looking up to Him with childlike confidence, for the communication of all needful good. The *exterior* good of innocence is represented by kids; but it is not, perhaps, very clear from the writings of Swedenborg what is meant by it. *How is it, then, to be defined?*

This question was actively in discussion in my own mind, together with the reply which I thought might be suitably given to it, when I read the paper of "Evita," and found therein a sentence which happened to come in direct contact with my own conclusions. He says, "True simplicity of mind is a state unconcerned about mere human opinion, whether good or bad." Now I must confess that this "opinion" I did not read with perfect unconcern, although its author may, possibly, regard with perfect unconcern whether any of your readers approve it or not. To my perception, it savoured of contempt of others, and what the distance is between contempt and no love, and whether it reaches to hatred, I leave to the measurement of your readers. The sentiment set me ejaculating in some such manner as the following:—

Such a state of stoical indifference is convenient enough, but is it a truly Christian state? Would not indifference to the Divine approbation be a sure sign that no love to the Lord exists? Can love to a person co-exist with indifference whether that love is returned? The Lord is not indifferent whether we love Him and hallow His name, and desire His approbation, and "seek honor" of Him! Is it possible to separate a desire to be loved from a desire to be approved? Is a wife content to love without being loved? Or can she hope that she is loved, and be indifferent whether she, (that is, her principles and opinions), are approved? Can a man love his neighbour—those who are in good—and yet be indifferent to their good opinion, and consequently to their love—that is, such love as conjoins by reason of

similarity of taste and sentiment ? And if he loves his enemies, as he is commanded to do, will it not be more satisfactory to him to know that their opinion of him is good, rather than bad ? How, then, can he be indifferent to their bad opinion ? For how can a man be useful to persons with whom he has no influence ? and he cannot have any with those who regard him with indifference or aversion. If a man wishes to be useful to others, he must needs wish to possess their good opinion, and avoid their bad opinion, at least to such an extent as will give him some influence with them ; how, then, can it be good, and especially, how can it be "the highest and happiest condition to which we can attain," to be "unconcerned about mere human opinion, whether good or bad" ? This alleged high state is said to be the invariable accompaniment of "simplicity of character." I presume simplicity is either the same as *interior* innocence, or an inseparable companion of it ; but it appears to me that interior innocence, accompanied with indifference to human opinion, is interior innocence without exterior, and I judge that although it is a sad state for a man to be in, that any exterior principle should be without its suitable interior, it is *not good* that an interior principle should be without its corresponding exterior. "What God hath joined together let not man put asunder." It concerns us but little, individually, whether a man have interior innocence or not ; that is a question between God and his own soul ; but very deeply does it concern us, whether he have *exterior* innocence or not ; for that is a question between man and man ; and to the proof of this I shall now proceed.

Our first inquiry is, How is exterior innocence to be defined ? It is, doubtless, a *religious* principle, for to offer a *kid* signified spiritual worship from the principle represented by a kid ; it could not, therefore, signify infantine innocence, which is merely the symbol of religious innocence, from which, of course, no worship could result. We proceed, therefore, to obtain a definition by adverting to the interior and exterior principles of that state in which innocence exists in its perfection, the celestial state. "The internal good of the celestial kingdom is the good of *love to the Lord*, but the external good of the celestial kingdom is the good of *mutual love*." (A.C. 9873.) Since in this case the interior principle relates to man's aspect towards the Lord, while the exterior principle relates to man's aspect towards man, I conclude that it is so with interior and exterior innocence ; and that while interior innocence is a child-like looking up to the Lord, exterior innocence is a child-like looking up to man. As the best principle or thing when perverted becomes the worst (which is the case when the external is

separated from its proper internal, and thereby becomes corrupt), so with the unregenerate, the principle which *should be* exterior innocence becomes a mean and selfish subserviency and servility. At the present day there is little, indeed, in human *character* to "look up to," still, where there is interior innocence implanted by regeneration, it will tend to put on its proper corresponding exterior; it will tend to the looking up to man, *in the abstract*, under the sanctifying influence which a holy interior principle always lends to its exterior. If we turn our view to the celestial kingdom of the heavens, how full of exterior innocence must be its most tender mutual love! With what ineffable sweetness, deference, and courtesy must each approach to the other, because *there*, to approach another is to approach the good that is in him from the Lord, which is the same as to approach the Lord as manifested in him. That is why he looks up to another with a feeling of loving reverence; and that is the reason why every man who is principled in the interior innocence which looks up to the Lord, will tend, in approaching his fellows, to look up to them, assuming, or being willing to assume, that there *may be* in them—and in the case of sincere fellow-members of the Church, especially, that there *must be* in them,—something from the Lord,—something of good to be loved and imitated, something of truth to be respected and adopted. The state of true innocence being identical with the deepest humility (for it is the latter which gives entrance to the former), there is no one so mean in condition, but that exterior innocence approaches him with a respectful feeling;—the Lord may possibly manifest Himself in him, and wherever the Lord manifests Himself, even in the least degree, the man who loves the Lord above all things rejoices to meet Him with affectionate reverence, and since it is uncertain where this manifestation may be made, he holds himself in readiness to meet the Lord, by approaching his brother-man in that loving state of respectful gentleness which is calculated to bring out what is of the Lord in the mind of him whom he addresses. With him who is in interior innocence this gentleness is a development from within, but that is no reason why a man should not "cultivate the arts of pleasing, or why the amenities of social intercourse should not become his study, so that the language and the tone of his address may reveal a disposition to conciliate the good-will of every one." We must compel ourselves to *practise* charity before the principle of charity can be established in our hearts; we must compel ourselves to look up to the Lord, before interior innocence can be our own; and (I judge) we must compel ourselves to look up to others in the way described by "Evita" (as just cited), and I add apparently described without being approved;—but

probably he is describing a dishonest simulation, rather than a sincere effort "always to observe that propriety of behaviour" which is prescribed in the third of Swedenborg's four "Rules of Life."

In the foregoing remarks I mean to affirm, that we cannot look up to each other too deferentially, provided we give the *first* place to the Lord, by constantly looking up to Him, and I judge, that so far as this rule is complied with in the Church, there will result a freedom of communication, a beneficial "free trade" of opinion, sentiment, and precept, and a cordial intercourse from which all rudeness, harshness, and bigotry, with all the injuries and woes they inflict, will be utterly excluded. I hesitate not to give an opinion, founded on more than forty years' New Church experience, that the neglect of cultivating exterior innocence, as above defined, is one great, if not the greatest cause, why some departments of our public affairs have been conducted in such a spirit and manner as to preclude useful persons of gentle dispositions from engaging in them, because it would involve too great a sacrifice of peace to minds of so sensitive a character. I have now in my eye an individual every way an example of the loveliness of genuine exterior innocence, (because, no doubt, in his case an outbirth of interior) who was asked by me *some years since* the question, "Why do you decline serving on such a Committee?" when he replied, "I really cannot; the contentions I witness there, injure my state more than I can bear." And whence originated those contentions? (And *one* contentious character in a body can give to the whole a contentious appearance.) I answer, *from unconcern about mere human opinion!* True honour is described by Dr. Johnson as *a regard to character*; and Addison says in his drama of Cato, that "Honour aids and strengthens virtue where she meets her, and imitates her actions where she is not." In *true* honour—that is, in a *just* concern for our estimation in society, there is nothing servile, cringing, time-serving, or tortuous. True honour is justly described further by Addison, as "the noble mind's distinguishing perfection;" and why? Because the interior principle of innocence comes to its perfection and fulness in ultimates, in that exterior innocence which is identical with *truly* honourable and gentlemanly feelings and behaviour.

And let no reader be surprised that we here use terms, too often found on the lips of rakes and polished hypocrites, or that we give to them such high Christian significance. However these terms may have lost their original meaning, it will be sufficiently clear that such was, and *ought to be still*, their legitimate and recognized acceptance. What other signification can be given to the following Apostolic expressions?

What other conduct could be meant to be inculcated in the exhortations, "Honour ALL men." "Be courteous." "In lowliness of mind let each esteem others better than themselves." "Be kindly affectioned one to another; in honour preferring one another:" "submitting yourselves one to another in the fear of God"? How can these be reconciled with unconcern for the opinion of others? In one word, exterior innocence is gentleness. "The fruit of the spirit is gentleness." "I beseech you by the gentleness of Christ." And here is the origin of the term "gentleman," and the clear delineation of its meaning. No doubt the first propagators of the Christian sentiments just cited, regarded their special inculcation upon the chiefs and leaders of the uncivilized tribes and nations to whom they came, the best way to prepare them for the interior reception of the spiritual truths of the Gospel. Hence it came to be well understood, that to be gentle, and not fierce and grasping, was the proper mark of a Christian—the indispensable distinction between a barbarous and civilized condition; and thus it came to be universally understood, that a Christian *must be* a gentle-man. Although this term is more generally understood to have originated in human pride, it is, and ought to be considered by us, as a Christian institution, and consequently it ought to be considered as an *essential* mark of a New Church Christian, whatever his external condition, that he must be a gentle-man in his feelings and behaviour,—not content with leaving it to be assumed that he has that interior innocence which consists in looking up to the Lord, but taking care also to prove that he has that exterior innocence which consists in honouring all men, in looking up to them, and in each esteeming the other better than himself, so long as facts to the contrary shall not forbid such estimation.

Granting, even, that exterior innocence without interior, is hypocritical, conventional, and of earthly origin, it still is the mark of high civilization, and in its effects upon all within the sphere of its cultivation, highly beneficial. In the higher ranks of society, the noblest and the bravest are distinguished by the gentleness of their speech and behaviour, as well as for inspiring confidence by their undoubted honour, and the certain conviction that they will behave themselves as gentlemen in every particular. Among them preëminently stands that distinguished man, the Earl of Carlisle, one of the gentlest and least exacting, and at the same time one of the most talented minds and exalted characters,—a man justly entitled to be regarded as the people's friend, in all sincerity. High homage it is to the exterior principle of celestial innocence, that the greatest men of this great nation, consider it to be their most distinguishing and inalienable characteristic, to exhibit

habitually the likeness of it,—in the case of the truly Christian portion, a living likeness, and with the rest, such a likeness as charms in a beautiful piece of statuary, which of itself is far too valuable to be contemptuously cast away.

The cultivation of exterior innocence will never fail to open an inlet to gratitude,—the indispensable *first step* to genuine good ; while those who indulge in the most frequent infractions of it, will be found generally amongst those social monsters, the ungrateful ! To have a respectful idea of others, must ever lead to a high estimation of any kindness we receive from them ; whereas the contrary estimate leads those who entertain it, to receive kindness either as a tribute due from inferiors to superiors, or as a mere act of duty which incurs no obligation. One of the charms of polished life, is the strong sense expressed (and felt by the sincere) of gratitude for the least acts of kindness.

Occasionally some unfortunately constituted persons are met with, who reject the practice of gentleness, courtesy, and politeness, as hypocrisy, giving in to what they are pleased to call blunt honesty of behaviour,—a real nuisance to civilized society. But these are of the “ I don’t care ” school, of the same school as the unjust judge, who is described as saying, “ I fear not God nor regard man.” A young person taking up this barbarous, unprincipled principle, precludes, until he repent of it, all hope of improvement, and that notwithstanding any amount he practices of religious conformity. When “ I don’t care ”—“ I am unconcerned about mere human opinion, whether good or bad ; ” stamps its repulsive image on the countenance, and expresses itself in the tones, gestures, and words of one of the gentler sex, it is peculiarly offensive, and cannot but produce a shudder in every well constituted, highly cultivated mind that happens to witness it. What a blessing it will be when members of the New Church may universally indulge the assurance, that all their brethren are deeply sensible that the “ highest style of man is a Christian,” and the highest style of Christian is a gentleman. How pleasantly will business then be conducted ; then the two ears will be allowed to do, as they were intended to do, double duty, as compared with the one tongue ; then every one will know beforehand, that justice will be done to his argument, because his hearers will be doubly more desirous to hearken and learn, than to talk and teach ; then each will look up to the other, because all are inwardly looking up to the Lord.

I trust “ Evita ” will not think that my high estimation of a principle and practice he seems to undervalue, has led me, in the unavoidable expression of my own estimate, into saying anything unpleasant to

him. I dare say the expression used by him to which I have taken liberty to object, had a limitation and qualification in his own mind which he happened not to express. But as the sentiment would stand as a guide to some whose mental peculiarity might cause them to be misled by it, I felt it my duty to oppose the sentiment, yet with all just respect to its author.

W. M.

WHAT DOES GEOLOGY SAY?

Scientiâ nulla res est præstantior.

GEOLOGY is a science, entitled, from its importance, its utility, its comprehensiveness, and its fascinating attractions, to rank among those studies which are deemed essentially necessary to the education of the philosopher, the gentleman, and the man of science.

And yet, though its importance is admitted and its utility acknowledged, how often do we meet in the theological world with men of intellect, of sound knowledge, and sometimes of profound learning, who avoid the discussion and study of geological subjects as something unholy and profane.

And how is this to be accounted for, unless by the fact that there exists among the believers in the doctrines of the Old Churches a certain undefined dread lest the astounding revelations of geology should be found to be at variance with their interpretations of the Sacred Word?

That their fears are well-founded we purpose to show; but so briefly as merely to call the attention of members of the New Church to a subject so well worthy of their notice.

Probably in a much greater degree than any other science, has the study of geology given rise to scepticism and doubt as to the truth of the Word, among the adherents of the Old Churches, and it has doubtless been reserved for the doctrines of the New Church fully to clear geologists from the imputation of being Biblical infidels, by unfolding the heavenly arcana contained in the literal sense of the Book of Genesis, and thus rendering futile the oft repeated attempts to reconcile the evident truths of philosophy with the supposed incongruities of the Word.

One of the first lessons taught by geology is, that no geological phenomena are capable of affording us any proof of *when* our world was created; this is most true. The geologist need not attempt, be it by investigations ever so accurate or profound, to put an age of years upon our globe; but even though he be naturally at fault here, let us listen with attention to what he tells us, nay, demonstrates to us, regarding

the *comparative age* of our planet, its former states, and the changes it has undergone both in inhabitants and organization. Every one knows the popular belief on the subject of the creation of our world, viz.:—"that God created all things of nothing, by the word of His power, in the space of six days."*

It is undeniable that this is the *literal* belief of the *bulk* of the professing Christian world at the present day, and as such it is the belief with which we have to do, as we are attempting to shew from the facts of geology that it is absurd, unscientific, and contrary to truth.

And now let us see to what this belief will tend, when compared with the teachings of science. If we consider the six days as six periods of 24 hours each, and add to it the period man is supposed to have been an inhabitant of the earth, viz.: 5,850 years, we shall find the age of our globe, and consequently of the solar system, to be in round numbers about 6,000 years.

From this let us turn to a statement or two proved by the geologist, and see how far the two agree. A large portion of the crust of the earth has been ascertained to have been deposited in the form of sediment from water. Now, in ordinary cases, it requires a century to produce an accumulation of sediment a few inches thick, and geologists imagine they have ascertained that the fossiliferous or sedimentary strata of Europe are no less than eight or ten miles thick. If, then, it takes 100 years to produce a few inches, how many thousand years must have been occupied in the production of eight or ten miles—and how will 6,000 years look, compared with the product of such a calculation?

But take another instance; Lyell has calculated† that the Falls of Niagara have been in existence for no shorter a period than *thirty-five thousand years*, and it is beyond calculation, how much older than that the strata are through which the Niagara flows. How then, again, does 6,000 agree with 35,000, and which is the most probable, which the most satisfactory? From these two data, then, it follows, that if we believe geology we must disbelieve the account given in the Word as being literally true, or, believing the Mosaic account to be correct, we must discredit the direct evidences of reason and judgement. One or other of these positions do we assume, by taking the relation in Genesis literally, and receiving geology as a true science. But again, taking the account literally, we find that the space of two days, viz.: of the fifth and sixth, were occupied in the creation of animated beings, for on

* Vide Shorter Catechism of Church of Scotland.

† Lyell's Principles of Geology, chap. 14, p. 204, last edition.

the fifth day were living things first made, and on the sixth day the work of creation was brought to a close by the production of man ; thus giving only two days for the creation of the whole multitude of animals, birds, and other forms of life, with which our earth is peopled, and only allowing one day to elapse between the creation of man and of those inferior animals which preceded him.

But here again geology steps in ; let us anew listen to her voice, and lend an impartial ear to her reasoning. She tells us that, entombed in the bowels of the earth, remains of animals of huge unheard of forms are found, and that the creatures to which these belonged have, at some far distant period, flourished upon our earth—were not created soon after to be destroyed, but for ages upon ages held possession as inhabitants of our globe ; and finally she shews us, not only that no remains of man are found associated with these gigantic relics, but also, that by his physical organization it were impossible that he should have been coëxistent with them.* What then does this prove? Simply this: that these extinct animals existed upon our globe for an immense period of time prior to man's appearance as an inhabitant, and, consequently, that the common idea of only twenty-four hours having elapsed between man's creation and that of the inferior animals which preceded him, is opposed to the established facts of science and the deductions of reason. Yes! from their rocky tombs do the fragmentary skeletons of the *Iguanodon* and *Pterodactyl*, the *Mylodon* and *Ichthyosaurus*, ay, and of all the other strange and wondrous forms of antehominal life, give forth their silent but weighty testimony in favour and corroboration of the New Church doctrines.

But let it not be thought that geology is suffered by the champions of the Old Churches to pass unquestioned and unexplained. No; explanations on explanations have been made, endeavouring to reconcile geology and the literality of the Mosaic record ; but is it not a striking symptom of weakness and instability, that so many different interpretations are put forward, and so many different opinions expressed on the subject, by those who have risen up to undertake the arduous task of reconciliation? For instance, some affirm that God created the world as we find it, and that fossil organic remains are merely *lusus naturæ* ; but how can such, if they be Christians, suppose the Lord to be a God of truth, and at the same time capable of forming the earth in a peculiar way merely to deceive mankind? Others, as De Luc and Selliman, advocate the opinion, that the days spoken of in Genesis are not days in our acceptation of the term, but are periods of unknown duration. Dr.

* Miller.

Buckland, again, supposes the world to have been created and to have gone on in proper order for ages, but at last chaos was produced and all made void and empty again; but God recommenced the creation, and proceeded with the six days' work as we find recorded in Genesis.

How lamentable to know that such theories are mere suppositions, unworthy the credence of any thinking man, and that if they prove anything at all, they merely shew more clearly to the receivers of the New Church doctrines, the spiritual mist and opposition to the truth overshadowing the leaders of the Old Churches, and, of course, descending with increased darkness upon the humblest of their adherents.

Let New Churchmen, then, pay some attention to a science which affords such strong arguments in favour of their doctrines; for we believe, that while geology makes (we speak from experience) more Biblical infidels than any other two sciences put together, we also believe, that were geologists made acquainted with the doctrines of the New Church, no science would have enrolled in her band of students a greater number of believers in the truth of the New Jerusalem.

N. OSNAME.

Southport, Jany. 4th, 1851.

MATERIALS FOR MORAL CULTURE.

TO THE EDITOR.

DEAR SIR,—I have endeavoured impartially to consider whether the wish expressed that the "Materials for Moral Culture" should be resumed, is entertained by a sufficient majority of your readers to justify my passing by the expressed disinclination to their insertion from other quarters, and I have come to the conclusion that it is my duty to resume them, and I intend, therefore, to do so immediately. I beg to express my thanks to the friends who have publicly and privately endeavoured to set my mind at liberty on the subject by the frank expression of their sentiments.

I beg to add a few words in explanation of the considerations which originated these articles. Solomon says, "Wisdom is the principal thing." What, then, is Wisdom? It is not natural science, nor learning in history, or languages, or ancient usages, or facts of any kind; nor is it skill in theological knowledge, nor powers of argument and eloquence in its illustration. Wisdom is altogether the *practical* quality or attribute of the understanding. In other words Wisdom is, and means, Moral Wisdom, the first-born of the heavenly marriage of Goodness and Truth.

This, then, as Solomon says truly, is "the *principal* thing." How is it to be obtained? It is obtained by culture, that is, by taking advantage of the suggestions of others, to cultivate the understanding, with a view to the after-cultivation of all the powers of the soul. This is beautifully expressed in the supplication in Psalm xc. 12, "so teach us to number our days, that we may apply our hearts unto wisdom" (or rather, "that we may cause our hearts to become wise"). This is moral cultivation, and advancement therein *ought* to keep pace, and our well-being requires that it should keep pace, with the increasing number of our days, for wisdom may justly be expected to constitute the peculiar distinction of age and experience. Not seeing, then, in our Magazine any distinct and regular supply of articles suitable for "moral culture," I ventured to occupy the vacant place. I did so with a full sense of the importance of the position I assumed, on the one hand, and my own small capability for doing justice to it, on the other. I held myself in readiness to make way for a more worthy occupant, and with great satisfaction to myself would I give place to the first person who should present himself to relieve me of the task I have undertaken. Swedenborg speaks of the inhabitants of heaven as being "moralities in form." (*C. L.* 44.) How did they become such, except by moral culture, that is, by the continual consideration of what is *right* in feeling and practice, and the appropriation of it in actual life? This consideration alone I deem a sufficient justification for the insertion of articles suitable for moral culture, furnished from the best *available* sources. I am aware that some minds would greatly prefer New Church intelligence, or news, to such dry didactic papers; but if a right spirit animate us, each will be willing that his neighbour's legitimate taste and preference should be gratified, as well as his own. A Magazine should, as far as possible, resemble a general store or warehouse, from which every one should be able to supply his own wants; but it would be very unreasonable for a customer to demand that the storekeeper should keep a stock of those articles only which happen to suit his own particular taste or convenience. We ought to feel as grateful to the source which yields gratification to our neighbour, as to that which does so to ourselves. To raise a cry against a contributor, as if he were an enemy rather than a friend, because his contributions please others, while they are not esteemed and are passed over by ourselves, is neither reasonable nor generous. I ask, then, for *toleration*, where I find not acceptance; and I fancy no New Churchman can refuse toleration, to say the least, to articles having for their *object* to advance the members of the Church in moral wisdom, and thus to promote the possession in the Church of "the principal thing" to be

desired. For what can be deserving of higher estimation than "wisdom," which, according to our understanding of it, is as far more valuable than any kind of knowledge, as Charity and Faith united in one, is a more valuable mental possession than "Faith alone."

W. M.

REVIEW.

THE DEITY OF JESUS CHRIST ASSERTED, WITH A DEFENCE OF THE DIVINITY OF HIS HUMANITY; being two Lectures answering the Inquiries, 1st, Whether Moses and the Prophets taught the Doctrine of Divine Unity or the Trinity; 2nd, Whether Jesus Christ and His Apostles taught the Doctrine of the Divine Unity or the Trinity, &c. By the Rev. E. D. RENDELL. London: Hodson, and Newbery. Manchester: L. Kenworthy. pp. 118.

THE primary and leading doctrines of the New Church,—The Divinity of the Lord's Humanity, and the Divine Trinity as concentrated in Him, will especially engage the attention of all truth-seeking minds. The doctrine of the Divinity of the Lord's Humanity is the precious corner-stone of the church,—the immoveable rock upon which it must be built. It is also the door of entrance into heaven, and the "pearl of great price" for the possession of which "we must sell all that we have" in order that we may procure it. Although much has been written upon this subject in the New Church, yet every effort which tends to bring this essential doctrine before the public, especially if the attempt is conducted with light and with power, is exceedingly welcome to all who desire to see Truth prosperous in the earth. Although the two lectures before us have been a considerable time before the public, we have only lately had an opportunity of perusing them, and this must be our apology to the public and the author for not having noticed them before.

These questions, the answer to which forms the subject of the lecture before us, were originated by a Unitarian minister at Newcastle-upon-Tyne; his object being to prove that no such a thing as a Trinity of Persons is taught in the Scriptures either of the New or of the Old Testament, but only the Divine Unity.

"This inquiry (says the able author of these lectures) has recently been answered in two places of worship in this town; the one an Unitarian, the minister of which originated it; and the other a Trinitarian, the minister of which appeared to be desirous of fortifying 'the orthodox' against the blow which the Unitarian reply was intended to inflict.

"As professing members of a New Church, which we believe to be, at this day, progressively establishing among mankind, and which we regard as the fulfilment of the prediction in the Apocalypse concerning 'The holy city, New Jerusalem, coming down from God out of heaven'—as professing members of a Church which is based upon the doctrine, 'That God is one, in whom is a divine trinity, and that he is the Lord God and Saviour Jesus Christ,' we are plain to state that we consider the principles on which those answers have been given, to be unscriptural, and thence unsound. This, of itself, we think to be a sufficient apology for our attempting to review them; but it was the circumstance of certain doctrines of the New Church having been introduced into the lectures of the reverend gentleman advocating the Trinitarian sentiments, and animadverted on by him as being untrue, which urged us to adopt the suggestion of taking some public notice of those controversial discourses."

This was the occasion of these two excellent lectures, which were delivered to crowded audiences, owing to the excitement which at that time so generally prevailed. So effective was the argument, as conducted by the lecturer, that a request was speedily made, both by strangers and friends, that the lectures might be published. At a public meeting held immediately after the delivery of the lectures, it was unanimously resolved,—

1. "That the thanks of this meeting be given to the Rev. E. D. Rendell, for the course of lectures on the Unitarian and Trinitarian controversy which he has just completed; and for the able manner in which he has set forth the doctrines of the New Church in contra-distinction to those of the old."

2. "That Mr. Rendell be requested to publish the above lectures, and that immediate steps be taken to obtain a sufficient number of subscribers to encourage him to do so."—(*See Preface.*)

Mr. Rendell has discussed the subject at considerable length, and has brought out many new and striking points which illustrate and confirm these essential doctrines of the New Church. The arguments of the Unitarian are shewn to be unscriptural and groundless, and the statements of the Trinitarian, or rather the Tripersonalist,* are proved to be fallacious, founded on appearances and not on the genuine Truths of Scripture. "Judge not," says the Lord, "according to appearance, but judge a righteous or a true judgment." (John vii. 24.) Genuine Truth, for the most part, lies beneath the surface, and as this is the case, not only with the works of God in nature, but also with the Word of God, it plainly follows that theological doctrines, when based only upon the surface, or upon apparent and not upon genuine truths, as is

* We would recommend to our New Church writers, the propriety of employing the terms, *Tripersonalism* and *Tripersonalist*, when alluding to those who acknowledge three *Persons*, according to the Athanasian creed, and not the terms, *Trinitarianism* and *Trinitarian*; inasmuch as these terms are applicable to those who, according to the New Church, acknowledge a *Trinity of Essentials*.

the case with Tripersonalism and all the dogmas which spring from that source, cannot be genuine and truthful. Thus, when a theological system is founded, we must "dig deep, and lay our foundation on a rock," (Luke vi. 48.) and not build upon the sand, or upon the mere surface, if we wish our system to stand firm when "the floods and the streams" of scepticism and controversy shall beat against it. Tripersonalism and its progeny of errors cannot possibly stand "in the presence of the Son of Man," or in the light of genuine Truth. These important facts are plainly shewn by the lecturer, as we could prove by adducing various extracts, did our space permit; but our readers would do well to peruse themselves the lectures, by which their minds will be strengthened in their belief, advocacy, and defence of the Truth, against the errors and fallacies which, alas! so generally prevail.

Poetry.

TO MY WIFE, ON ST. VALENTINE'S DAY.

A delicate plant by an angel was brought,
And placed in a chosen soil,
And angels came to watch o'er its growth,
Unknown to mortal toil.

It sprang—it blossomed—a noble tree,
Diffusing ambrosial charms;
And fruits of gold and of silver hue
Adorned its youthful arms.

A Paradise fair, of halcyon bowers,
Its bosom extended around,
And groves ever-vernal, for holy song,
The ærial summits crowned.

O! blessed was man the rosy morn
That aroused from his cherub rest;
Peace overflowed his bounteous cup,
And all his soul possessed.

His earthly life was a cloudless day,
That brighter and brighter shone,
Till he gently sank into Nature's lap,
And awoke in a higher zone.

But a gaudier plant, from a stealthy hand,
 In the midst of his Eden arose,
 And, passion beguiled, he its poison took,
 And drank a thousand woes.

Oh! then did dark clouds o'er his pathway lower,
 And his heaven-bright Paradise hide,
 And he wandered afar among thistles and thorns,
 The growths of his folly and pride.

Now, hovering sad, the celestial dove
 Finds no rest on the boisterous earth;
 But still is she seeking the Olive of Peace,
 To bear to the land of her birth.

But a glorious Eden shall blossom again!
 Afresh shall the Amaranth spring!
 And the mystical leaves new virtue and health
 To the soul-stricken nations shall bring.

This picture of old, by the Spirit of Truth
 To wandering Seers revealed,
 In visions angelic and utterance dark,
 Is now by that Spirit unsealed.

The garden is *Wisdom*, and *holiest Love*
 Is the tree full of beauty and life:
 But another is there—oh! who knows not its pride?
 With darkness and bitterness rife.

Within let us look for this Eden of Bliss—
 In the spirit alone can it bloom—
 Unseen, will bright heralds our labours attend—
 'Twill flourish beyond the tomb!

R. A.

MISCELLANEOUS INFORMATION.

LETTER FROM A BAPTIST MINISTER IN INDIA, AND REPLY.

It will be remembered that in the November number of the *Repository*, under the head of "Intelligence from India," there were published extracts from a letter giving some account of the progress of the Church in that country; and it was also

mentioned that the same correspondent had sent us a copy of a letter from a Baptist Minister in India, addressed to one of the new receivers of the doctrines, which letter he expressed a wish to see inserted in the *Repository*, accompanied by a reply. We accordingly here insert a reply (without printing the letter itself), to the allegations there made.

The spirit of the letter is not very gentle or Christian; and it is marked by misstatements in point of fact, and inconsistencies of allegation, such as are wont to disfigure controversial articles, when written in ignorance and with feelings of hostility. We shall notice one or two of the charges.

The writer speaks of Swedenborg in a manner which shows that he has but very little knowledge concerning his character or writings. "He was," he says, "an egregious heretic of the seventeenth century, who, though clever in some things, was really mad for a long time." Swedenborg, though born at the close of the 17th century, lived and wrote chiefly in the 18th, having died in the year 1772. The statement that he was "really mad for a long time," is so entirely untrue, and so often proved to be false, that we consider any further refutation utterly unnecessary.*

But we will adduce two most honourable witnesses as to Swedenborg's integrity and his uniform mental sanity. Count Hopken, prime minister of Sweden, says of him—"I have not only known him (Swedenborg) these *two and forty years*, but have also, for some time, daily frequented his company;" and then, in the course of a high strain of eulogy which he pronounces upon him, has these words—"I do not recollect to have ever known any man of more uniformly virtuous character;" and adds, "He possessed a sound judgment upon all occasions." Again, Professor Gorres, a Roman Catholic clergyman, and professor in one of the German universities (one, not likely, we should suppose, to be influenced by any undue partiality), in reviewing Swedenborg's life and writings, thus speaks of him,—"*Swedenborg was not a man to be carried away by an unbridled imagination, still less did he ever manifest, during his whole life, the slightest symptom of mental aberration.* It is therefore not to be supposed that he, in this gross manner, with wakeful eyes, deceived himself, and that at one moment he himself thought what in another he regarded as chimerical; and on the other hand, he was in life and disposition so blameless, that no man ever dared intimate any suspicion of concerted deception."

Thus much, then, for the assertion so recklessly made, that Swedenborg was "really mad for a long time."

In the next place, in describing what

* See "Documents concerning Swedenborg."

he terms the "soul-destroying errors of this sect," the writer's first charge is, that we "deny the proper Divinity of Christ, while we appear to acknowledge it." The charge that we deny the Divinity of Christ is refuted in a remarkable manner by the writer himself, in the words that presently follow, where he affirms "that we acknowledge Him to be *Jehovah*, and that the whole Deity tabernacled in Him,"—and still further, that we "even Deify His Humanity." Now in what possible way can it be considered as "denying Christ's proper Divinity," to hold that He is altogether God, even *Jehovah* Himself, and that, in agreement with the declaration of the apostle Paul—"In Him dwelleth all the fulness of the Godhead bodily." (Coloss. ii. 9.)

What excuse can the writer make for such inconsistency as this? and for the grave charge founded upon it, that we deny the Divinity of Jesus Christ, when it is acknowledged that we regard Him as God and the only God? and for saying, that there is in our creed an admixture of *Socinianism*, when Socinianism denies the Divinity altogether? Is this just?

The other allegation, viz: that we deny the doctrine of vicarious atonement, and what the writer terms "the blessed doctrine of *Substitution*," we do not hesitate to admit. Is it not astonishing that a doctrine at once so unscriptural and so irrational as this, should have so long kept its hold on the human mind? It only shows the grossness of view on spiritual subjects that yet prevails in the Christian world. What kind of *justice* is that, we may ask, which is content to punish the innocent instead of the guilty, even though the innocent victim voluntarily offer himself? What judge, what king, what father, would be considered as justified in so doing? If there is to be punishment at all, those who are *guilty* must be punished; if they are not, then punishment must be remitted altogether. No true justice, Divine or human, would be satisfied by, or would accept, the punishment of an innocent person instead of a guilty one. The idea, therefore, that Christ's sufferings upon the cross were accepted by way of *substitution* for the punishment of man's sins, is most gross and false, and contrary to every principle of right and justice which the Divine Being has implanted in the human mind. Christ's death upon the cross had altogether another meaning and another object. It was the last of a long series of suffer-

ings and temptations, by means of which the Lord, in the Humanity, overcame the powers of hell, and so redeemed mankind from their grasp,—and by which, at the same time, He glorified His Humanity and made it Divine.

As to the doctrine of a vicarious *atonement*, it is a Jewish, not a Christian idea. The term does not occur once in all the four Gospels, and but once in the whole of the New Testament; but in the Old Testament it occurs frequently. Under the Jewish dispensation, animals were offered up for burnt-offerings and for sin-offerings; and sins were confessed over the head of a goat, which was sent away into the wilderness, &c., and thus atonement was made,—because everything in that dispensation was representative not real, outward not inward, natural not spiritual.* But in the Christian dispensation, which is spiritual and internal, everything depends on the state of man's own *heart*—and there is no such thing as making an *atonement* for him by the acts or the sufferings of another. Every man is himself, at death, either good or evil, and he will be judged and have his lot accordingly. Neither is any atonement for his past sins *necessary*; all that is needed, as is declared by the Divine Word, is that he should *repent* and turn from his evil way. Read the 18th chapter of Ezekiel: "If the wicked will turn from his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done, he shall live." Here it is expressly declared, that all that is necessary is for man to turn and repent, and he will be accepted of the Lord. So the Lord said—"If thou wilt enter into life, keep the commandments;" and again, it is declared that "every man shall be judged according to his works," and according to "the deeds done in the body."

The writer asks—"If this be not your ground of hope, what then is it? We answer—"Fear God, and keep His commandments; for this is the whole duty of man." And as the God of the Christian is the Lord Jesus Christ,—then, to believe in Jesus Christ as God, to worship Him in His glorified Humanity, to look to Him for light and strength and the influences of His Holy Spirit, to enable us to understand and keep His commandments—and

* See Tract on "The Atonement."

to do those commandments by continually *resisting all evils as sins*, and performing every duty and good work of love to God and man which His Providence sets before us daily and hourly—such a course forms heaven in the soul; little by little the evil of the heart is put away, and good is received from the Lord in its place, and thus gradually man is *regenerated* and fitted for heaven. Then, when the material body drops off at death, the spirit, withdrawn from it by the Lord, is elevated into heaven—into the blessed society of the "spirits of just men made perfect," where, in the Lord's presence, it rejoices for ever. P.

THE CONTENTS OF THE MINOR WORKS OF EMANUEL SWEDENBORG PUBLISHED AS ADVERTISING SHEETS.

It will be remembered that the last Annual Meeting of the Manchester and Salford Tract Institution resolved to publish the contents of the Minor Works of Emanuel Swedenborg separately, for the purpose of distributing them far and wide, as a means of advertising these publications and directing the attention of the public mind to the heavenly doctrines of the New Jerusalem.

The means of carrying out this desirable object are now within the reach of every recipient of the New Church verities, and the committee hope that not only the societies of the Church, but its individual members, will avail themselves of these unobtrusive missionaries of truth.

In the present disturbed state of the theological world, when many minds have begun to doubt the veracity of creeds in which they had placed implicit confidence from their earliest years, and find themselves, like a ship upon the stormy ocean, without any sure guide to the haven of peace and usefulness, ought not we who profess to have received the true doctrines of the Holy Word to use every means within our power, to lead them to a knowledge of these divine treasures. "Freely ye have received, freely give." To really love our neighbour is to teach him by precept, and lead him by example to be useful, and thereby happy.

An opportunity such as we shall have, during the Exhibition in London, for spreading abroad so extensively the knowledge of our doctrines, has perhaps never before presented itself. Let us, therefore, embrace it with an energy adequate to its requirements. Let thou-

sands of these synoptical tables be circulated among the numberless visitors that will crowd to the metropolis. The cost will be so trivial that this may be done at a comparatively light expense. Let some of them, at least, be translated into the French, Italian, and German languages. We would earnestly recommend this important use to the consideration of our London friends. Amongst our own private circle of correspondents and acquaintance we shall also find these "tables" of great utility. When writing to one who knows little of the doctrines of the New Church, how easily may we enclose them in our letter without increasing the expense of postage, and who can calculate the amount of good that is likely to result from this and similar channels through which they may be sent?

The following is the scale of prices at which the Tables may be had on application to the secretary, Peter-street, Manchester:—

| | | | |
|------------------|----|----|---|
| 5,000 copies for | £1 | 0 | 0 |
| 2,500 do. do. | 0 | 11 | 0 |
| 1,250 do. do. | 0 | 6 | 0 |
| 1,000 do. do. | 0 | 5 | 0 |
| 500 do. do. | 0 | 3 | 0 |
| 200 do. do. | 0 | 2 | 0 |

assorted; and it is hoped that an early application will be made.

The committee have also much pleasure in stating that they have in the press an edition of the "Heavenly Doctrine of the New Jerusalem," uniform with the other Minor Works issued by the society, which they hope shortly to publish.

J. B. KENNERLEY, Hon. Sec.

STRATFORD ST. MARY, SUFFOLK.

This village consists of about 800 inhabitants, principally of the agricultural class. Till within the last three months there was no dissenting congregation in the village. In October, 1850, Mr. H. S. Clubb commenced holding services every Sunday, morning and evening. For the first two months the lectures were of a decidedly *practical* nature, inculcating morality on a religious basis, as the plane for spiritual attainments. These lectures were attended by from about fifty to eighty persons, and very considerable interest was excited. The simple state of natural goodness in which many of the agricultural classes in these country districts are found, was discovered to be admirably adapted for the reception of the practical truths of the

Word. The principles of mercy and charity which these lectures inculcated, expressed as they were in the simplest language, and illustrated by the most familiar objects of external observation, won upon the minds of the hearers in a remarkable degree; so that by the 23rd of December, the subject of the Resurrection was brought forward, taking as a text the words of our Lord in reply to Martha:—"I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?" (John xi. 25, 26.) This lecture tended to show that the true resurrection was the birth of Jesus Christ, or the Christian spirit in the human soul, and as Jesus Christ was, according to His own words, "the way, the truth, and the life," it would be just in proportion as we practically believed in, and permitted Christ to be manifested in the flesh, by submitting all our affections and thoughts to His guidance, that we became partakers of that glorious resurrection of which He speaks, and which He declares Himself to be.

The good reception given to this first doctrinal discourse was truly encouraging. The most thoughtful present shook hands with the lecturer at the conclusion, and said they had never seen the subject so clearly before; and (although accustomed to attend a dissenting place of worship in a neighbouring village), believed the views advanced to be thoroughly Scriptural.

The subject of the Resurrection was announced to be resumed on the following Sunday evening, and, as Mr. H. S. Clubb was unexpectedly invited to Brightlingsea to address the Church there, his brother, Mr. R. T. Clubb, read a lecture of the Rev. J. Clowes on the same subject, which was well received. On the following Sunday, January 5th, 1851, Mr. H. S. Clubb again lectured on the subject of the Resurrection, from these words:—"For we know that if our earthly house or this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens;" (2 Cor. v. 1.) and proceeded to show that wherever the resurrection was spoken of, as in the 15th chapter of 1st Corinthians, and other places in the Word, it was invariably described as a spiritual and not as a carnal resurrection. That to "rise from the dead, and from the grave" was to rise from sin and sensuality, as "the sting of death is sin." All the lectures have been well attended, and it is intended to continue the

services regularly in future. The room that is used will seat about fifty persons, and on some occasions the adjoining room is nearly filled by standing hearers. Tracts have been distributed, and a library is in course of formation. A taste for reading the writings of Swedenborg is being created, and it is hoped that much good will result, as this new field of labour seems to be well adapted for spiritual culture.

LECTURES AT LEEDS.

To the Editor.

Dear Sir,—You sometimes solicit notices of lectures, and particulars respecting them. We have thought that the following might be useful :—

Mr. Edleston has recently been delivering a successful course, on the "Unseen World." These lectures have been better attended than any we have had in Leeds, and we have no doubt of their doing us good. The address affixed to the syllabus of the lectures has been extensively read; nearly 3,000 copies have been distributed in shops and houses in different parts of the town, and although the invitation is so explicit, no one has ventured to come and teach us "wherein we err;" several have been to inquire further respecting the doctrines, but there has not been the least open opposition from any quarter. Whether this arises from fear or contempt we cannot tell, it may be from both. We have reasons for believing, that the Swedenborgians have become quite a terror to the religious controversialists in Leeds, especially to the infidels, who were thoroughly overthrown through the efforts of our late lamented friend Mr. T. Wilson, and others. There were discussion classes in different parts of the town, at which our young friends attended, who were not long in making the force of the doctrines to be felt. They met at these places persons of every religious denomination, and tried their skill in controversy with them all. Perhaps truth is seldom sought for at such meetings, but they are, nevertheless, sometimes useful to young men, for there they are educated in the laws of debate, and trained to a more skilful use of the weapons of Divine Truth. It is true, there is a danger of falling into the mere love of victory, but it is hoped that the religion and good sense of our young friends will preserve them from this. The straits to which the advocates of the Old Church have been reduced, may be gathered from this confession of one of

them :—"I don't know," said he, "how it is, but I always feel so *queer* when I am talking to a Swedenborgian about religion. I feel as if I did not know what to say, or what to do; for I am met at every corner."

Last summer Mr. Edleston, at the solicitation of the Young Men's Association, delivered a course of lectures at a place called the "Bazaar," in Briggate, Leeds, which is considered as the very camp of the infidels, and which is resorted to by those noted for controversy. It was thought that many would come to hear the doctrines in this room, who would not enter either Church or Chapel, and perhaps it was so. The lectures were extremely well received. On two occasions, a leading deist of the town proposed a vote of thanks to Mr. E., after the evening's lecture, and declared on the first occasion, that "the lecturer had made the best of the worst books he knew (the Bible), of any person he had heard in his life." Discussion was allowed after each lecture, and on all occasions Mr. E. carried the sympathies of his audience with him. J. F.

DISCREPANCIES IN THE TRANSLATIONS OF "HEAVEN AND HELL."

To the Editor.

Dear Sir,—In reply to Mr. Hancock's letter, in your December number, I beg to state, that I have not questioned the competency of the Printing Society, nor that of its committee; I simply state plain facts, and ask for definite information. Now, the following are facts :—I have a list of errors, which disfigure the edition of 1843* (and my examination has not been of so exhaustive a character as at all to preclude the probability of the existence of others); of these, only six have been corrected in the stereotyped edition, and of these six, three were pointed out by "Z," in the *Intellectual Repository* for June. What, then, is to be understood by the statement in the Printing Society's Report, that this work was under revision? Is this statement an error in the report? Or, did the committee engage a gentleman every way competent to revise the work, but who had not the requisite time to devote to the task?

Mr. H. asks, "Is it not necessarily mischievous to quote passages of a doubtful character, without quoting also the pas-

*I have sent a list of these to the Committee of the Printing Society, agreeably with the suggestion of Mr. H.

sages in which the translators render the original well and faithfully, each in his own peculiar style?" To do this would, I apprehend, require the quotation of nearly the whole book. Besides, how is a plain unlearned man to decide where "the translators render the original well and faithfully"? This is a point upon which such are obliged to seek information from the educated and learned. Moreover, my inquiry relates to discrepancies only, since it obviously would be absurd to ask whether agreements amongst translations were warranted by the original.

Mr. H. asserts that "printers who have only to print verbatim a work in print before, very rarely succeed." I assert that respectable printers very rarely fail. It is in printing from manuscript that errors mostly occur. And in the instances called by Mr. H. "misprints," the printer appears to have faithfully followed his copy; it is the reviser who is at fault, for these identical errors occur in the previous edition, and have been left uncorrected.

I have the pleasure of fully agreeing with Mr. H. in the "conviction that the public will not, eventually, tolerate the jargon of literal translations;" but how does this "conviction" harmonize with the fact, that he has again sent forth to the public, "the jargon of a literal translation" of the title?

I also coincide with him in the importance of a translation being "done throughout by one author." Yet, how has it happened that in his version of the "Heaven and Hell," whole passages are given verbatim from that of Mr. Clowes, some peculiar phrases are adopted from Mr. Noble, while other portions are "done" by himself?

I have not presumed to hazard an opinion on the faithfulness of either translation, for, on this point, I must still remain an

INQUIRER.

LECTURES AT NEWCASTLE-ON-TYNE.

To the Editor.

Dear Sir,—The society here, taking advantage of the Rev. J. Cull's stay, a few weeks ago, expressed their desire for the delivery of a course of lectures on Sunday evenings, with which Mr. Cull at once most cheerfully complied, and therefore drew up a syllabus which could not fail to attract public attention, comprising subjects universally discussed at this day.

Mr. Cull's style of delivery and mode of treating his subjects will be long remembered, on account of the extent and excellence of the matter, and the lecturer's perfect familiarity with the topics treated on. As an evidence of the satisfaction afforded by these admirable lectures, the re-delivery of two of them was requested; and again Mr. Cull showed his willingness to meet the wish of his hearers by a ready compliance. These were "Creation," and "Man."

The attendance on both evenings when the former lecture was given, was very large—particularly the re-delivery, when the temple was entirely filled. There is much to rejoice at and much to be grateful for, when it is considered that the Infidel and the Atheist have been completely met by these lectures on the subject of "spirit" and "matter"—the distinction between them having been vividly pointed out, and the existence of both established. J. E.

MUNIFICENCE OF A FRIEND AT LONGTON, IN THE POTTERIES.

We beg to announce the munificent donation of £100. from a "Longtonian," which has been appropriated, according to his request, to the Missionary and Tract Societies in London and Manchester, as follows:—

| | £ | s. | d. |
|--|------|----|----|
| To the London Missionary and Tract Society | 50 | 0 | 0 |
| To the Manchester Tract Society | 25 | 0 | 0 |
| To the Manchester Missionary Society | 25 | 0 | 0 |
| | £100 | 0 | 0 |

This act of munificence the said societies beg hereby, in devout thankfulness to the Lord's Providence, gratefully to acknowledge. These institutions, in consequence of their eminent usefulness in spreading a knowledge of the Truth, are certainly worthy of extensive patronage and support.

PROPOSED MEETING OF MEMBERS OF THE NEW CHURCH DURING THE EXHIBITION OF 1851.

Although the committee continue to hear, directly and indirectly, that the proposed meeting is very generally looked forward to with great interest, and that *every body is coming to the Exhibition*, yet they regret that they do not receive the

definite information they require in reference to the two specific points, of the number of visitors to be expected, and the funds that will be available.

As most other denominations of Christians are intending to hold numerous meetings during the year, all large rooms will be in request, and will most probably be engaged some months before they are wanted to be used. Unless, therefore, the committee are enabled to adopt a similar course, much inconvenience and disappointment may ensue, especially if there should be as numerous a meeting as is anticipated by many.

The committee therefore urgently request the *secretaries* of the various societies to take means to ascertain the requisite particulars, as far as practicable, and to forward them by the 16th of Feb.

They have to acknowledge the receipt of the promised £2. from their Devonshire friend, and of 5s. from a friend in the Potteries, as evidence of the interest he feels in the movement; and they hope that other individuals will be induced to do likewise.

H. BUTTER, Sec.

48, Cloudeley Terrace,
Islington, Jan. 22nd, 1851.

THE SUPPOSED EXISTENCE OF ANGELS PRIOR TO THE CREATION OF MAN.

A correspondent at Lewes has sent us a communication in which he alludes to an article on the above subject in this Periodical for March last. The objection to that article is stated by him as follows:—

"You say, the only antecedent to *τῶν* *αγγέλων* is the angels in the previous verse. Is not a nearer antecedent found in the cities of Sodom and Gomorrah? I appeal to any plain reader of the verse, and ask whether this inference be not more natural than the one you have adopted?"

We also respectfully appeal to our correspondent, and ask him why he has overlooked the important fact that the cities *πολεις* alluded to are in the *femi-*

nine gender, whereas the term *τῶν* *αγγέλων* is in the *masculine*? Now we are quite certain that we need not remind our correspondent that one of the first principles in Grammar is, that the relative must agree with its antecedent in gender and number. But the only antecedent with which *τῶν* *αγγέλων* can agree is *αγγέλους* in the previous verse. When our correspondent considers this grammatical fact, his objection will vanish. EDITOR.

THE RECENT DISCUSSIONS AT BOLTON.

To the Editor.

Dear Sir,—In the notice of the recent discussions in which I took part at Bolton, which appeared in the *Intellectual Repository* for the present month, it is stated that I offered to take up the subjects then discussed with either Mr. Gibson or any other advocate of Mormonism, &c., but that Mr. Gibson declined, and it was presumed, from my not having heard from any other party connected with that body, that his coadjutors also declined. Since then, however, I have received a communication (dated the 6th instant) from Mr. Paul Harrison, one of the Mormonite leaders, on the subject, which renders it necessary for me to trouble you with this line.—Yours, &c.

WOODVILLE WOODMAN.

Kersley, January 8th, 1851.

PROPOSAL TO PUBLISH A COURSE OF LECTURES BY THE LATE MR. T. WILSON.

In the press, and will be published in March, a course of eight lectures by the late Mr. T. Wilson, with an account of the life of this powerful advocate of truth. The volume will contain about 250 pages, bound in cloth. Price to subscribers, 3s.; non-subscribers, 4s. Parties subscribing are requested to send their names to Leon Kenworthy, publisher, Cateaton-street, Manchester. Subscription list open to the 28th of February.

Obituary.

Died, on the 4th inst., aged 62 years, Mr. Thomas Wilson, of Woodhouses, Fails-worth, near Manchester. Our departed friend manifested, in very early life, strong indications of that ardent and persevering spirit which distinguished him throughout his future career. His course was begun and continued according to the maxim—"What thou doest, do it with all thy might." As a boy, scarcely any-

thing besides athletic sports could engage his attention; he played and sported "with all his might," to the almost entire neglect of all scholastic duties. When, however, he had attained his 16th year, he began to experience a strong thirst for knowledge; and as the works of Paine, and others of a similar school, were then being extensively read in the neighbourhood, and in his own family circle, these

were the first materials put into his hands to meet the cravings of his new-born mental appetite. While perusing these works with his accustomed ardour and diligence, he read, for the first time, something concerning religion, as given in Paine's "Age of Reason." Under ordinary circumstances, we should be apt to say, and perhaps truly, that such a position is unfortunate for youth, just at the period when the love of acquiring knowledge begins to be developed. It was otherwise, however, with young Wilson; for although he had drunk in large portions from the above works, and appeared at this time on the high road to infidelity, there was, nevertheless, room in his mind for something wiser and better. This was made evident by the following apparently casual incident. On taking his usual Sabbath walk one morning, he met an acquaintance, a musician, who was then on his way to the New Church place of worship at Middleton, to assist in the choir; he invited Wilson to accompany him to a "good musical stir;" this was agreed to, and as he heard the music, he of course heard the preacher also, the late Mr. R. Boardman. The truth of the sermon, it appears, made a deeper impression than the melody of the song, for he went again and again, without invitation, or the inducement of a "musical stir." He then inquired for books; several pamphlets, by Clowes and others, were supplied to him from the library. He next asked for one of the works of Swedenborg, and was furnished with the "Treatise on Heaven and Hell." On taking this home to read, his father, a man of strong reasoning powers, began to oppose, not authoritatively, but on what he called reasonable grounds, the reading of this book. Young Wilson, however, could not be satisfied with anything short of reading and judging for himself. The father also began to read, for the sole purpose of keeping up a mental warfare against it with his son, and they stoutly contested every page, every subject or doctrine, and thus battled on to the end of the book; the result was, both father and son became thoroughly convinced of its truth. The subject of this notice persevered in his course of reading, and soon found in the writings of Swedenborg ample materials to expose the fallacy of all the reasonings against Christianity, the truth of Revelation, and the being of God; which he had met with in the leading in-

fidet writers of the day. After this, when any infidel lecturer appeared within 10 or 12 miles round the neighbourhood, he was always ready to encounter him. Having the advantage of knowing almost everything that his opponent could adduce, and being slow of speech, quick of perception, with great presence of mind, and an almost immovable temperament, he became a very successful debater; so much so, that latterly, in various instances, lecturers declined to meet him. He also frequently distinguished himself in verbal controversy on points of theology; and, although debate appeared to be his forte, he likewise rendered much good service to the Church as a Missionary preacher to various societies, during a period of twenty-five years; and on these, as well as other occasions, he was most eminently useful to young members, in private conversations with them, by clearing away doubts, removing difficulties, and correcting errors. He was also the founder and leader of the Fallsworth Society. Last, though not least in importance, is the fact, that our friend endeavoured to make the doctrines and truths of the Word his *rule of life*, and the success of his endeavours was strikingly manifest in the fact, that neither in life nor in death had he any fear of death. In full vigour of health, he would sometimes speak to the following effect, when the subject was being named,—"Death is not worth thinking about; *life* is the only thing worth thinking of; if we think rightly of life, we need have no concern about death." In his last short illness (indeed the only illness of moment he ever suffered), a friend called to see him, and, while speaking of a course of lectures which Mr. W. was then engaged in delivering at Hulme, hinted that he thought he was overworking himself for the Church, and would thus shorten his days. His reply was in effect,—"I think much good may be done at this crisis, by making known the doctrines of the New Church by lectures, discussions, or otherwise, as there is now great agitation in the Christian world; and if, in trying to accomplish this good, I should shorten my life a few years, I do not see that it matters much." In less than two days afterwards, the final summons from his Lord and Master arrived, and then, with the most peaceful composure, he said, "*Now I am just ready to go*," and immediately breathed his last.

D. H.

THE
INTELLECTUAL REPOSITORY
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VOL. XII.

THE SPIRITUAL SENSE OF THE WORD, AS ACKNOWLEDGED BY THE PRIMITIVE CHRISTIANS PRIOR TO THE COUNCIL OF NICE IN 326.

THE discovery of the spiritual sense of the Word, in the writings of the New Church, according to the science of correspondences between things natural and things spiritual and divine, is, it must be confessed, the greatest of discoveries, in these latter times, to the human mind. In natural things we often congratulate ourselves on the amazing discoveries and inventions which, during the last fifty years, have been made for the natural comfort and prosperity of man, as an inhabitant, for a short time, of this lower world. Every one joyfully acknowledges the prodigious improvement in manufactures of every kind, by which the human family can be more decently and more cheaply clothed, and by which, connected with other arts and manufactures, all the comforts of human life are not only amazingly increased, but are speedily extended throughout the habitable globe, to all the family of man. The wonderful powers of steam in locomotion, and in its adaptation to nearly all the purposes of life, and the electric telegraph, by which space, as preventive of communication, is almost annihilated, justly excite our admiration and wonder. But all these discoveries have relation only to man in this world, and are intended to benefit his body and all the external relations of his life, and to develope and enrich his natural mind. But the discovery of the spiritual sense of the Word pours a flood of light upon all the internal relations of man,—his relation to God, to heaven, to hell, and universally, in his duties to his

fellow man. The nature of the human soul, of heaven, of hell, of the life after death, is now, simultaneously with the spiritual sense of the Word, fully discovered. These spiritual discoveries will be found to be of as great importance to the mind and the spiritual states of man, as the discoveries already alluded to are to his body, and to his natural state in the world. The field of human intelligence and wisdom is thereby immensely extended, and is enriched with innumerable new and exalted ideas on every subject of eternal importance to man. Every doctrine of Christianity is now rendered to the rational perception of man "as clear as crystal," (Rev. xx.) because by virtue of the spiritual sense of Scripture, or the true understanding of the divine Word, all the clouds and obscurities of the letter, or of Truth, seen merely from a natural point of view, are removed. Now may, in the language of the apostle, "spiritual things be explained to spiritual men;"* (1 Cor. ii. 13.) because "the things which are of the spirit of God, are spiritually discerned." (Ver. 14.) But how can the things in the Word of God be "spiritually discerned" without a knowledge of the spiritual sense? In fact, this knowledge has become the great thing needful for the age,—the grand desideratum, without which it is impossible for the human mind to advance in spiritual intelligence and wisdom. The great field of internal things lies unexplored and unknown without a knowledge of the spiritual sense of the Word, and if internal things are unknown, man knows nothing certain of his own soul, of its relation to a higher state of being, and of the means by which its states of life, of love, of intelligence and wisdom, can be constantly improved and advanced. Nor can Christianity accomplish its divine mission to the world, unless its true internal nature be laid open and understood.

Nothing, therefore, is of greater importance than a knowledge of the spiritual sense of the Word, and, as a consequence, of those internal and spiritual things which such knowledge opens to man. The New Church will only increase on earth, as the true nature of God's Word is understood, and the true system of its interpretation is admitted and applied. Thus, the grand preliminary to a correct knowledge of all Truth, and especially of the doctrines of Christianity, is a true idea of God's Word, and of the proper system of its interpretation. This system is the "key of knowledge" which unlocks and displays the treasures of intelligence and wisdom revealed in the Scriptures. This key, which for so many ages has been lost, is now, through the Lord's mercy, happily restored. This key, whilst it opens the knowledge of

* That this is the right interpretation of the passage, see Bishop Pearce and the best Commentators.—Ed.

Truth to the mind, shuts out at the same time, all merely human vagaries, fancies, and ingenuities, in interpreting the Scriptures. The Christians of the early centuries of Christianity, even down to the Reformation, acknowledged a spiritual sense in the Scriptures, but not being possessed of the key of its true interpretation, *the science of correspondences*, shewing the relation between things natural and spiritual, they could acquire but faint glimpses of the spiritual signification of the Word.

Now, as the primitive church, up to the time of Constantine, is considered by many to have existed in greater purity, both as to doctrine and life, than in after ages, we have considered it might be useful to present, in a condensed form, the views which Mosheim, in his celebrated work "On the History of the Christian Church before Constantine the Great,"* up to about the first quarter of the fourth century, has given on the almost universal acknowledgment of the spiritual sense of Scripture, and also on the mode and manner in which the primitive fathers and preachers endeavoured to explain it from the divine Text. We are not aware that this portion of Mosheim's History has ever been translated. Some time ago an attempt was made to present it to the English reader, but the translator only proceeded to the end of the second century,† whereas the portion we now translate is in the third century, where the learned author is describing the life and labours of Origen.

Mosheim, as a Protestant of the Lutheran church, was himself not friendly to the spiritual, or as he sometimes calls it, to the mystical interpretation of Scripture; but his statement and testimony will, on this account, be the more impartial and satisfactory. The means of interpreting Scripture, according to the school of Mosheim, are the philological, grammatical, and archæological, which, as they are the means of making us thoroughly acquainted with the literal sense, are by no means neglected by those who admit the spiritual sense, and who endeavour to interpret it according to the *science of correspondences*; for a perfect knowledge of the literal sense is indispensable to a right interpretation of Scripture. But to remain in the merely literal sense, when we ought, as the apostle says, (1 Cor. ii. 14; Col. i. 9.) to have a "*spiritual discernment*," and a "*spiritual understanding*" of Scripture, is not to come into the light of Truth, but to remain in the shade of merely natural ideas and sensual fallacies, which are of no profit to the

* De Rebus Christianorum ante Constantinum Magnum Commentaria.

† The two first centuries of this work were translated by the Rev. Mr. Videt, and published in 1813.

soul ; for the flesh, that is, the external or merely literal sense, profiteth nothing ; it is the spirit which giveth life, for the words which the Lord spake are "*spirit and life*."

*Mosheim's statement of the manner in which the School of Alexandria, and especially Origen, considered the allegorical or spiritual interpretation of Scripture.**

Origen's entire doctrines (says Mosheim) of allegorical or spiritual interpretation of Scripture, may be conveniently divided into two parts. One part explains his idea of the sense of the Sacred Word, and the other lays down certain laws, or rules, which are necessary for those who wish to understand how to distinguish the divers senses of Sacred Scripture, and how to ascertain in which passages the power of the words is necessarily conjoined with a mystical sense. The former part is comprehended in the following statements :—

I.—The Sacred Scripture (according to Origen) is like a man. As Plato considered that man consists of three parts,—of a *rational soul*, of a *sentient* [or animal] *soul*, and of a *body* ; in like manner the Divine Word has a three-fold sense,—a *body*, that is, an historical and grammatical sense ;—a *soul*, that is, a moral sense ; and a *spirit*, that is, a mystical or spiritual sense. Thus Origen expressly states—

"We have often said, that in the divine Scriptures there is found a three-fold mode of intelligence, or a three-fold sense,—the historical or literal, the moral, and the spiritual. Hence it is that we understand that there is in Scripture a body, a soul, and a spirit."—(See Origen's Homil. v. on Leviticus, sec. v. p. 209, tom. ii. Opp.)

And again, he says—

"As man is said to consist of body, soul, and spirit, in like manner the Sacred Scripture, which, of Divine mercy, has been given to man for his salvation, consists of three senses."—(See De Princip. lib. iv. sec. ii. p. 168, tom. i. Opp.)

II.—As the lowest and vilest part of man is his flesh or body, so, in like manner, the merely literal sense of Scripture, which is like the body, is far inferior to its moral and spiritual or mystical sense, and of much less importance. And as the body, or the flesh, often allures even the pious and the good to sin, in like manner the merely literal sense of the Sacred Word may sometimes lead licentious and thoughtless readers into errors and vices. As to this point, Origen says,—

"The histories recorded in Scripture do not much help those who understand it only as it is written, or who remain in the literal sense

* Translated from Mosheim's *de Rebus Christianorum ante Const. Mag.* p. 637.

only. For, who is not induced to tamper with licentiousness, and to consider fornication as of no account, when he reads about Judah entering into the house of a harlot, and of the patriarchs having several wives at the same time? Who might not be led to idolatry, if he considers that nothing more is involved in the slaughter of sheep and bullocks, that is, in the sacrifices of the Levitical law, than what we read in the letter? Very many have thought that heresies exist more from the carnal understanding of Scripture than from the works of our own carnal nature. We also learn invidiousness and drunkenness from the mere letter of the Word; for Noah, although he is represented as a righteous man, (Gen. vi. 9.) was nevertheless, after the flood, guilty of drunkenness. Wherefore, they who remain in the mere letter of Scripture, may occasion many evils both to themselves and to others, which if they practice, they can never approach the kingdom of God. Wherefore let us seek the spiritual sense of Scripture, by which we shall be enabled to acquire a more rational faith, and to have a more correct mode of life marked by temperance and every virtue.”—(Stromat. lib. x. apud Hieronymum, lib. iii. Comm. in Galatas, cap. v. et tom. i. Opp. p. 41.)

“Some simple souls (says Origen again), who boast of themselves as belonging to the church, think such things as are entirely unworthy of God; for they think such things of Him as we ought not to think even of a most cruel and unjust man. But if we inquire how it is, that these simple souls think in this manner of God, entertaining such false and impious opinions of Him, we shall find that it is because they have only had a merely literal or a carnal understanding of Scripture, and have not understood the Divine Word according to its spiritual sense.”—(De Principiis, lib. iv. sec. viii. ix. p. 165.)

Many things to this effect, shewing the debased and unworthy ideas which many entertain concerning God, from not understanding the Scriptures according to their spiritual sense, may be collected from the writings of Origen.

III.—We must not, however, (continues Mosheim) conclude from this, that it was the opinion of Origen that the merely literal sense of Scripture was not useful to certain simple minds, and to children, in leading them on to acquire virtue and salvation. For Origen expressly says,—

“That the literal sense and exposition of Scripture may, of itself, be useful to certain simple minds, as is evident from many who have ingenuously and simply believed Scripture. For the clothing of spiritual things, that is, the body of Scripture, is in many points useful, and can render many, as far as they are susceptible of improvement, better men.”—(De Princip. lib. iv. sec. xii. p. 169; sec. xiv. p. 175.)

IV.—But those who are wiser and more intelligent than the common people, should endeavour to search out the soul or spiritual sense of Sacred Scripture, having left the body, or its literal sense; which spiritual sense is the true moral sense, and to apply all things which they read to the amendment of their lives.

V.—But those who wish to come to perfection, or to the highest degree of piety, must ascend still higher, and endeavour to explore, with all their might, the spirit of the divine Scriptures, or their spiritual and mystical sense. This is clearly evident from the following quotation from Origen:—

“Wherefore, it is necessary to describe, in a three-fold sense, the intelligence which a man may have of the divine Scriptures; that is, 1st, the simple may be edified by what I would call the *body* of the Scripture, for by this term we denote the literal and the historical sense. But, 2nd, if any have begun to make farther progress, and can see more deeply into things, they are nourished and edified by what we would call the *soul* of Scripture. And, 3rd, those who are still more perfect can be instructed and edified by the pure spiritual sense, or by, as it were, the *spirit* of the Word.”—(Lib. iv. Princip. sec. ii. p. 168.)

Origen, in his Homilies and Commentaries on the sacred books, faithfully adhered to his principles, as is evident from his works which still remain, and in which he either entirely passes by the historical and merely verbal sense, or only touches upon it, and passes off to the moral and spiritual sense.

VI.—The moral sense of Scripture, according to Origen, consists partly in doctrines concerning the changes of state which the soul of man, whether he be good or bad, undergoes, and partly in precepts by which the life, both internal and external, of a Christian man should be governed. I am not, however, aware (says Mosheim) that Origen has, in express terms, defined what he means by the moral sense; but innumerable examples demonstrate that the definition here given is correct. Moses informs us (Exodus i. 6—17.) that after Joseph's death, the number of the children of Israel was greatly increased. From this passage Origen elicits the following moral sense:—

“If Joseph dies within thee, that is, if by Christ's doctrine of self-denial thou mortifiest thy sinful members and propensities, then in thee will be multiplied the children of Israel; for the children of Israel signify the good and spiritual sensations and affections. If, therefore, the appetites or desires of the flesh are mortified, the spiritual affections increase daily; for in proportion as vicious propensities die out, the number of virtues increases.”—(Homil. i. in Exod. sec. iv. p. 131, tom. ii. Opp.)

Again; as another specimen of Origen's spiritual interpretation, we will adduce his exposition of Exodus i. 15, in which passage the king of Egypt orders the midwives to slay the male children of the Hebrews, but to spare the females. Now, according to Origen, the following moral sense is involved in the command of Pharaoh:—

“The prince, or the evil genius of this world, wishes to destroy the rational mind, which desires to understand and to love heavenly things; but the things which belong to the flesh, and to our corporeal nature, he wishes to live and to increase. When, therefore, thou seest men living in voluptuous pleasures and delights, thou shouldst know, that in all such the king of Egypt commands that the male children be destroyed and the female preserved.”—(Homil. ii. in Exod., sec. i. p. 133.)

We will now adduce a specimen of Origen's spiritual interpretation of the New Testament. It is said by Matt., chap. xv. 21, 22, that as our Saviour passed over into the confines of Tyre and Sidon, a Cananitish woman came to Him and besought Him that He would heal her daughter. Now, according to Origen, the moral or spiritual sense of this passage is as follows:—

“Every one of us, when he sins, dwells in the confines of Tyre or Sidon; but when he comes from his sinful state to virtue, he comes out from the confines of Tyre and Sidon, and passes over to the territory, that is, to the church of God; and here Christ, coming as it were into the boundaries of Tyre and Sidon, [or into the ultimates of his church] meets him, as He did the woman of Canaan.”—(Tom. iv. Opp. p. 503.)

VII.—Having spoken of the mode in which Origen elicits a moral sense from Scripture, even from its historical parts, we shall now speak more especially of the mystical or spiritual sense which is in Scripture:—

“The spiritual explanation (*πνευματικὴ διήγησις*) says Origen, is such as to discover the heavenly things which are involved in the “examples and shadows which those who are Jews according to the flesh observe,” (see Heb. viii. 5.) and which heavenly and future things the law shadows forth; or it explains whatsoever heavenly things are found in the Sacred Writings; or it explores that *hidden wisdom* of which the Apostle speaks, when he says,—‘But we speak the wisdom of God in a mystery, even the hidden wisdom,’ (1 Cor. ii. 7.) and it gives us to know, so as to be able to observe, of what heavenly things those events which happened to the Jews are figures.”—(See De Princip. lib. iv. sec. xiii. p. 170, where Origen himself gives this definition of the mystical sense.)

Now a part of this definition (says Mosheim) is sufficiently clear. For Origen considers that what is said in the law of Moses, and in the historical and prophetic parts of the Old Testament, are types and

predictions relating to Christ and his church. Whoever, therefore, applies those things, which are recorded in the letter, of the Jewish people, to Jesus Christ and to his history, he elicits the mystical or allegorical sense, and, by application, carries out its design. But a part of this definition must needs be obscure to those who are ignorant of the mind of Origen. This fact, however, will be obvious to those who attentively study his works;—they will see that the sense which Origen calls mystical, or spiritual, is of a twofold kind. Thus he says (1) in the extract quoted above, “that the Jews according to the flesh, serve the example (type *υποδειγματι*) and shadow of heavenly things,” as is declared by the Apostle. (Heb. viii. 5.) The ceremonial rituals, therefore, of the law are shadows of spiritual and heavenly things. And he says (2) that the law is, at the same time, the shadow of future things, that is, of things which should be done on this earth by Jesus Christ, and under His guidance and direction; which two things, although both relating to the church, differ nevertheless from each other, as things heavenly from things earthly, or as things superior differ from things inferior. There is, therefore, according to Origen, and the Christians of the three first centuries, a mystical or spiritual sense in Holy Scripture, which expresses purely heavenly things; and there is another sense which expresses sacred things, or such as take place [in the church] on earth. Origen, moreover, says, (1) *that there is in Scripture a certain wisdom hidden*, as the Apostle says, *in a mystery*. (1 Cor. ii. 7.) And (2) he says that those things which happened to the people of Israel were the figures of certain sacred things; which two kinds of spiritual signification he clearly distinguishes; but what we have hitherto said is not sufficient to explain clearly and fully the mind of Origen as to the spiritual sense of Scripture. We shall therefore (says Mosheim) endeavour to place it in a clearer light.

(To be continued.)

THE CORRESPONDENCES OF GOLD.

ONE of the most conclusive proofs that correspondence is not a mere theory, or imaginative device, but a great FACT, cotemporary with all material existence, is that it appeals to us from every department of nature. It is not as if moral and spiritual truths were found to be imaged or represented in particular classes of objects. There is not merely a ‘language of flowers,’ and a symbolism among animals. It is not only the grander and the living forms of creation which address us

as emblems. All things, even to the very humblest shapes of inorganic matter, shew themselves to be words of the sublime picture-language in which God has expressed his mind, and to occupy a place so important in the resplendent poem of the universe, that for a single one of them to be absent would mar its heavenly metre, and cause a gap in the melody and concord of its music. Just as from the Old Testament not one type or foreshadowment of the Lord could be spared, because each prefigures some distinct feature of his unsearchable Love and Wisdom; and just as from the sunbeam, which is his emblem, not one constituent colour could be omitted without destroying the perfection of its beauty, and impairing its efficiency as a life-bringer.

This fine truth is well illustrated in the symbolic quality of the *metals*. Though lifeless, motionless, inorganic substances, yet are the properties of metals at once so marked and diverse, that to the observant mind their representative characters appear as plain as those of the most highly organized animal, or the most suggestive flower. This is why in common conversation we continually use and hear such phrases as the golden rule, the golden mean, leaden wit, brazen impudence. People utter such expressions from the dictates of their *instincts*. It is not from imitation or caprice that such metaphors are used, and it is seldom from scientific acquaintance with the metals themselves. These representative characters accord, as in all other departments of correspondence, with the *physical* properties of the several metals. The nobler those properties, the higher is the significance; the humbler or poorer they are, the lower is the associated symbolism. Lead, for example, though it has its uses, like the lower faculties of our nature, is nevertheless a metal of little value, because of its extreme softness and liability to decay. It is at the same time of such great density as to have become another name for heaviness. Hence it represents what in pretension is proud and arrogant, yet in reality weak and ineffective. Cicero accordingly, speaking of a lame and impotent argument, calls it *Oplumbeum pugionem*, "O leaden dagger!" Terence uses "leaden" for *doltish*. (Heaut. v. i.) Gold, on the other hand, is conspicuous for properties which place it in the highest rank. Exceeded in weight only by platina, no metal is of a more beautiful or lustrous colour; no metal is more ductile; nor is there one which so completely withstands exposure to the action of the atmosphere, the destroying heat of the furnace, or the power of strong corrosive acids, such as will dissolve mercury and copper in a few moments. When in a state of fusion, gold loses nothing either in bulk or quality: it is equally insusceptible of being rusted, except by ingenious chemical process. Every thing here men-

tioned presupposes and indicates a noble significance. Men in all ages, accordingly, perceiving the natural conformity of gold with all that is most excellent and precious among the things of intellect and affection, and their respective phases or states,—have used it as their word-picture for such things, speaking of golden hope,* golden joy, golden opinions, golden words,† golden dreams, golden expectations. Shakspeare, in his deep sensibility to correspondence, adverts to the symbolic nature of gold in many a beautiful line. Thus, describing the wonderful music of Orpheus, he says that his lute was

“Strung with poets’ sinews,
Whose *golden touch* can soften steel and stones;
Make tigers tame, and huge leviathans
Forsake unsounded deeps to dance on sands.”

(Two Gentlemen of Verona, iii. 2.)

In another place (Cymbeline v. 3.) he speaks of countenances pale with sorrow, yet ‘gilded’ by native nobleness that no calamity could overpower; a metaphor at once so just and striking as of itself to shew how correct was Aristotle’s conception of the nature of true genius, the surest indication of which he represents to be quickness in discovering those fine relations between the moral and the natural worlds which wholly escape the common eye, and which no education can teach the dull and inapt to discern. (On Poetry, sec. xxxvii., at the end.) That also is a rich passage where he alludes to

“The elegance, facility, and *golden cadence* of Poësy.”

(Love’s Labour Lost, iv. 2.)

For the office of genuine “poësy” is the dealing with the highest truths of nature, and their most lovely and enduring aspects, and it is precisely these things which in gold are emblematically summed up. Physical circumstances of peculiarly pleasing and excellent quality are also described as golden, as when Pindar speaks of ‘golden health;’ (*ὑγίειαν χρυσέαν*, Pyth. iii. 128.) and Shakspeare of ‘golden sleep.’ (Romeo and Juliet, ii. 3.) Anacreon has *χρυσῆς Ἀφροδίτης*. (Ode 36.) Horace calls amiable manners, *aurei mores*. (Odes, iv. 2, 22.)

What in the sight of God is most excellent and precious, is purity and goodness of heart, together with the continual and active exercise of the

* *ἐπέ μοι ὦ χρυσίας τέκνον ἐλπίδος.*

“Tell me, O child of golden hope!”

(Sophocles, Ed. Tyr. 157.)

† *Aurea dicta,*

Aurea, perpetuâ semper dignissime vitâ.

(Lucretius iii. 12, 13.)

emotions and desires which arise therefrom. Hence, in the divine Word, which is written, just as the world was created, by the law of correspondences between things spiritual and material, such goodness is denoted by gold. Thus, plainly because of its symbolism of living and useful piety, it is said in Isaiah,—in the course of a description of the glory of the church by the introduction to it of innumerable converts,—“The multitude of camels shall cover thee; the dromedaries of Midian and Ephah; all they from Sheba shall come; *they shall bring gold and incense*, and shall shew forth the praises of the Lord.” (lx. 6.) When, on the other hand, the prophet laments the declension of the church, he exclaims,—“How is the fine gold become dim!” (Lament. iv. 1.) The ‘incense’ mentioned in the former cited verse, denotes, as shewn by parallel texts, the exercise of a lively and grateful faith; such as always accompanies the practical Christianity implied by the gold. Hence these substances are again mentioned in connection in Matthew ii. 11, where it is said that the wise men who came from the East to worship the infant Jesus, “brought gold and frankincense.” For this act of theirs was not simply one of personal homage. Not a single thing mentioned in Scripture has a temporary or local significance. Every deed and every incident is a lesson in representatives, to all time, of what it behoves mankind to perform, or of what will be the consequence of a given course of conduct. So meaningful does Scripture become when viewed by the light of correspondence, that next to the letter of the Word, the greatest gift of God to man is unquestionably its figurative or internal sense. To the man who seeks God with his whole heart, it is promised that gold shall be *given*; “to him shall be given of the gold of Sheba.” (Psalm lxxii. 7, 15.) Gold of Sheba, however, is not the only kind which Scripture mentions. There is also gold of Ophir, gold of Tarshish, gold of Havilah, gold of Uphaz. Nor are these arbitrary or meaningless distinctions. Goodness, though one in the collective, is nevertheless of varied form and manifestation, according to each man’s perception, temperament, and point in spiritual progression. And the various localities that are named, like all other places mentioned in the Bible, evidently have symbolic meanings in harmony therewith. In Job xxii. 24, for instance, it is said that if we will “return to the Almighty” we shall “lay up gold as dust, and the gold of *Ophir* as the stones of the brooks.” Here some specific state as to affection for goodness is manifestly intended, or it would have been needless to promise a specific reward.

The general sense is beautifully and strikingly proved again in the history of Abraham, who it is said was “very rich, in cattle, in silver,

and in gold." (Gen. xiii. 2.) All Christians, in all ages, beginning with St. Paul, have recognized the fine typical character of Abraham. To be consistent with itself, this character must of course involve, not merely an incident or two in the life of the great patriarch, but every particular that is narrated of him, and therefore the silver and gold. These, accordingly, while they were veritable physical possessions with Abraham as an individual, representatively denote the high and comprehensive principles of goodness and of truth with which, as a typical personage of the first order, it was necessary he should be endowed. "Silver" is mentioned, because throughout the Word this metal is used as symbolic of the clear understanding of God's *truths*, which is quite a different thing from the performance of his principles of *goodness*. Men may revere and externally worship God from their wealth in the silver of knowledge; but it is only when they possess the gold of love to do his will, for its own heavenly sake, that they practise the genuine Christian character. Abraham was in the exercise of both. The former therefore, that is, the *knowledge* of truth, though a splendid and enriching possession, is yet a lower kind of wealth than the love of pure goodness. Hence it is denoted by a metal, excellent in itself, but secondary to incomparable gold. It is the grand and vital fact in religion above alluded to, which is ulteriorly intended in those fine lines in "Festus"—

"The golden side of Heaven's great shield is faith;
The silver, reason: I see *this*—you *that*;
The junction is invisible to both."

Other fine examples of the general signification of gold, as mentioned in Scripture, are those met with in the Apocalypse, as when our Lord says—"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed." (iii. 18.) Here is meant, that only through *his* aid can we procure power to do what is right and acceptable; and that our highest wisdom is to seek that aid forthwith. It is the sublimely figurative way, so characteristic of the Word of God, of reminding us that the most foolish, absurd, and inconsistent thing in being is the man who has not yet stepped into the path of regeneration. The visions of heaven and its phenomena which John beheld, repeatedly included gold as an ingredient. The city of the New Jerusalem, and "the streets thereof" appeared, for instance, like "pure gold," as did also the reed with which the angel measured it. (xxi. 15, 18, 21.) The elders had on "crowns of gold," (iv. 4.) reminding us of the magnificent portraiture in the Psalms,—“The King shall rejoice in thy strength, O Lord, and in thy

salvation how greatly shall he rejoice! For thou dost anticipate his desires with the blessings of thy goodness; thou settest a crown of *pure gold* upon his head." (xxi. 1—3.) And not only has the "King" a golden crown bestowed on him, but "The King's daughter is all glorious within; her clothing is of *wrought gold*." (xlv. 18.) "King" and "daughter," as elsewhere explained, are figures denoting certain noble attitudes of the soul in reference to God; the gold with which they are said to be adorned being the consociated love of goodness, and the shining and beautiful activity with which it is put in practice. The spiritual gold of the "city" has its predictive and representative counterpart in the gold with which the ark of the tabernacle, the altar, and the mercy-seat were inlaid. Gold was not used in the construction of these simply because of its physical splendour, but because in primæval times all religious observances were framed in express accordance with the correspondences between things natural and divine, with the added reason, in the case of the Jewish ritual, of there being a sublime and heaven-taught prefiguration in every detail. The profuse decoration with gold of Solomon's temple rested on the same circumstances, this famous edifice having been the foreshadowment of the temple "not made with hands." The cherubim, the palm-trees, and their 'open flowers,' with which the temple was adorned, together with the insignia of the priests, were overlaid with the same metal. The latter was a magnificent emblem of what should be the first and most animating principle of the Christian minister, namely, purity and goodness. It was because of the typical character of Solomon himself, so familiar to the Christian inquirer, that "year by year brought every man his present to him, vessels of *silver*, and vessels of *gold*, and garments, and armour, and spices, horses, and camels." (1 Kings x. 25.)

Even the making of Idols of silver and gold was from the perception of the correspondences of these metals. Idolatry always copies the formularies of truth, differing from the worship which true religion pays, simply in forgetting the thing originally signified, and resting in its material picture, too often led thence however into worse observances. When men, in any age, or in any country, frame for themselves false doctrines and false rules of life, by the perversion of what is right, they spiritually mould silver and golden images, and worship them as their gods. These errors it is which are meant when the prophet says, that "in that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats." (Isaiah ii. 20.) And it is the same which are alluded to by the Psalmist (in the spiritual or figurative sense of his words) when he

says,—“Their idols are silver and gold, the work of men’s hands. They have mouths, but they speak not; eyes have they, but they see not,” &c., the sense of which description is that all merely human dogmas and principles are utterly destitute of vitality and reasonableness, because only that which comes from God is truly living and profitable. In *appearance* they are virtuous and intellectual, but in *actuality* they are blind, deaf, and senseless. It is these perversions of God’s truths, and the hypocritical assumption of a virtuous exterior for worldly and selfish ends, which are referred to, likewise, when curses are pronounced upon those who *steal* the Lord’s silver and gold, as in Joel iii. 5,—“Because ye have taken away my silver and my gold, and have carried into your temples my goodly pleasant things.” So in the Apocalypse, the woman arrayed in scarlet and purple is described as “decked with gold,” and as having “a golden cup in her hand” which yet was “full of abominations.” Here is plainly intended the infamous and diabolical deceit which is veiled under a shew of high and lovely excellence by those whom the woman representatively denotes.

Nothing could more strikingly commemorate the recognition by the ancients in general of the symbolic character of these and other metals, than the traditions they have bequeathed us of the Golden and Silver Ages, with the succeeding ones of brass and iron. That there were such ages is no dreamer’s fancy. Nor are the names mere pagan metaphors—Scripture uses the very same phraseology. “For brass,” says the Lord, in prophecy of his advent, “for *brass* I will bring *gold*, and for *iron* I will bring *silver*.” (Isaiah lx. 17.) Similar mention of the four metals is made in other places, as in Joshua vi. 24, the brass and iron denoting inferior forms of truth and goodness, such as are possessed and practised by men who act only from external motives. Spiritually and in fact, then, the golden age was that when every one did what was good from the pure love of goodness. Mythologically it was the time when, as Ovid tells, fear and punishment were unknown, when mutual justice and confidence prevailed, when the soldier was unborn, and the earth yielded plentifully of all that was needful to man’s happiness and welfare.

Ver erat æternum, placidique tepentibus auris

Mulcebant zephyri natos sine semine flores :

Flumina jam lactis, jam flumina nectaris ibant.

“Then reigned eternal spring; gentle zephyrs cherished with kindly breath flowers that grew unsown; and rivers of milk and honey* flowed lavish across the plains.”—(Met. i. 106.)

* The figure of flowing with milk and honey frequently occurs in ancient pagan poetry. See, for instance, Euripides, *Bacchæ* 142—144, and Horace, *Odes*, xix. 10, 12. For a fine description of the Golden Age, see also the chorus at the end of the first act of Tasso’s *Aminta*.

The silver age was the era which saw the love of goodness in deed give way to inactive respect for it in thought. Moral declension had now commenced. The age of brass was one of a still further decline; and that of iron witnessed the consummation of the wickedness to which man almost inevitably falls when he turns away from God. The description which Ovid gives of its horrors is one of his most powerful passages;—"Piety," he concludes, "lies vanquished, and the virgin Astræa, last of the heavenly deities, abandons the blood-drenched earth."

But though the first golden age has passed away, a brighter one is yet to come. The New Jerusalem, with its golden streets, offers a dwelling place to whoever will abide in it; and though the brilliant figures of the poet depict miracles of peace and beauty as the qualities of an era that is historical, there are promises of God's in store which transcend them infinitely.

LEO.

MATERIALS FOR MORAL CULTURE.

(NEW SERIES.)

"All religion has relation to life, and the life of religion is to do good."—SWEDENBORG, *Doc. of Life*, No. 1.

"Nothing is more spiritual than that which is moral."—DR. WHICHCOTT'S *Aphorisms*.

I.

RELIGION, with an external Christian, is but an adjunct or incident, with as much morality annexed to the crude idea he entertains of religion, as inclination and interest may compromise with conscience. But with an internal Christian, religion is the one and all-absorbing principle—his very life and thought—to which all things are secondary and subordinate; and with him "all religion has relation to life, and the life of religion is to do good," and "nothing is more spiritual than that which is moral."

II.

The spiritual man acts from an influx into the intellectual things of faith implanted in his conscience; the celestial man from an influx into his interior will or love. But in both cases the results, in action, appear to the beholder as of like quality; for he has only to deal with the acts, and whether the motives spring from faith with a mixture of incongruous things, or from pure love, he is unable to discern. Hence it sometimes

may happen, that the gentle and retiring celestial man may be little thought of, while the more showy spiritual man obtains high estimation.

III.

No one thinks his capability for the moral analysis of another's character insufficient, until he has attained, by regeneration, so much of meekness and lowliness of heart as leads him to distrust his infallibility. Hence judgments are frequently formed, as unjust as they are precocious. No man can be qualified to analyse another's character (supposing it free from overt acts of immorality) until he has become well acquainted with sound moral principles, and well practised in the faithful application of them in analysing his own character.

IV.

The advent of every divinely vital idea is an advent of "the Son of Man." "Blessed is he that cometh in the name of the Lord!"

V.

"Old friends will always dearer be
As more in them of heaven we see."

So says the poet: and so it should be. But old friends sometimes look for an unreasonable amount of conformity to their too selfish wishes; and not finding what, if they had it, would not be good for them, a dark cloud interposes—all that savours of heaven disappears; and although the late friend may be unchanged, may be even a man of the purest charity, he is already numbered with enemies. Such is human infirmity, admonishing to seek friendship with God in the first place; and with man, to cultivate rather the heavenly friendship of charity than the earthly personal friendship which requires to be kept alive by a reciprocity of favours and pleasures, and is liable to fall off when one of the parties becomes richer or the other becomes poorer.

VI.

The *doctrinal* acknowledgment of the fatherly character of God must manifest its reality in the *practical* acknowledgment of the brotherhood of man, or it is empty; possibly hypocritical. Man must shew long-suffering kindness to his brother, or he renders God's paternal relation to himself merely nominal. We can only realise the blessing of the Divine paternal relation to ourselves, by realising the blessings of the brotherly relation in all our dealings with universal man; for the former, as the internal principle, derives from the latter, as its proper foundation, fixity and permanence, imparting in return vitality and interior satisfaction.

VII.

It is a striking proof of fallen man's feebleness, that while people generally dislike above all things to be imposed upon and cheated, they are ever ready to cheat themselves, by imposing upon their own judgment the counterfeit for the real, the false for the true, and even the evil for the good!

VIII.

How mean a thing it is to obey from no higher a motive than fear! This appears from the consideration that all in hell, who become subjugated by the punishment generated by their evils, can attain no better state than this to eternity! And such is the quality of all our moral acts (and it is questionable whether they are few in number) that are done as in the sight of man, and not as in the sight of God.

IX.

Sincere piety always marks, highly estimates, and devoutly acknowledges God's mercies; and true charity does the same by man's kindnesses. Sincere piety and true charity—gratitude to God and gratitude to man—are inseparable companions; for the internal and its proper external must always grow together: so much gratitude to God, so much gratitude to man; so much gratitude to man, so much gratitude to God. The application of this searching test in self-examination, would be found beneficial by most people.

 THE LITERAL SENSE OF THE FOURTH COMMANDMENT.

THERE being many portions of the Word which are obviously not to be understood, or cannot be understood, according to the sense of the letter, a strong argument is thus furnished for the existence of an internal spiritual sense, since the words cannot be without some useful sense and meaning. This being the case, it is not surprising that young receivers of the doctrines should be ready to seize on such an argument, wherever it may appear to them, without making sufficient inquiry as to the possibility of affixing a reasonable sense to the letter, although at first sight such a sense may appear to be impossible. This, no doubt, may be the case with some in respect to the "first commandment *with promise*" (the fifth in the 'Prayer Book' version),—"Honour thy father and thy mother; *that thy days may be prolonged upon the land which the Lord thy God giveth thee.*" Not a few persons understand the command as addressed to individual children, and the promise as an-

nexed to their obedience, and addressed to them only, declaring that obedient children will live longer than other children. But it will be seen that the ten commandments, although to be kept by individuals, are addressed to *the whole people of Israel*, and the promise, therefore, applies not to the obedient children, but to the *whole people*, which, as a nation, will be affected beneficially by the command being obeyed. It does not mean to say to a child, "Obey this command, and you will have a long life in this world," but it says to the whole people, both parents and children, "Let obedience be exacted by parents, and then it will be yielded by children, and then such results will follow as will insure to the nation perpetuity."*

Now some, thus understanding the command, rightly so far, might add, not so accurately, that God by his mighty power would reward their obedience by continuing them in the possession of their good land, "flowing with milk and honey." But we would suggest that the true sense is this:—that the natural or moral effect of such obedience would be the continuous preservation of virtuous principles and habits in the people at large. "Train up a child in the way in which he should go, and when he is old [or when he becomes a man] he will not depart from it." Granting these words of Solomon to be true, it follows, that from the obedience of the children, as children, would result their obedience, when grown to maturity, to all those laws of God contained in the Old Testament, and in which their wise and good parents had piously instructed them,—and this would ensure the continued possession, by the adult population, of the good land which the Lord their God had given them.

But take the converse of Solomon's proverb, to this effect:—"Suffer a child to follow his own will in rebelling against parental authority and instruction, and when he is old he will not depart from it." This must be equally true with the original proverb, and hence it follows, that the Israelites would become, in consequence of prevailing filial disobedience, so corrupt, that, according to the tenor of their covenant, when thus

* This command is clearly more addressed to parents than to children, since the child's honouring of his parents depends almost entirely upon *their training* him to habits of obedience, grounded in a just reverence for their moral and intellectual character. Were the writer engaged in preparing the Decalogue for Christian use in education, he would feel himself bound, in order to guard the child from misapprehension, to word the promissory portion thus:—"that thy days [O Israel] may be prolonged upon the land which the Lord thy God giveth thee." Any thoughtful child on being questioned as to the meaning of this command, would reply—"It means that good children will live longer than others, but this does not seem to me to be true."

broken and despised, their ejection from the land of Canaan must necessarily ensue. (Deut. viii. 19, 20.)

One of the features of the fallen Old Testament Church, when the Lord came, was the odious filial ingratitude which had become customary, as described in Mark vii. 9—13, where we are informed that the Pharisees encouraged their disciples to avoid supporting their aged parents, by making a fictitious and merely nominal consecration, or pretended devoting, of all their property by which their parents might be relieved, to religious uses connected with the Temple worship. From such neglect of the commandment to honour parents, what other result could spring than the horrible crimes and inhumanities recorded by their historian, Josephus, as rife amongst the Jewish people of that age?

An American writer remarks, that—

“The Puritan fathers of New England, and most of the colonists from the Old World, brought with them the old notions of family discipline. Stubborn children fared harder with the early magistrates of New England than the majority of thieves and murderers do now; for filial disobedience or disrespect was then ‘an iniquity to be punished by the judges.’ From homes thus governed, sprang the pervading spirit of order which survived the breaking up of old institutions, quietly awaited the inauguration of our state and national government, and then peacefully transferred its former allegiance to the newly-constituted authorities. It was *home-bred habits alone* that kept the nation above the waves of anarchy during the revolution; for the governments had only a nominal power, and might have been crushed by a very slight outbreak of the mob spirit. Had not the American soldiers of the revolution been for the most part trained in well-ordered families, they never would have laid down their arms until they had received their pay in a more satisfactory form than what they deemed worthless paper; they would have levied their hard-earned wages on the goods of the unarmed, and would have elevated some chieftain less scrupulous than Washington to the supreme authority, as the head of a military despotism. *The scene is now sadly changed.* The present generation [of Americans] has witnessed much social disorder. Laws are often left as a dead letter on the statute book. Our state and national legislatures have frequently been the theatre of outrages that would disgrace the hedge-fighters’ arena. Mobs have often arrested the course of justice, and have been abetted in so doing by men of education, and of high social and political rank. And is it too much to say, that such paroxysms of violence and lawlessness have resulted from the relaxed state of domestic discipline,—from homes where the children have ruled, and the parents have served and submitted to them! It was only families organized and governed after the Divine pattern, that made a republic possible on these shores. If the old system of domestic order is to remain permanently reversed, and the whims of childhood, the freaks of youth, are to govern our families instead of the wisdom of mature experience, we may count the days of our republic numbered and finished. Undisciplined homes will undermine the state; and the world must wait for a successful republic experiment until there shall be a nation that shall obey the precept, and receive the promise, addressed now to every Christian nation,—‘Honour thy father and thy mother, that thy days may be prolonged upon the land which the Lord thy God giveth thee.’”

However solemn, or even gloomy, this view of the moral condition of America and her prospects of the stability of the Union may seem to the readers of this paper, the writer of it cannot withhold his cordial assent to, and sympathy with, the conclusion, that every nation's true prosperity, nay more, that the true prosperity of the church in every nation, mainly depends on the quality of the education of the youth. That a general complaint is heard from the lips of the more thoughtful portion of our nation, of the want of proper feelings in our youth toward their parents and elders, is notorious. Nor can we feel assured that this moral pestilence, for such surely it is, has not penetrated into New Church families. Why is it that so many young persons, on coming to maturity, with *some* preference to the New Church doctrinal and philosophical systems, do not remain in our societies, "adorning the doctrine of God our Saviour in all things"? It is not for want of secular education that they have not become "sober-minded;" neither is it for want of religious knowledge that they have not added thereto, as exhorted by the apostle Peter, "temperance, patience, godliness, brotherly kindness, and charity." That which has been lacking, is pious moral training by their parents, inducing habits in youth of pious thought, judgment, and action! Their parents have been too actively engaged to be thoughtful enough on a subject so important in its nature, and so serious in its consequences. No gardener leaves his plants to grow up, like weeds, without care; nor fails to root up the weeds which, without vigilance, and to some extent in spite of it, will weaken the good plants by drawing away their nutriment. But fond parents leave their children to grow up of themselves, and, in moral respects, without sufficient culture; thus treating them, in reality, according to the character of worthless weeds, rather than of valuable, nay, inestimable plants.

Adverting again to the testimony afforded by the American writer above cited, concerning the want of education, in its *moral* sense, in the United States, while, in its *intellectual* sense, it abounds. No doubt education, in the latter sense, abounds at the capital of New England, the celebrated city of Boston; but let any one examine the religious journals published there, and he will find the deepest lamentations over the deeply depraved character of a large portion of their youth *who can read*. The resorts of the vicious there are horribly numerous in proportion to the population. The above citation was copied from a Boston journal of the highest respectability. No doubt the tendency of mere secular knowledge is good, rather than the contrary, because it is one of the mediums of good, and the Divine Operation acts upon all mediums

of good, and thus gives them, as far as possible, or as far as consists with man's free agency, a tendency to good. But let every New Church parent learn from this testimony how little dependence is to be placed upon any kind of education, as effectual to lead our youth from earth to heaven, along the path of goodness (that is, the path of self-denial,—the way of “the cross”), short of a judicious and effective pious and moral training by parents, and especially by the mother during the earliest period of childhood.

W. M.

[We beg respectfully to urge upon the attention of our readers who are parents, the remarkable instance afforded by our correspondent of the failure of every system of education which is not based upon the sure and sound foundation of intelligent domestic training to habits of religious obedience. It cannot be said that parents of the New Church are without guidance on this all-important subject. We have taken frequent opportunities to recommend *The Parent's Friend*, written by the Rev. W. Mason, which is, in fact, the only publication of any extent, if not the only one, concerning “*Domestic Education*,” founded expressly on New Church principles. We are happy to learn that Mr. Hodson has just published a third edition of this valuable work, at a very reasonable price; and we hope that those who have not seen it (for it has been, we hear, some time out of print), will lose no time in supplying themselves with it.—EDITOR.]

THE CEREMONIAL LAW.

DID our Saviour fulfil, in the language of Scripture, the Ceremonial Law, in like manner as He did the moral? Or, which is the same thing, did He fulfil it in the sense in which He is said to have fulfilled it, in the following extract from Mr. Noble?*

After making quotation of our Saviour's assurance, that “He came not to destroy the law and the prophets, but to fulfil,” Mr. Noble goes on to observe,—

“Some have found it difficult to reconcile this declaration *with the fact*, that the greater part of the Mosaic law was abolished by the establishment of Christianity, the observance of it not being enjoined on Christians, and the power of observing it being taken away from the Jews by the destruction of their city and temple, where alone the chief of the ceremonies could be performed. It is indeed

* Plenary Inspiration of the Scriptures, p. 73.

said, and *with truth*, that the whole of the ceremonial law was fulfilled by Jesus Christ in his own person; *but this does not account for the abolition of it* afterwards; otherwise we must suppose the moral law, which he fulfilled likewise, to be abolished also; and this has never been asserted by any but the wildest Antinomian perverters of Divine Truth.*

Did Mr. Noble permit of the signification commonly attached to the word "*fulfil*" in reference to the ceremonial law, but which it is evident he does not, nor do they who hold with him, then the contradiction herein stated would not obtain. Applied to the ceremonial law, which was abolished, the word "*fulfil*" must be allowed to mean,—to be brought to an end, by the things fore-shadowed therein being virtually accomplished: not that the shadow itself was in truth and of a verity "*filled full*" with the Divine, as the moral law was afterwards, otherwise we must suppose the moral law, which he fulfilled likewise, to be abolished also.

We shall commence our answer to this question,—“Did our Saviour fulfil the ceremonial law in like manner as He did the moral?” by stating it in the proposition form:—

1st. The moral law speaks from within, and was made perfect in Christ, even to the lowest principles of His sinless Humanity.

2nd. The ceremonial law speaks from without, and was not, and could not, in the very nature of things, be perfected in Christ in like manner.†

In the one case the law, which is the moral, was fulfilled even to its *outermost*, and thereby was established for ever: in the other, the law, which is the ceremonial, was emptied of its life, which it held only by correspondence, and was thereby made null and void, or abrogated for ever. Thus the moral law, *in itself* divine, was perfected in Christ, whilst the ceremonial law, *in itself* dead, was of necessity abolished.

The truth of these propositions will, we trust, be made evident in the sequel.

We hold, then, that it is *not* true that our Saviour fulfilled the ceremonial law, in like manner, and in the same sense in which He fulfilled the moral law, even to its literal observance; for that would

* The italics are ours.

† The ceremonial law also speaks from *within*, by virtue of its spiritual sense, as well as the moral law; and this latter law also speaks from *without* as well as *from within*. Thus the Ten Commandments are the moral law, which may be observed either from *without* only, or at the same time, *from within* also. Hence a man may abstain from murder and adultery in the outward act, but if not *from within* at the same time, be is still a murderer and an adulterer.—Ed.

have been to have served, in obedience, that which was only permissive, and which was providentially commanded or allowed in order to keep the carnal-minded, stiff-necked, and rebellious Jews from falling into a lower, more idolatrous, and sinful state than they otherwise would have done.

In as far as, and in the sense in which, the ceremonial law can be said to have been fulfilled in Christ, it remains with us to this day,—and, in the very nature of things, will ever so remain; for where Christ has been in Spirit, there He ever is, and must ever henceforth be.

Inasmuch then as the ceremonial law, strictly so called, has been abolished in outward or literal observance, we have every reason, we conceive, to conclude, *a priori*, that it was not literally observed by our Saviour, and this we shall find to be Scripturally true.* To say that it was first fulfilled, and then abolished, is to mistake, in our opinion, the only true meaning of Scripture; for the term *fulfil* signifies, in Biblical language, to fill full; now what Christ, as our Saviour, has filled full, must *remain* so to eternity. This He did with the moral law in every, even the least, particular, and this law was thereby established for ever. Had He done the same by the ceremonial law, it too would thereby have been lastingly established, not abrogated. In this respect, then, we conceive Mr. Noble to be in error when he says that “our Saviour, it is true, fulfilled the ceremonial law as well as the moral,” but that “the former is now abolished, whilst the latter remains;” and we hold him to be in truth, in the admission, that the † fulfilment of the ceremonial law does not account for its abolition afterwards, whilst the fulfilment of the moral law sufficiently testifies to its more

* We are sorry that we have cause thus to state the matter, but the manner has been forced upon us; for if it be maintained, as Mr. Noble, in the extract above given, clearly does, that the ceremonial law was fulfilled in like manner as the moral law, it must from the very necessity of the case have been literally and strictly observed, for thus it could only have been perfectly fulfilled. Whereas our opinion is, that they were each fulfilled (if the same word “fulfil” be used in respect of both laws) in a different manner:—the ceremonial law was fulfilled to its abolition, by the eduction or withdrawal from it of those principles which the Jews, in their ignorance, believed it to contain in fact, or *in cause*, the truth being, that it held them only *in effect*, and this by mere and outward correspondence; whilst the moral law, on the other hand, was fulfilled to its more perfect establishment, by the induction or the indrawing of the Divine, the law in its letter being made, in Christ, the continent thereof. The one, the ceremonial law, spoke to us in principle, by correspondence merely; the other, the moral law, spoke to us then—still does, and ever will continue to do—morally in the letter, but spiritually and divinely in its interior and innermost.

† We here use it in the sense in which Mr. Noble does.

perfect establishment. The ceremonial law, in its literal observance, was made binding upon the external-minded Jews, in adaptation to, and in compassion of, their state. It was a beneficent permission, although an apparent command, to enable them to hold communion with their God, by the merest outward correspondence, they being no longer in condition to retain it otherwise. The Jews, in this state, were below the mark, if I might so term it, of the lowest natural condition of life, wherein true worship could either be given or offered up by them, below that plane, in fact, whereon saving principles can alone rest, and whence they could, by possibility only, be made attainable. This being the case, they could only hold communion with God *out of themselves*. Inward communion they knew not of; hence the sacrifices of bulls and goats were considered by them, as in themselves saving, needful, and efficacious; but which, we are expressly told, were worthless before God, and unacceptable to Him. These outward sacrifices our Saviour did not perform, nor could fulfil, being as they were destitute of all efficacy, displeasing to God, dead in themselves, and only shadowing forth the *living* by correspondence. To the point where the Jews were capable of being saved, if we might so express it, by the inward enfixment or implantation, or rather, to speak more correctly, reception of living principles, our Saviour followed them, and fulfilled the law that had thus been given them; beyond this He could not have gone without partaking of a fallen nature, on being convinced of sin. For it was through their sinfulness the ceremonial law was enjoined, and it could only be through needlessness, *in a Being without sin*, that it could be fulfilled. To say that our Saviour performed needless sacrifices, is to detract from His great name, and to make Him other than God. The sacrifice He underwent, was the sacrifice of the Infirm Humanity He assumed, and which He offered up acceptably, and without sin, to the Divinity within. Having done this, there was no necessity—nay, in fact, it would have been sinful to have gone *out of Himself* for the purpose of offering up other useless and unacceptable sacrifices:—"In the blood of bulls and goats God delighteth not; neither seeketh He these at your hands." The same God that declared this in the Old Testament, and affirmed that it was only through the hardness of their hearts that such requirements were made, was indwelling in Christ whilst on earth, and to Him the sacrifice of the Humanity, which He derived from the mother, was offered, completed, and fulfilled. Divinity He brought down, or implanted into the very lowest principles of *sinless* Humanity. To say that He brought Divinity down still lower, or fulfilled ceremonies that were, in mercy, commanded to be kept by the

Jews, by reason of their sinfulness, is, virtually, to draw Divinity *out of* Himself, and to place it in the animals sacrificed. Such an idea as this is as unscriptural as it is erroneous.

The principles represented by the outward offerings, Christ fulfilled and magnified *in* Himself, thereby making them honourable. *Out of* Himself there could be no fulfilment. The law which He fulfilled is "holy, just, and good," and against this law Paul speaketh not. The law which He did not fulfil, nor in the very nature of things, according to the conception, could have fulfilled, was abolished,—and from this law, Paul saith, "we are freed." But it is said, the ceremonial law is part of the Word, and Christ, it must be acknowledged, came as the Word. In the purpose of this statement a virtual denial is involved of the ceremonial law being abolished at all. To this a counter-statement might legitimately, and in all fairness, be raised, and that is, it might be said;—"The ceremonial law is abolished, and Christ, as the Word, came not to abolish, but to establish; therefore, and the inference is a just one, the ceremonial law cannot have been part of the Word as given us by God." Nor was it so given to naturally well-disposed and believing men. We are expressly and repeatedly told, that it was by reason of the "hardness of their hearts" that thus it was commanded them. To sacrifice *out of* oneself was then, is now, and ever will be, a sign of the hardness of our hearts, or the sinfulness of our nature: and to say that *thus* Christ sacrificed, is to convince Him of sin. Thus far, then, we may rightly conclude, we think, that where the ceremonial law *begins*, which Christ by His coming abolished, there uselessness of action or sinfulness obtains; and that by how much it was observed beyond this point, had it been possible with God, by so much would the sinlessness of that Humanity have been destroyed, sinfulness being established in its stead. To the extent of its observance, too, *after the time when our Saviour was no longer subject to His parents*, would the ceremonial law have been for ever made good. Being abolished, it was not fulfilled; not being fulfilled, it could not have been observed.

Again, it is said, that the ceremonial law was abolished by reason of its fulfilment; whilst the moral law, by the same means, was more perfectly established, which is, in fact, to say, *in comparison of result*, a positive contradiction. In the epistle to the Hebrews, we are led to have some conception as to the means by which the ceremonial law was abolished, wherein St. Paul declareth, in quotation from the Old Testament—"Sacrifice, and offering, and burnt-offering, and offering for sin thou wouldest not, neither hadst pleasure therein, *which are offered by the law*; then said He, Lo, I come to do thy will, O God. He taketh

away the first that He may establish the second." In the keeping of the law here spoken of, there can have been no life, for it is plainly affirmed, that God "had no pleasure" in the performance of its requirements, but only in the doing of His will; whilst in the keeping of the law which remains, viz., the moral law, we have our Saviour's assurance *there is life*, for when speaking of the commandments, and in answer to a question put to Him, He saith, "Keep these, and thou shalt live." Can it then be said that Christ, *as our Saviour*, and in obedience to the will of God, submitted himself to that which was sinful, or at all events, to that in which God could take no delight? God forbid. "He taketh away the first, to establish the second,"—not by submitting Himself to its observance, nor acting in obedience to its dictates, but by casting out that, in the Humanity assumed, which was disposed to bow the knee to its requirements, and bringing down that which was lawful, just, and good in its place. In like manner as He freed us from this law, He delivered us from the works of the devil: and as Satan found no place in Him, but was cast behind Him, so the ceremonial law, which was given in consequence of the sinfulness of our fallen nature, met with no observance by Him, but was at once and for ever abolished. Hence as sin was overcome in Him by the sacrifice of Himself, so the ceremonial law, which foreshadowed the need of such sacrifice, and that by reason of our exceeding sinfulness, was abolished, as soon as the needed sacrifice for that purpose was completed. And as in the one case it would be blasphemous to suppose that sin found either part or favour in God our Saviour, or that it was in anywise necessary that He should first enter into sin previous to His expulsion of it from and out of the Humanity assumed,—so in the other, it would be equally irreverent to declare, that in order to abolish what was far from God's will, and anything but pleasing in His sight, it was first needful for Him to act in observance of it, and in obedience to its strict requirements for its proper fulfilment. Sin was overcome by being cast out, not entered into: the ceremonial law, strictly so called, was abolished by reason of the impossibility of its fulfilment, as God could not act contrary to His own divine will, nor have permitted the Humanity He assumed to do that which was displeasing in His sight.

In conclusion, then, we trust it will not be considered that our judgment is without proof, when we declare it as our opinion that the ceremonial law, *as the ceremonial law*, was never fulfilled; and that the only and proper answer to be given to the question which heads this article, must be in the negative.

GEO. WILKIN.

[As we have always been desirous of affording the greatest latitude of thought in reference to every subject of inquiry admitted into the pages of our Periodical, we have agreed to insert the above paper. Our opinion, however, founded upon what we consider to be the teaching of Swedenborg, as to this subject, differs from that of our respected correspondent. We consider that the Lord, not only *spiritually* but *literally* fulfilled the ceremonial law of the Jewish dispensation, and that Mr. Noble's assertion, quoted by our correspondent, is perfectly correct. The ceremonial law, as to all its rituals, was of divine appointment—the very letter is divine. Now Swedenborg frequently declares that the Lord fulfilled the entire Word, and this entire fulfilment, we apprehend, involves the *letter* and the *ritual* of the ceremonial law, as well as its moral and spiritual sense.

The case we consider to be this;—that up to the time when Jesus began to preach, being about thirty years of age, (Luke iii. 23.) He had strictly observed all the ritual law, and had fulfilled it both as to its *spirit* and its *letter*, thus exhibiting a perfect example to the Jew, and as he declares Himself, “fulfilling all righteousness,” which divine declaration, we presume, implies every requirement of the divine law, and of the entire Word, both *internal* and *external*; both *spiritual* and *literal*. It is divinely stated that *all things in respect to Jesus were performed according to the law of the Lord*:—“And when they had performed all things according to the law of the Lord, they returned into Gallilee.” (Luke ii. 39.) Now this declaration involves, we think, that as the rite of circumcision and the sacrifice of a pair of turtle doves, were performed, when Jesus was presented to Jehovah, according to the law, (Luke ii. 24.) so every ceremonial of the law was observed by Him, during his life as a Jew, exhibiting to the Jews the most perfect example, as already stated, of His own divine law both as to its ceremonial and literal, as well as to its moral and spiritual sense.

In order to see how the Lord literally fulfilled all the requirements of the ceremonial law, it is not necessary to suppose that He Himself offered any sacrifices, or that He assisted at the slaughter of any of the victims used for that purpose. After the Babylonish captivity synagogues were established throughout the land, which, although not enacted by the Levitical law, yet evidently met with the Lord's approval, since it was “His custom to go into the synagogues on the Sabbath days,” and to take part in the service. (Luke iv. 16.) At these places no sacrifices were offered, but the Word was read, and the people were exhorted by the minister and ruler of the synagogue; and sometimes by the invitation, or by the permission of the ruler, others were allowed to give a word of exhortation to the people. (See Acts xiii. 15.) The sacrifice of the lamb, both morning and evening, was offered at the temple; and the sacrifices which took place at the three great festivals, and on other occasions, were all offered at the temple and conducted by the Levites. There is abundance of evidence to shew that the Lord went up to these feasts, according to the divine appointment, (Exodus xxiii. 17.) that “all the males should appear before Jehovah three times in the year,” and that he then went into the temple and worshiped according to the law. Nor is it requisite to suppose that the Lord him-

self offered any sacrifices of sheep, or lambs, &c., or that he even attended to witness the slaughter and the sacrifice of those animals. For it pleased him to be born among the poor of his people, for whom, in certain cases, a commutation of sacrifices and offerings was provided in the law. But the sacrifices, with the exception of the two lambs morning and evening, and the lamb at the passover, were, for the most part, sacrifices for sin, and for trespasses of various kinds, or for the cleansings of the leprosy and of other diseases; thus they were offered for expiation and atonement on account of actual sins and trespasses committed, and on account of actual diseases which appeared. But as the Lord *had no actual sin*, and had no leprosy or any malady as a result of actual sin, it was not necessary that He should Himself offer any of these sacrifices for sin, or for purification from diseases. It is true that in the Humanity inherited from the mother, "He bore our sicknesses and infirmities;" (Matt. viii. 17.) but these infirmities and sicknesses never came forth into actual sins and actual diseases, and therefore no sacrifices on this account can be supposed as having been offered by Him, as was necessary in the case of the Jews, when sins and diseases actually appeared amongst them. Nevertheless, all the sacrifices, in the supreme sense, represented the Lord as to His work of redemption and the glorification of His Humanity, and consequently as to the great atonement or reconciliation which He thus accomplished between fallen human nature and the Divine Nature.

But when the Lord, up to the time He began to preach, being about "thirty years of age," had "performed all things according to the law," or had punctually fulfilled all the external requirements of His own divine law in relation to Himself, He then began to abrogate it. As all the rites and ceremonies were fulfilled in his own divine Person, they naturally and necessarily ceased, precisely as when the reality appears, the effigy and the representative disappear, or as when the sun arises all minor lights vanish from the view. (See *A.C.* 8834.) But even the representatives of the ceremonial law were Truths in the ultimate of order; (*A.C.* 10,728.) and as the Lord fulfilled all Truth, he consequently fulfilled the representatives of the ceremonial law, which are "truths in ultimates." But as truths in ultimates can be changed, as one kind of garment can be changed for another, so the representatives of the Jewish church could be abrogated and changed, for a more universal ultimate suited to all people and nations of the earth. Such an ultimate are the truths of Christianity as ultimated in the letter of the Word, and especially of the Gospel.

Now, although Truth, in its representative or ultimate form, can be abrogated and changed, and was abrogated and changed by the Lord after he had, in his own Person, fulfilled its divine requirements, it by no means follows that because the Lord fulfilled the moral law, this should, as intimated by our correspondent, be abrogated also. For Truth in its interior form, such as it is in the moral law, and in the spiritual sense of the Word, is like its divine Author, *unchangeable*; but not so in its lowest, or ceremonial and representative form. For in the lowest form Truth may be changed according to the states and circumstances of the church. Thus the *sword*, which is truth in its

ultimate form combating, may be changed into the *ploughshare*, which is truth in its ultimate form cultivating the mind; (see Isaiah ii. 4.) or, *vice versâ*, the *ploughshare* may be changed into the *sword*. (See Joel iii. 10.) We trust now, that our correspondent, on reflection, will see that the Lord actually fulfilled all the requirements of the ceremonial law in relation to Himself, and that the assertion of Mr. Noble is correct.—EDITOR.]

UNITARIANS AND THE NEW CHURCH.

OCCASIONALLY articles have appeared in our Magazine, indicating the friendly feeling of American Unitarians towards the New Church. It is matter for rejoicing that Tripersonal sects, both in this country and America, are relaxing somewhat of their bigotry and ill feeling towards Unitarians; and possibly, by and by, they may abate somewhat of their unjust and unneighbourly estimate of the New Church. But probably this will not be the case until the New Church increases sufficiently in numbers to command respect from external and prejudiced minds, which are too much swayed by current report and outward appearances, to judge fairly. An American Unitarian Journal extracts from a Trinitarian Journal, with feelings of satisfaction, the following kindly expressions:—"We only hope that the time is at hand when the Unitarians and the Trinitarians of New England, neighbours as they are in locality, and nearer still to each other in the world of letters, will not fear to become acquainted with, and to understand and appreciate each other. Then, if they still feel bound earnestly to dissent from and oppose each other, as they may, the controversy will at least have the dignity of freedom from personal prejudice, and of purity, and comprehensiveness of doctrinal statement."

The evidence of a growing spirituality amongst American Unitarians, occasionally presented in former numbers, receives confirmation from the following letter from our friend and brother, the Rev. Thomas Worcester, of Boston, United States, which we extract from the American Unitarian journal, *The Christian Register*, the editor of which thus introduces the communication to his readers:—

["We will not attempt to conceal the pleasure with which we hail every indication of a warmer sympathy among religious bodies. What follows is from an eminent clergyman * with whom we have no personal acquaintance, but whose words are none the less welcome to us on that account."]

* * * "It is very gratifying to me to see the present tendencies of your

* In America all religious ministers of every denomination are called "clergymen."

paper,—the disposition to build up, rather than to pull down,—the effort to raise yourselves and other men up to the level of true Christian principles, rather than to bring those principles down to our level,—the disposition to exalt the Lord Jesus Christ, rather than to degrade Him,—the tendency to true faith, rather than to infidelity,—and the tendency to true charity, which is a love to the neighbour, rather than to selfishness, sectarianism, and domination. These things I love and honour, and I wish to have you know that I do.

“I hope that I have some of the same spirit myself. I regard it as produced by the influence of the Holy Spirit; and I conceive that one of the effects of receiving it is, that it gives us the power of perceiving it in others, and that it gives us a disposition to rejoice in it, to acknowledge it, and to fraternize with it wherever we do see it.

“Gentlemen, I am very respectfully,

“Your friend and fellow-servant,

“THOMAS WORCESTER.

“Boston, May 23rd, 1850.”

Swedenborg says, that all sections of the church would be in harmony if they made goodness of more account than doctrine. The friendly feeling generally existing between our body and Unitarians (*who agree with us in this particular*) goes far to confirm the above declaration of our author.

Some time since there appeared in the *London Unitarian Inquirer* the following remarks, and we confess to a considerable feeling of interest in the apparently upward tendencies in the Unitarian body which they appear to evidence, as well as in other instances:—

“We think much more prominence might be given to the *person* of Christ, as constituting the *subject* of revelation. A natural reaction against the errors of the popular belief led the Unitarian divines of the last age to put forth Christianity too much as a rule or law,—a form certainly in which religion cannot have much influence over the character. *It does not touch the affections*, and therefore does not go deep enough to affect that part of our nature in which habits have their roots. But to us Christ is *much more* than a lawgiver or a prophet proclaiming new truth. He is the *medium* through which *new spiritual powers* have been introduced into the world. Discipleship has a *higher* meaning than that of sitting at his feet. *It implies a union with Him of our inmost nature*, as the body is the source of vitality to the limbs, or the trunk of a tree to the branches. (John xv.) In this view, he becomes an object of vivid and profound affections. We see in Him the moral attributes of God so reflected as to be brought *into contact with each of us*. It is, in fact, only by *fellowship with Christ* that our relationship, as that of children to the Father, is realized; for *apart from his influence* (whether we are conscious or unconscious of it), we are overwhelmed by the vastness of a conception of the Divine Nature, which on every side runs out and loses itself in abstraction. Preaching, therefore, will have more power as it gives more prominence to the *Person* than to the *Doctrine* of the Saviour.”

This must be admitted to be a great improvement on the Unitarianism of former years; and unquestionably, the view presented above is not

only more rational, but also more edifying and spiritual than the Evangelical and Romish representations of Christ interceding with the Father, and moving Him to mercy by the display of his ever-bleeding wounds! Jesus Christ is spoken of, it will be noted, as communicating an "influence." Is this influence the same as the Holy Spirit which Unitarians usually represent as proceeding only from the Invisible Father? Do they begin to see that the Spirit of the Father proceeds through the Son, as the medium of its immediate communication? The Lord Jesus is spoken of as the *medium* of introducing new spiritual powers into the world, and these powers are spoken of as something distinct from Christian doctrine, or its necessary influence *as the Truth*. What "powers," then, can these be, except they are those which are communicated by the Holy Spirit, proceeding from "the Sun of Righteousness"? We hail, with thankfulness, the rays which appear to be forcing their way, from this Only Source of spiritual light, into what we have hitherto been accustomed to consider as a very dark quarter of professed Christianity.

EXTRACTS FROM SWEDENBORG'S SPIRITUAL DIARY.

(*Not hitherto translated.*)

FOUR DEGREES OF FAITH.

2947. There are four degrees of Faith:—*First*, a scientific faith, or a mere knowledge of those things which constitute faith, and which a man retains in his memory, from which he can relate and preach them to others; or which a man learns for the sake of honour, that he may be accounted learned, and that he may acquire merit in society. Thus his faith is a mere thing of the memory. He, indeed, calls it faith, but he does not believe in it, not even in the least degree. All such are bad pastors and preachers.

The *second* degree of faith is intellectual faith, or faith in the intellect. A man has this faith when he is intellectually persuaded, either from the connexion and harmony of things, or from being confirmed either by natural or by spiritual things, that what he has admitted to constitute his faith is true; but who, nevertheless, deposits it in the memory only, and does not allow it to come into the life. He, therefore, does not live according to it, except in the external form, for the sake of honour or gain. Wherefore his faith is but a mere shell, which has little or no connexion with the kernel, that is, with any genuine affection.

A *third* degree of faith is a persuasion affecting the will. The man

is thus persuaded by the Lord that a thing is true, and he is admonished that it is so as often as he is led to act otherwise than his faith dictates. Thus he is governed by the dictates of conscience, and acts according to his faith.

The *fourth* degree is a confirmed persuasion; in which case a man cannot act otherwise than he believes, for he perceives that he is then led by the Lord; wherefore, this persuasion is conjoined with perception, concerning which I have spoken before.—1748, Aug. 27.

WHETHER SWEDENBORG'S ESPECIAL SPIRITUAL ILLUMINATION COMMENCED IN 1743, IN 1744, OR IN 1745.*

ALL these various dates are given by Swedenborg himself as the period when his especial spiritual illumination commenced, and it has occasionally been asked how this matter can be satisfactorily explained. We think that the subject now admits of a satisfactory solution. In 1743 the author first became sensible of an extraordinary mental state, which he began to experience. He had not yet come into open communication with spirits, but it appears, we think, from the following extract from the Diary, that he commenced then to have his extraordinary experience, the indications and signs of which he here mentions. In 1744 it is probable that this extraordinary experience had considerably increased, so as to form, as it were, a *second degree* of its development; and in 1745 he was admitted into a full and open communication with spirits, by the full development of his internal or spiritual senses. This theory, as a solution of the difficulty, we derive from the following extract, entitled—

How difficult it is for a man to be persuaded that he is governed by spirits.

2957. Before my mind was opened so that I could converse with spirits, and thus be persuaded by living experience that man is governed [of the Lord] by them; I had for several years such experimental proofs of the fact, that I now wonder that I did not then come to the belief that the Lord governs man by spirits. For I not only, for some years, had dreams in which I was informed concerning those things which were written;† but there were also changes of state whilst I was writing, and

* See letter to Hartley, in which 1743 is the period stated. See also *A. E.*, vol. vi. p. 392, in which passage 1744 is the period alleged. See also Diary 397, where 1745 is the period stated. See also this Periodical for 1840, pp. 409, 475, 570.

† This relates to his writings in the latter parts of his "Animal Kingdom," where he also mentions this extraordinary fact.

a certain extraordinary light was manifest in those things which should be written. I afterwards experienced, when my [bodily] eyes were shut, several visions and a light miraculously given, and I sensibly perceived the influx of spirits as manifestly as the operation of the bodily sensations, and often I experienced infestations, in various modes, from evil spirits, which were temptations, and especially when those things were written which evil spirits hold in aversion, and this to such a degree, that I was almost seized with horror. I also saw fiery lights, and in the early part of the morning I heard voices, and experienced besides many other indications [of the operation of spirits], until at length a certain spirit addressed me in few words, and I was greatly astonished that he could perceive my thoughts. I afterwards wondered much, when my internal senses were opened, that I could converse with spirits, and the spirits themselves also wondered. Hence it may be concluded, with what difficulty a man can be led to believe that he is governed by the Lord through spirits, and with what difficulty he recedes from the opinion that he lives from himself his own life, without [the association of] spirits.—1748, Aug. 27.

Now from this extract it is, we think, abundantly evident, that the author was gradually led from the first perception of extraordinary indications of his intercourse with the spiritual world, until at length his mind was so prepared as to come into full and open communication with spiritual beings. We therefore conclude that the first indication of the fact, as stated in the letter to Mr. Hartley, was in 1743, and that the communication was fully and openly established, as alleged in the Diary, and as is commonly believed, in 1745. Both dates, therefore, we think, are correct.

REVIEW.

MISCELLANEOUS SERMONS OF THE LATE REV. THOMAS GOYDER (Minister of the New Church); WITH A SKETCH OF HIS LIFE AND LABOURS; *selected from his MSS. after his decease, and Edited by his brother, the Rev. D. G. Goyder.* London: Simpkin, Marshall, and Co. Ipswich: J. M. Burton and Co. 1850.

THIS volume of fifty-two sermons is a useful addition to this branch of New Church literature. Mr. Goyder's long and valuable services in

assisting the growth and improvement of the New Jerusalem, will be affectionately remembered by a large circle of friends, and to which the Conference, in a resolution passed at its last sitting, paid a just and respectful tribute. The work before us is a sort of evidence and memorial of the character of Mr. Goyder's general preaching, so far as it can be judged of without the "living voice." The gentleness and simplicity of character which so peculiarly distinguished this active minister, are obvious in all his writings; but they are more conspicuous in this collection of his sermons than in any other of his works which we remember to have consulted. Not having been written with a view to publication, they evince no pretension to literary art. They seem to have been the offsprings of spontaneous sentiment, desirous of presenting some important thoughts on remarkable passages, in an affectionate and intelligible form. We take them to be good specimens of Mr. Goyder's usual Sunday teachings. About their style there is a plainness and quietude which will render them attractive to those who are fond of sermon reading; and the various lights under which he has enforced piety, and the necessity of the good of life to constitute the genuine Christian character, must render them a favourite with uncritical and amiable minds. The sermons, in general, are not detailed explanations of the texts, but the principal feature or drift of it is selected and usually exhibited in a satisfactory and instructive light. On some occasions he appears to have been more happy and effective in his explanations than on others, and the general handling of them less desultory and inconsecutive. These circumstances, no doubt, arose from what is the common experience of ministers, namely, from the great differences of states under which sermons are prepared, or from the subjects of them being more agreeable to the genius, or more familiar to the knowledge. Some of these sermons are more than ordinarily short, for which the editor satisfactorily accounts in his "advertisement."

His sketch of "the life and labours" of his brother is affectionately and sensibly written, and we feel assured it will be read with interest. We should have been happy to have made some extracts, if we could have done so with justice to the work; but we feel that it will be more useful to recommend the perusal of it, which, in our opinion, cannot be done without profit to instruction and piety. A portrait is prefixed, which, though a resemblance, is not so striking as we should have liked to have seen it. * * *

MISCELLANEOUS INFORMATION.

INTELLIGENCE FROM THE EAST INDIES.

*To the Pastor of the New Jerusalem Church,
Peter-street, Manchester.*

Chunar, East Indies,

8th September, 1850.

Reverend Sir,—You will no doubt be surprised at receiving a letter from this far distant country, and from one who is an utter stranger; but, after you have read the contents, you will no doubt be glad to hear that the tracts published in Manchester (my native home) have found their way to this heathen land, and not only so, but that they, by the blessing of divine Providence, have kindled a fire which I heartily pray may spread more and more, until the glorious truths of the New Church shall be universally acknowledged from one end of this vast empire to the other. God alone must have sent these wonderful writings of that heaven-like man, Swedenborg; and it is equally wonderful how these tracts were sent to us. It appears from a letter received by Mr. Conductor Green, of this place, that some ten or twelve months ago his friends, residing in Birmingham, were sending him a box containing sundry articles, and there being an empty corner in this box, his brother filled it up with a bundle of your tracts. Upon its arrival Mr. Green read these tracts, and appeared to like them much. On one occasion I went to spend the evening at his house, when he introduced the subject of these tracts, asking me if I knew a religion called Swedenborgianism? I said that I remembered they had a large chapel in Peter-street, opposite Watson-street, but that I thought them a strange sect. He said he had thought so too, but that he now believed them to be a true sect; he then brought out the bundle of tracts, and we discussed various subjects. At length we came to tract No. 4 or 10, I forget which at this moment, as the tracts in question are out; we circulate them in different parts of India where we are known; but it is the one on the Trinity, where God *Jehovah* is represented as the *soul*, God the *Son* as the *body*, and God the Holy Spirit as the operative energy proceeding from that soul and body, shewing that the three names are the one and same God, just as our soul, body, and action, form one man. Now, we have both been members of the Baptist church for several years, and consequently believed in the

Trinity of three distinct Persons in the Godhead; but after comparing this tract with the Word of God, assisted by several other tracts, we were compelled to acknowledge that we had been all our lives in error on this point; and the explanation, or application, appeared so true, so reasonable, and so plain, that we were astonished that ever we could have read the Word of God so many years without a true knowledge of the Godhead. We met in prayer, carefully read every tract, about forty in number, comparing them with the Word of God, and now we have such clear views on the Trinity, that we often bless God for sending us such glorious truths. We then circulated the tracts to every member of the church, many of whom are convinced of their former errors, and are desirous of embracing the doctrines of the New Church. After circulation in this place we forwarded them to Benares, where they were received kindly: one person has openly acknowledged his error at that place, Mr. M'Gonagall. We then sent them to some friends at Agra, but they returned them; yet we may hope that seed has also been sown there.

During this time Mr. Green wrote to his brother in Birmingham for information as regards the mode of worship, &c. used in the New Church; and Mr. M'Gonagall wrote to Glasgow on the same subject. We received letters of information in reply from the Rev. O. Prescott, Glasgow, and the Rev. Mr. Madeley of Birmingham, and we feel truly grateful to these gentlemen for the kindness shewn towards us. Two persons in Calcutta (at the indigo factory) heard of our little Christian band, and one of them, a Mr. Green, has given us much information, and also sent us a number of tracts, periodicals, and sermons. I have just received a parcel of the "Intellectual Repository" for 1846, which appears to be full of useful information; but there are other points on which we require information, and which appears to have become a sort of stumbling block to some of our number, all of whom are looking to us for information, which is the principal reason of my addressing you; and as I am writing to my brother, who is a resident of Manchester, I have enclosed this in his letter, hoping you will kindly answer the few undermentioned questions, with any other information or advice you may deem necessary.

My brother will give you every information as to who and what I am.

[Here follow a few questions, which relate to infant and adult baptism,—the size of the book called “Arcana Cœlestia;”—Whether Adam was the first man? Whether the New Church has a corrected translation of the Bible? and a few others, which have been answered by the minister of the church in Peter-street.]

CHANGES IN THE LINES OF DEMARCATION OF RELIGIOUS OPINIONS.

Dr. Vaughan, the able editor of the *North British Review*, and president of a college of the Congregational body, (nominally Calvinists) about a year since published a work called “The Age and Christianity.” This was reviewed in an American Unitarian Journal, the *Boston Christian Register*, with high praise of its ability and usefulness, and the reviewer at length makes the following startling remark :—“We are glad to find that, heterodox as we are accounted, we hold views concerning the *Incarnation* and the *influence of the Spirit* especially in accordance with those of Dr. Vaughan.” But the reviewer adds, “With reference to *The Atonement*, we are not sure that we understand our author; indeed, we have never had the happiness to find a writer of reputed orthodoxy, and at the same time of *strong and independent intellect*, who seemed to us intelligible on this subject! Yet as the matter is here presented, we find very little from which we should be obliged to dissent.” This, we add, appears to confirm an opinion that we have long been inclined to, that there is no great difference in *idea* between the one party saying that Jesus is not God, and the other, that Jesus is not the Supreme God, being subordinate to God the Father. The latter is the idea of Jesus generally entertained by Tripersonalists, excepting while they are declaring, in the words of the *Creed of Athanasius*, that the three Persons are co-equal. The former is their spontaneous and usual, the latter their induced and occasional state of thought. It is true that some more decided partizans dwell on the words of the *Creed* so frequently that the ideas they present become habitual to them. But what will the Congregationalists say to this sympathy between Dr. Vaughan and Unitarians? And what will the real Calvinists among them

(not the indescribable, undefinable “Moderate Calvinists”) say to the following sentence of Dr. Vaughan? “Everywhere the power to become obedient must determine the extent of obligation to obedience.” This is common-sense but certainly not Calvinism. English Calvinistic Presbyterians have nearly all become Unitarians: are the more intelligent Congregationalists about to follow their example? Or may we cherish the hope, that both Unitarians and Tripersonalists are taking a direction from different positions towards a middle point of meeting, and that not very wide of the doctrines of the New Church? This, sooner or later, must be the issue of the wondrous fluctuations of religious sentiment which prevail at the present period.

PROPOSED MEETING OF MEMBERS OF THE NEW CHURCH DURING THE GREAT EXHIBITION.

Within the month the committee have received only two letters;—one from “A stranger in a strange land,” with a donation of 5s.; the other from Ashton, saying that about six friends may be expected to attend, and that they will bear their part in the expense. The committee are unwilling to attribute this paucity of communications to any want of sympathy among the members or societies in regard to the proposed meeting, but rather—as indeed they have heard,—to the fact that the precise objects contemplated, and the amount of expense to be incurred, are not generally understood.

In this place it may be expedient to mention that a strong desire has been expressed to have the Conference this year in London, as the attraction of the Exhibition will be so great that the country friends will generally be desirous to come to London, and therefore, in many instances, as ministers and others will be unable to attend both, they will be precluded from the pleasure of participating in one of the meetings, and by this means both would be weakened. The societies in London have been consulted on the matter, and they will be very happy to have opportunity of again welcoming the Conference: the Edinburgh friends have also been written to, and should they deem the change advisable, the president of Conference will most probably give his sanction to it, which will duly be communicated to the church—possibly even.

in the present number of the *Repository*. Should this be done, it will be expedient to postpone the intended great meeting from the second week in July to about the 15th of August.

In reference to the meeting itself, we may state that it is proposed to hold it in Freemason's Hall, which has been engaged for the purpose. It is a noble room, in a central situation, and capable of accommodating upwards of one thousand persons. The public may therefore be invited, which must be done by advertisement—the admission by tickets, to be obtained, *free*, at certain places to be named. At the meeting, addresses will be delivered by ministers and others on given topics, which will doubtless prove interesting to our own friends, and useful to strangers, making them acquainted with the existence and the principles of the New Church. It has been suggested that a reporter should be engaged to take down those addresses, with a view to their being revised by their authors and published. Many of the members would be glad to possess such a record, and it might very usefully be put into the hands of strangers to the doctrines, and might lead to further inquiry. Tracts should be freely distributed at the meeting. It is estimated that the expenses, including rent, advertisements, &c., will be from £20. to £25. And with regard to tracts, that £50. or even £100. might be beneficially devoted to their dissemination; not only in English, but in French, German, and other languages, especially as so many foreigners will then be visiting the metropolis. No such opportunity has ever before occurred, and numerous meetings will be held by different denominations of Christians, zealous for the promotion of religious knowledge; at these meetings appropriate New Church tracts should be distributed in large numbers.

Enough has been said, it is hoped, to shew the grounds on which the Conference are anxious for support, and wish to know *early* what amount of funds will be at their disposal. It is suggested that, when convenient, collections be made for the purpose, so as to afford an opportunity for individuals to contribute according to their means. It is not too soon, even now, to be making some arrangements, especially in regard to tracts. Delay in this matter will be certain to cause inconvenience, and, to a certain extent, failure.

Communications are requested not later than the 15th of the month.

H. BUTTER, Sec.

48, Cloudeley Terrace,
Islington, 26th Feb., 1851.

PROPOSAL TO HOLD THE CONFERENCE IN
LONDON, INSTEAD OF AT EDINBURGH.

To the Editor.

Dear Sir,—It has been mentioned by several friends who are deeply interested in the welfare of the church, that it would be more beneficial to the good cause, and more satisfactory to our friends generally, if the General Conference could be held in London this year, instead of at Edinburgh. If our Scotch brethren would forego the pleasure and consent to its removal, and our London friends would undertake to make provision, the whole church in Great Britain, as represented in Conference, would be sure to meet with receivers from every other part of the world. If it were only to enable the ministers and representatives to shake hands with the brethren from every country and clime on earth, it would be worth the removal. There is no rule of Conference which would forbid the alteration. If the president and secretary could make it agreeable in London and Edinburgh, that would be all that is necessary. Every one appears to be inclined to go to the Exhibition, and if Conference were to be held in the metropolis, New Church visitors would, no doubt, go up during its sittings, and our friends there would see such a muster of receivers from the country as never was in London before. If this suggestion be acted upon, subscriptions would not be wanting to carry out any extra effort that the friends in London might deem desirable. A simple meeting of the kind named in former numbers of your *Repository*, seems to fall short of what the church desires to see on such an extraordinary gathering as the display at the "Crystal Palace" will bring together. The Conference is the thing; and we wonder it was not thought of at its last meeting. It is not, however, too late to remedy the mistake, and we hope that the president will instruct the secretary to make the necessary inquiries.

I am, yours, &c.

A MINISTER.

[The Editor begs to take this opportunity afforded by his correspondent, to inform the church, that he has received applications from various quarters, and

from numerous individuals, to the same effect—that the Conference be held this year in London instead of Edinburgh. It will, therefore, be gratifying to all such to see, from Mr. Butler's letter on the "Great Exhibition," that our London friends are happy to make arrangements to have the Conference this year in the metropolis; and our brethren at Edinburgh will, no doubt, from the reasons alleged in the above letter, be ready to acquiesce in the arrangement, provided that next year the Conference be held either in Edinburgh or Glasgow, as our friends in Scotland may determine. Should this change be agreed upon—and our readers and correspondents are at full liberty to express their opinions on the subject—the president, the secretary, and the trustees of Conference will see that the legal forms, if any in relation thereto, are properly regarded.]

DR. TAFEL, OR PROFESSOR TAFEL.

To the Editor.

Sir,—I notice that Mr. Bayley, in the account of his visit to Germany, given in the January number, invariably speaks of "Dr." Tafel as *Professor* Tafel. May I ask what is the nature of the Professorship which he holds? If he does hold any such appointment, I do not think that it is generally known in the church here. But if he does, I doubt the correctness and propriety of designating him by the lesser title, instead of the greater. The title of *Dr.* is the more permanent, being for life: the title of *Professor* only continues during tenure of office. Thus the Rev. Mr. Bush, having resigned his Hebrew Professorship, is no longer, properly, called *Professor* Bush. In the case of the *Regius* Professors in our Universities, I believe the title of *Professor* is the more honourable, as being for life, or till the party is raised to a higher dignity. Perhaps your correspondent will explain.

T. C.

[Dr. Tafel is Professor of Intellectual and Speculative Philosophy at the University of Tübingen. In this department he has published several works of great merit,—one entitled "A History and Critique of Skepticism and Irrationalism, in relation to Modern Philosophy, with special reference to Hegel; together with irrefragable Arguments for the Existence of God, the Laws by which the operations of Reason are conducted, Freedom and Immortality.

1834." This work was extensively reviewed in this Periodical for 1836; see p. 357 and p. 473. In 1848 Dr. Tafel published the first volume of another work, entitled "*Fundamental Philosophy in its Genetical Development, &c.*" We are not aware that the second volume has yet appeared. As to the immediate object of our correspondent's inquiry, we beg to say, that the title *Dr.*, of which there are various degrees, is the more permanent, and also the more honourable, since a man may be a *Professor* without being a *Dr.*, but a man cannot legitimately be a *Dr.* in reference to any branch of literature without being able to teach it, for a *Doctor* signifies a teacher, consequently a *Professor*. Among the students at the German universities it is customary to call the public teachers *professors*, and we presume it was from hearing Dr. Tafel so called, that Mr. Bayley has more frequently employed that appellation.—EDITOR.]

IMPORTANT AND CONCLUSIVE ARGUMENT
AGAINST BOTH THE TRIPERSONAL AND
UNITARIAN THEORIES.

The Tripersonalist believes in the Father, Son, and Spirit, as three Divine Persons; the Unitarian believes in them as being and meaning, first, One Divine Being; secondly, one finite human person (Jesus Christ); and, thirdly, a Divine influence proceeding from the Divine Being, not from Jesus Christ. Now the words of Jesus Christ prove that there is but One Divine Person, namely, the Father, and that He and the Father are One Divine Person. First, let it be settled that a person, in order to be a person, must possess *self-action*, or the power of acting, or not acting, *from his own moving*. Every *finite* person has this power. *How, then, can a Divine Person be without it?* And yet Jesus Christ says most expressly that he is *not a Person*, and also that the Spirit is *not a Person*, for he expressly declares that *neither possesses the power of acting or speaking from his own moving, or "of himself."* Of "the Son," Jesus declares this in John v. 19, 30; viii. 38; xii. 49; and of the Spirit, in John xvi. 13. But of the Father the like is never said. There can, then, be only One Divine Person, for of only One Divine Agent can self-action be predicated, consistently with the Scriptures. Consequently, the Tripersonalist is in error in saying that the *Son* is a

second, and the *Spirit* a third Divine Person; neither are they Persons at all; for the indispensable personal attribute of self-action is denied to both by the highest authority, namely, by Him who spake from his own lips the words of God who dwelt in Him in infinite fulness; who manifested His invisible Essence in his Person, as in *his own* glorified human form in which He dwelt as a soul in its body. According to the Scripture testimony, the One *Self-acting* Divine Person, Jehovah, invested Himself—not with another Person, having distinct self-action, whether Divine or Human, but with a personal form, having no action but that of the Father who dwelt therein, yet having that reaction which the body of man possesses to the action of its soul, with which it forms One Person. The Unitarian is right in saying that the Holy *Spirit* is not a person, but he is wrong in saying that the Son is a human person, and therefore possessing self-action; for, as shewn above, Jesus denies that any personality appertains to Him besides the *alone self-acting* Infinite Person of the Father, the Only Divine Person worshipped under the Old Testament Dispensation.

W. M.

MODERN CHRISTIANITY A SERIES OF PERSONAL INTERCESSIONS.

The Romish religion consists of the following scale of intercessions:—

1. God the third Person will not sanctify us, unless God the first Person intercedes in our behalf. (It is said that the first *sends* the third Person, but as the Persons are "*co-equal*," sending must be identical with interceding).

2. God the first Person will not intercede with the third Person, unless God the second Person will intercede with Him.

3. God the second Person will not intercede with God the first Person, unless his Virgin Mother will intercede with Him.

4. The Virgin will not intercede with the second Person, unless the departed "*saints*" will intercede with her.

5. The "*saints*" will not intercede with the Virgin, unless some one at least of the Romish priests (and especially the Pope, or a prelate or dignitary of the Romish church) intercede with them.

6. The priests will not intercede with the saints unless they are paid for their intercession.

7. The laity therefore intercede with the priests, paying them in proportion to the *quantity* of their intercession.

The Protestant Tripersonalists stop short with the intercession of the third Person by the first, and the intercession of the first Person by the second; and here lies the chief difference between the Romish and Protestant Tripersonalists. But some Protestant priests and people think highly of the efficacy of the intercessions of the Protestant, but nothing of the intercession of the Romish priesthood. !!!

THE GLORIOUS FUTURE.

An orthodox Baptist minister lately closed a lecture in a provincial town with the following description of the glorious future, little dreaming that he was describing the descent of the *New Jerusalem*, or that the writings of Swedenborg have anything to do with that bright manifestation of truth he so beautifully hails. He remarked as follows:—"Through the midst of all the complicated movements of this great world, its governments, its merchandise, its arts, and its revolution, a *highway of the Lord* is preparing, along which a *triumphant and beneficent Christianity* will advance, with songs of everlasting joy.

"There is a fount about to stream,
There is a light about to beam,
There is a warmth about to glow,
There is a flower about to blow,
There is a midnight blackness changing into gray,
Men of thought and men of action, clear the way!
Aid the dawning, tongue and pen,
Aid it, hopes of honest men,
Aid it, paper, aid it, type,
Aid it, for the hour is ripe,
And our earnest must not slacken into play,
Men of thought and men of action, clear the way!"

PROPOSALS

For continuing and completing the Work commenced by the late Rev. T. Goyder, entitled "Spiritual Reflections for Every Day in the Year, with Morning and Evening Prayers."

Two volumes out of the four contemplated by the author have been published. Since the publication of the volume of sermons by the same author, the Rev. D. G. Goyder has received many requests to complete the work commenced by his late brother. This, if Providence permit, he is willing to do, provided a sufficient number of subscribers can be obtained to secure him from loss.

Those persons, therefore, who may be willing to subscribe, are requested to do so on or before the 1st of May next. In case a sufficient number of subscribers is procured, the third volume will be issued on the 30th of June, and the concluding volume on the 30th of September.

The work will be printed in the same

handsome style as the volume of sermons, and will be sent free of carriage to the subscribers. The price to be the same as the other volumes, viz. 3s. each.

Subscribers will please to transmit their names to the Rev. D. G. Goyder, Ipswich, Suffolk. The work to be paid for on delivery.

Ipswich, Feb. 1, 1851.

Marriage.

Married, at Albion Chapel, Leeds, Feb. 6th, 1851, by the Rev. R. Edleston, Mr.

John Firth, to Maria, youngest daughter of Mr. James Swift; both of the same place.

Obituary.

Died, 20th September, at Cirencester, aged 47 years, Mrs. Legg, wife of Mr. Charles Legg, late of Chippenham. She was brought up an Independent, and from early childhood cared for eternal things. She became a member of the Independent church attended by her family, and continued for many years in communion with congregations of that persuasion, in various places where she was called to reside. From education she imbibed the errors of Calvinism, and she remained in these fallacies till about her 30th year, when the doctrines of the New Jerusalem were set before her through the instrumentality of an elder brother. As might be expected from her religious education, and her long continuance in the errors of predestination, she resisted them for a long period, but the truth, in its mightiness, at length began to illumine her mind. Now all things gradually became new to her, and from the light thus given she was enabled to look into herself. Growing in this most essential knowledge, she constantly mourned her depravity; sometimes so deeply as almost to lose sight of a Deliverer. She was naturally of a very nervous temperament. The Lord, in his Love and Wisdom, saw fit to lead her, for the sake of her purification, through a "great and terrible wilderness." From time to time, as her strength permitted, she gave advice to those around her. Once during her last day she said, "I die, thanking God for the beautiful light of the new dispensation, and lamenting that I have been such an unworthy receiver." The exquisite tone in which the word *beautiful* was uttered the writer will never forget: if tone corresponds to affection, she must indeed have loved the truth. Every trace of the old heaven had disappeared from human observation some time before her

death, and at length, at the right period, she was delivered from her trials, and taken, we trust, to a glorious home.

On the 7th of November, 1850, Mr. Joseph Turnbull, of Scotswood, near Newcastle-upon-Tyne, departed this life at a very advanced age. Deceased only survived his wife about six weeks, who was also very aged. He was one of the oldest receivers of the New Church doctrines in Northumberland, and was one of those who aided the efforts of a zealous and intelligent soldier, who, on Sundays, attended Scotswood and preached the doctrines, nearly half a century ago. The deceased was a worthy and consistent member of the church, and, though his circumstances were poor, so that he could not buy many New Church works, the few that he did buy were freely lent among his friends and inquiring acquaintances; so much so, that he told the writer a short time before he died, that he had not one left to himself. So long as our late friend was able to walk, even by the aid of a stick, he was a regular attender on divine worship. His countenance always wore a cheerful aspect, and always brightened with joy when he heard of the spread of the New Church doctrines; because he considered that the well-being of mankind is involved in their reception in faith, love, and practice!

At Newcastle, on the 21st January William Gowdy, Esq., Commander R.N., aged 63 years. He was for upwards of twenty years a member of the New Church Society here, and therefore was privileged to be amongst the earliest receivers of the heavenly doctrines, the benefits of which, we doubt not, he is gone to realise. R. C.

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VOL. XII.

THE CHURCH; OR, HEAVEN UPON EARTH.

WHAT the Church really is, and what really constitutes its essence, its life, its intelligence, and its activity, or its love, its faith, and its good works, has from the beginning been much discussed, and is still the subject of controversy. It may be useful to place this subject in what may be considered its true light, and to show that of all the institutions which it has pleased the Providence of God to establish upon earth for the good, both natural and spiritual, of the human race, that which is called the CHURCH stands first and foremost. It is, as to its tendency in promoting every good for man, infinitely superior to every other institution. This fact, however, has been obscured and weakened in the minds of many by the perversion to which, in almost every age, the Church has been subject on the part of its unworthy members and of a despotic priesthood. Instead of being an institution for the promotion of every good to mankind, it has been employed as the engine of spiritual and of civil despotism, until its name has, in many periods of its history, been a "hissing and a byword" in the earth. Most of the infidelity and scepticism which in latter ages have abounded amongst men, may be certainly traced to the Church perverted and destroyed by merely human devices and traditions, and by the all-grasping power of a tyrannical priesthood. If the Church from the beginning had been as a "city set upon a hill," that is, if its doctrines had all emanated from love to God and to man, and had tended to promote these two great principles in the world, which it is the divine mission of Christianity to accomplish, infidelity and scepticism—"the seed of the ser-

pent"—would have been almost unknown and unheard of amongst men. Let no one, therefore, judge of what Christianity is by the perverted and fallen states of the Church.

The term Church is of Saxon origin in our language; but the term *ecclesiastical*, denoting what belongs to the Church, is of Greek origin. It often happens that nouns derived from the Saxon have adjectives, not from the same source, but from either Latin or Greek. This circumstance occasions, sometimes, a little obscurity in the minds of those who from not having studied the ancient languages, are not aware of the etymologies of terms in English which are derived from those sources. The term in the New Testament which signifies *Church*, is *ekklesia* (ἐκκλησία). This is derived from a term which signifies *to call out*. The *ekklesia*, therefore, signifies those who are *called out*, that is, out of a natural to a spiritual state of life, out of a merely worldly to a heavenly state; as Abraham was *called out* of the land of his nativity, to go to a land which the Lord would show him, (Gen. xii. 1.) and as the people of Israel were *called out* of Egypt—the merely natural state—to go and take possession of the holy land—the spiritual state. The Lord says, "Many are *called*, but few are *chosen*." (Matt. xx. 16.) Here the term *chosen* (ἐκλεκτοί) denotes those who are *selected or chosen out*, and who consequently have obeyed the *divine call*, and have *come out* of the merely natural state, and who therefore constitute the *ekklesia*, or the Church. But in the New Testament the Church is also called a *flock*, (Luke xii. 32.) and a *fold*. "There shall be one fold and one Shepherd." (John x. 16.) It will, therefore, follow that according to this definition, all those who acknowledge the Lord Jesus Christ as the ONE SHEPHERD, and who in their life and worship look to Him alone, and who consequently live under the guidance of His Divine Word, or who feed upon the good pastures which the Good Shepherd alone can give them, constitute His *fold*, that is, His *Church*. This definition is important, because it clearly shows what the Church is, its relation to the Lord in His Divine Humanity, as the Good Shepherd, whose voice the sheep hear, who follow Him, and who are fed by Him alone. It will now be seen that all, wheresoever they be, who acknowledge the Lord Jesus Christ as the one only Shepherd of the great fold, and who worship Him alone by hearing His voice, and by living according to His precepts, constitute the Church. The names indeed by which the Church is designated are numerous. It is called a sanctuary, a temple, the house of God (1 Tim. iii. 15), the *vineyard*, the *harvest*, &c. All these designations denote the Church under various points of view, from which a much clearer understanding may be obtained of its true nature, and of

the mode by which its formation and establishment are effected. In short, all those parables in which the Lord likens the kingdom of heaven to a sower, to a net, to a mustard seed, &c., may also be predicated of the Church, as the realization of heaven upon earth.

And in the Old Testament the Church is chiefly designated by a term analogous to *ekklesia*. This term is *kahal* (קהל) to call, and especially to call together an assembly, as by trumpets. Hence the Church among the Jews was called the "congregation (*kahal*, literally, the *called out*) of Jehovah" (Numb. xvi. 3; xx. 4), and the "congregation of Israel" (Deut. xxi. 30); and frequently the *kahal*, or the congregation; as a congregation among Christians is called a Church. But the entire people of Israel formed the Church among the Jews, that is, the representative, or the type of a Church, and to this end they were a chosen people, separated, for this purpose, from other nations. (Deut. vii. 6.) Not that they were chosen, in the sense of predestinarians, for heaven; according to the Calvinistic dogma of unconditional election; but they were elected, or chosen, for the purpose of forming the type or representative of a Church upon earth, and this, irrespective of their internal states, whether good or bad. The Church also among the Jews had various designations, as a *vineyard* (Isaiah v.), a *temple*, a *garden*, and *paradise*, &c.

Now the Church is to be considered in a *general* and also in a *particular* sense. In a *general* sense all the faithful who acknowledge "the *One Shepherd of the one fold*" are the Church, and in a sense less general every society of faithful Christians, whether large or small; and in a particular sense every faithful member, in whom the Church, (Luke xvii. 21.) is a Church in its least form. Thus things in regard to the Church are, as in heaven, the same in the least form as in the greatest. We cannot sufficiently dwell on the fact that a man is not necessarily a member of the Church by bearing the name of Christian, by professing Christianity, and by belonging to any Christian society. But in order to be a member he must not only be born into the Church, *but the Church must be born in him*, otherwise he is a merely nominal member, and it is almost certain that he will, by his conduct, bring disgrace upon the Church. The New Church must hold in dread those who are born into its bosom, who grow up in external connection with its members and its worship; but whose minds have never been awakened to any love of its Truths, or to any *personal* interest in its formation in their own souls and character. Such merely nominal members will, by their worldly-minded, thoughtless, and licentious conduct, bring more scandal upon the Church, and cause more "offences to come," than any hostile

antagonists from without. They will "wound the Lord in the house of His friends," (Zech. xiii. 6.) and will be the greatest obstructives to the progress of the New Church upon earth. "So let your light shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. v. 16.)

The Church always "comes down from God out of heaven." (Rev. xxi. 2.) This, we apprehend, is a universal Truth; applicable to the most ancient, or Adamic, the Noetic, the Israelitish, and the Christian, as well as to the New Christian, or the New Jerusalem Church. But in what manner does it come down from God out of heaven? *First*, by means of the Divine Word, which supplies all the materials by which the Church can be established upon earth. Here are all the truths by which the temple must be built. The Church must be founded upon the Word, and especially upon a living faith in the Lord, as the *rock* upon which it alone can stand. (Matt. xvi. 18.) Hence as the Word has come down from God out of heaven, so must the Church founded on the Word, and constructed of materials derived from the Word only, come down from God out of heaven also. But *secondly*, the Church comes down from God out of heaven by being the channel of conveying heavenly influences to the world, as well as the place of their especial habitation. For the Church, properly speaking, is the realization of heaven upon earth, or the establishment of divine Goodness and Truth from the Lord in the ultimates of His own divine order, which is the natural world. All the principles, therefore, which form the Church in the soul must come down from the Lord through heaven, since He is the All in all of His Church, as He is the All in all of heaven. He is the Head (Col. i. 18), from whom every vital principle must come to give life and to bless all the members depending on that Head; precisely as in the body every vital influence which actuates the limbs, the organs of sense, and the viscera, comes from the head. And this is the true idea of the apostolic declaration, that "*Jesus Christ is the head of the Church.*" (See Eph. i. 22; iv. 15; Col. i. 18.) Not the head merely in the sense of a governor, or of a king, but as being in the same relation to the Church as the head is to the body. Hence the Church is called Christ's mystical body. No greater proof can be required as a rational illustration, to show that all the Life, the Love, and the Truth of the Church comes from the Lord in His Divine Humanity, or His "glorious body," (Phil. iii. 21.) and that not to acknowledge the Lord in His Divine Humanity, as "over all, God blessed for ever," (Rom. ix. 5) is to take away the head from the body, in which case everything in the body, or the Church, must inevitably perish. "Where the carcase is,

there will the eagles be gathered together" (Matt. xxiv. 28), that is, every kind of falsity must prevail when the Church is thus separated from its Divine Head; and still more must this be the case where any man, as the Pope, is vicariously substituted in the Lord's stead as the head of the Church; when it must indeed become as a putrid carcase.

We will now hear what Swedenborg says respecting the Church:—

"That which makes heaven with man, makes also the church with him; for as love and faith constitute heaven, so also love and faith constitute the church. Hence from what has before been said concerning heaven, it is evident what the church is.

"That is called the church where the Lord is acknowledged, and where the Word is read; for the essential principles of the church are love and faith in the Lord from the Lord, and the Word teaches how man should live in order to receive love and faith from the Lord.

"That the church may exist there must be doctrine from the Word, since without doctrine the Word cannot be understood; but doctrine alone does not make the church with man, but a life according to doctrine. Hence it follows that faith alone does not make the church, but the life of faith, which is charity. Genuine doctrine is the doctrine of charity, and at the same time, of faith; and not the latter without the former. For the doctrine of charity, and, at the same time, the doctrine of faith, is the doctrine of life, but not the doctrine of faith without the doctrine of charity.

"Those who are out of the church and acknowledge one God, and who live in some degree of charity to their neighbour from their religious principle, are in communion with those who are of the church; inasmuch as no one who believes in God, and who lives well, is condemned. Hence it is evident, that the Lord's church is everywhere in the universal world, although it is especially there where the Lord is acknowledged, and where the Word is read.

"Every one with or in whom the church is, is saved; but every one with whom the church is not, is condemned."—*H. D.* 241—246.

Nothing can be plainer than these statements. The life of love and faith forms the Church with man; and these principles must come from the Lord by means of His Word, and, as the One great Object of all adoration and praise, be again directed to Him in life and worship. Again; he often defines the Church as consisting of the *truths of Faith*, and of the *goods of Love*. As this definition may seem obscure to some, who are not much instructed in the doctrines of the New Church, we will explain it. *Truths* are very various and numerous. There are in general, two classes of Truths;—natural and spiritual. Natural Truths relate to the world, the various sciences, and to the civil and external moral order in which a man lives in the world. All these truths, as being merely natural, are not the truths of Faith; that is, a man is not required to know and believe the truths of geology, astronomy, chemistry, &c., nor the truths of political economy, &c., in order to be saved. But he *must know and believe* the Truths of Faith in order to salvation. These Truths are spiritual, and are revealed in the Word,

which is the only source whence they can be received by man. Hence the very great importance of acquiring a knowledge of these Truths; for without them nothing of the Church, and, consequently, nothing of heaven can be formed in man. Were this fact more generally known and considered as it ought to be, many would not be so unconcerned about the acquisition of Truths as they are. They would not remain in the merest elements of Christian doctrine which they had acquired in their childhood; but would make the Word the chief object of their study and delight.

But the *goods of Love* must also be explained. Love, as it is the essential life of God, (1 John iv. 8.) so it is the essential life of man, the image of God. But in man, his life's love, according to his nature, may be either good or evil. Now as God is infinite *Love*, so He is infinite *Goodness*, for love and goodness are correlative terms; we call that good which we love, and that evil which we hate. Goodness, therefore, will always be according to the nature of the love from which it springs. Thus, what Swedenborg calls *goods* are always to be understood according to the principle or love from which they spring. In general there are natural *goods* and spiritual *goods*. Thus the *good* which arises from the application of the truths of astronomy for the purposes of navigation, of determining time, &c., is a natural good only. In like manner the good which arises from the application of the truths of other sciences, as of agriculture, botany, chemistry, &c., is only natural, and, therefore, is not necessary to constitute salvation. But the *goods of love*, as arising from the *love of God and of our neighbour*, are essentially necessary and indispensable to salvation, since no man can possibly be saved without this good. Hence it is that every Truth from the Word tends to promote this Good, for on the two Commandments which establish this love and goodness in heaven, in the Church, and in the human soul, "hang all the law and the prophets." (Matt. xxii. 40.) It is of immense importance to trace the origin of good in the soul, so as to see whether it spring from a merely natural ground in the external, or from a spiritual ground in the internal man, and consequently from the Lord, who always acts first into the internal, and then, if there be no obstacle, into the external man. Now, there is much external benevolence, friendship, philanthropy, almsgiving, charity, moral order, and propriety, &c. in the world, which would, indeed, be very wretched without such manifestations. But the important question is, whether these things be the *goods of love*, and, consequently, such as can be acknowledged in heaven, and contribute to man's salvation? One inquiry will suffice to solve the question:—Does the man who

manifests this spirit, so useful to his fellow-men in the world, act from internal principles originating in the Word, or in love to God and man? Does he seek "the kingdom of God and his righteousness" in the first place, and suffer his life and the motives of his conduct to be governed by the divine laws, or the divine Truths of the Word? In such case those benevolent and philanthropic exertions are the *goods of love*. Thus it is spiritual Truths which give quality and elevation to the *Good* from which a man acts; and on the other hand, it is that *good* which gives life, strength, firmness, and energy to the truths we receive as the essential elements of a holy and an enlightened faith.

From this, then, we may see that it is not Truth alone, nor Faith alone, nor Love or Goodness alone, nor Good Works alone, that can save us; but Love, or Charity, and Faith and Good Works combined, can alone accomplish salvation; precisely as the motion of the heart must be united with the respiratory action of the lungs in order to preserve life in the body, and to manifest that life in external results.

What the Church therefore is, and what is its true nature, will, we think, be abundantly obvious. It only remains that we endeavour to impress upon our minds the necessity of acquiring Truths from the Word, and of applying them to life, when the Lord, "who always stands at the door and knocks," ready to enter, whensoever we, by hearing His voice, or by obeying His precepts, open the door,—when He enters into us and communicates to us all the blessings of His kingdom.

APEX.

THE SPIRITUAL SENSE OF THE WORD, AS ACKNOWLEDGED BY THE PRIMITIVE CHRISTIANS PRIOR TO THE COUNCIL OF NICE IN 326.

(Continued from page 88.)

VIII.—In short, according to Origen, the mystical or spiritual sense of sacred Scripture is that which represents the state, nature, and history of the spiritual or mystical world. For besides this corporeal world, consisting of matter, there is another world which is spiritual and remote from our senses; and this again is twofold,—*heavenly* and *earthly*, which [although earthly] may be called mystical; for this mystical or spiritual earthly world is the church of Jesus Christ upon this earthly globe, or the new creation, *κτίσις*.* Thus the world and the ornament of the world [in a spiritual sense] is the church.

* See Origen's works Comm. in Johann. Tom. ix. vol. ii. p. 147. Edit. Huetii.

"The church (says Origen) is called the world, when it is enlightened by the Saviour."* This spiritual or heavenly world is situated in the regions above, and, in every part, corresponds to this lower and corporeal world. For the world which we now inhabit is formed according to the exemplar, or image, of that superior world. Origen's own statement is as follows:—

"Besides this visible world, obvious to our senses,† there is another world consisting of heaven and earth, or of heavens, and an earth in which the things which are there seen, exist. And this entire [system] is another world, invisible to our corporeal eyes, but is an intellectual world, visible to our spiritual senses.‡ The vision and beauty of this world will be enjoyed by those who are of a pure heart, and who, being prepared by this purity, have penetrated even to a vision of God Himself, in so far at least as God can be seen by us."

This world (continues Mosheim) is remote from every sense, and visible only to our intelligence. But it is to be considered, as already stated, as divided into provinces similar to those of our corporeal world; that is, in like manner as the land of Canaan is divided into and surrounded by regions and provinces, as Tyre, Sidon, Egypt, Persia, Arabia, &c.; in like manner the superior, or heavenly world, has regions and provinces similar or analogous to these. The inhabitants of the heavenly worlds are souls or spirits; the kings and magistrates [or the superior powers] are the angels; in heaven, of course good, and in hell, evil. Whatever things occur in this world, the same also happen in the other or superior world, so that there is a perfect similitude [of things] in both worlds. §

* λεγεσθω τοιουν η εκκλησια κοσμος οτε υπο του σωτηρος φωτιζεται.

† τον δεικνυμενον και αισθητον κοσμον.

‡ κοσμος αορατος ου βλεπομενος και νοητος κοσμος.

§ In this statement of Mosheim the New Church reader will become sensible of the truth made known in the writings of Swedenborg, that things in the spiritual agree with things in the natural world only in one particular, which is, *similitude*; in all other respects they are totally different; thus their origin, as well as the laws by which they are governed, are different. It is obvious, however, that in former times, many facts respecting the spiritual world were dimly seen, which are now clearly brought to light in the writings of Swedenborg. Thus, the statement above, "that in the spiritual world there are regions and provinces similar to the same in the natural world," is true, if understood according to correspondences; but it is not true, if we think of regions in the spiritual world with the same ideas of locality and space as we think of them in the natural world. (See Swedenborg's work on *Heaven and Hell*, where the things relating to the spiritual world, obscurely seen and admitted by Origen and the fathers and Christians of the Primitive church, are clearly explained.)—EDITOR.

This doctrine Origen explains nowhere so fully as in Lib. iv. Princip. sec. xx. p. 181, where he first, as he thinks, demonstrates that there is a certain heavenly Judea, a heavenly Jerusalem, and a heavenly Hebrew people. Thus, says Origen,—

“In order to raise our intelligence, in a certain manner, from earth, and to exalt our ideas, the apostle says,—‘Behold Israel after the flesh!’ (1 Cor. x. 18.) by which he certainly indicates that there is another Israel which is *not after the flesh*, but *after the spirit*. If, therefore, there are certain souls in this superior world which are called Israel, and in heaven a certain city which is named Jerusalem, (see Gal. iv. 26.) it follows that these cities, which are said to belong to the Israelitish people, have as their metropolis the heavenly Jerusalem, concerning which we consider that the prophets, in some of their mystic narrations, have spoken. * * Whatever things, therefore, are either narrated or prophesied concerning Jerusalem, are certainly predicated of that city which Paul mentions as the heavenly Jerusalem; and in this [spiritual] manner we ought to understand whatsoever things are said of all places and cities which belong to the holy land.”

These things (says Mosheim), Origen extends and applies to the entire earth, thus :—

“If, therefore, the things which are prophesied concerning Judea and Jerusalem, and concerning Judea, Israel, and Jacob, when they are not understood by us in a literal and carnal manner, involve certain divine mysteries, it follows that those prophecies which relate to Egypt or the Egyptians, and to Babylon or to the Babylonians, and to Sidon and the Sidonians, &c., do not relate to those cities and people as such in this world, but to them as inhabitants of the spiritual world. For as there is a heavenly Jerusalem and Judea, and as there is, no doubt, a people called [the spiritual] Israel who inhabit those places; so in like manner, we may infer that when Egypt, Babylon, &c., are mentioned in Scripture, they are to be understood in this mystical sense.”

From this doctrine (says Mosheim), Origen concludes that whatever happens in this lower world, also takes place in the higher world. We shall soon see how far Origen wanders in this direction. This wonderful opinion of Origen is a singular proof to show how far he accommodated his theology to the philosophy of Plato, which he had embraced. For however Origen may endeavour to persuade his readers that he had derived this doctrine of a two-fold world,—an inferior and a superior,—from the words of Paul in 1 Cor. x. 18; Rom. ii. 28, 29; Gal. iv. 26; Heb. xii. 22, and a few other places; it is nevertheless evident that such a doctrine is nothing but the teaching of Plato and of the Platonic phi-

losophers concerning the eternal images of all things, as having proceeded originally from the divine intelligence, and concerning this visible world as being constructed and formed according to the image of those eternal ideas, as Plato called them. This doctrine, Origen, a man of most fertile genius, and too much influenced by the love of his own philosophy, amplified and applied to the Sacred Scriptures. Those who are acquainted with the philosophy of Plato, are aware, that that school, from the authority of its master, taught that the images of all things had, from eternity, flowed from the divine intelligence. They also taught that these *images* are immutable natures or substances, which, although they flowed from the divine mind, are nevertheless separated from it. They likewise asserted that God, when he created this corporeal world, kept his eye fixed upon these *ideas*, in a manner similar to that in which a painter fixes his eye upon the object which he desires to paint by his colours upon his canvas. All corporeal and finite things are consequently copies of these eternal images or ideas, in which all truth and light reside. Minds involved in matter can only perceive obscure shadows of these ideas. The human mind may, however, by meditation and study, gradually arrive at a contemplation of these ideas, which, according to Plato, is the ultimate end of all science or knowledge. All these helps [from the philosophy of Plato] Origen brings to bear upon his subject, and hence his dream, otherwise difficult to be understood, of this lower world being so entirely similar to the higher, as to be made according to its likeness; although I am not aware (continues Mosheim), whether any of the Platonic philosophers so far extended this doctrine as Origen did.*

* Mosheim, it is evident, has entirely mistaken the subject when he says that Origen derived his idea of the two worlds, and of their similarity to each other, from the philosophy of Plato. It is true that Plato taught the existence of an *intellectual world*, and asserted that it is enlightened by an *intellectual Sun*; but he does not make mention of any objects in that world as appearing to the intellectual or spiritual senses as objects appear to our natural senses in this world. Mosheim, therefore, does well, according to his usual candour, to qualify his statement by saying that "he is not aware that any of the Platonic philosophers extended this doctrine so far as Origen did." Origen, no doubt, derived his ideas on this subject not from Plato, but from the Scriptures and from ancient traditions. For the Word of God, especially in the prophets Ezekiel, Zachariah, and John, plainly teach that the spiritual world is full of objects, which as to their appearance are similar to the objects in this world. And from ancient traditions, which might have existed in Origen's time, it is probable that his views taken from the Scriptures were confirmed. And it is also probable that the teaching of Plato respecting an intellectual world as distinct from this natural world, might have confirmed him in his ideas. We beg again to guard the reader against the fallacy of supposing that because, as Origen states, things in the spiritual are similar to things in the natural world,

These philosophers did not, (says Mosheim) as I am aware, assert that all things which happen amongst men also take place in the heavenly world, and that souls live in the higher or spiritual world, as men live in the lower or natural world, and that in the heavenly world angels govern and wage wars,* as kings and princes do in this world. However this may be, it is plain, that as Origen so taught, he should, to be consistent, also teach that whatever things the divine Scriptures narrate concerning the countries, the peoples, the kings of this world, and their deeds, must also refer to the superior or spiritual world, and that consequently the history of this world contains also the history of the higher world and of its inhabitants. And this, indeed, Origen clearly asserts when he says:—

“It will consequently follow, that the prophecies which, in the letter, relate to particular nations, should, in their mystic sense, be referred to souls, and to their various heavenly habitations; and also that the historical records, narrating the things which happened to the people of Israel, or to Jerusalem, or to Judea, have rather a relation to those nations of souls who dwell in that heaven which is said to pass away (Rev. xii. 1), or who must be supposed as now dwelling there.”—(De Princip. lib. iv. p. 186.)

Again, in reference to this subject, Origen says:—

“I think, that as we see in the Scriptures certain names either of nations or of princes which, it cannot be doubted, relate to evil angels and to malignant powers; so, in like manner, those things which are written concerning holy men and a religious people, should be referred to holy angels, and to benignant powers.”—(Homilia xi. in Numeros Tom. ii. Opp. p. 307.) †

therefore they are to be considered in a similar manner; for things in that world, although as to appearance they are similar to things in this world, are nevertheless from a different origin, and under the influence and government of different laws.—
EDITOR.

* We should imagine that Origen derived this idea from the Apocalypse:—“And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels.” (Chap. xii. 7.)—EDITOR.

† From these two extracts it is evident that Origen and the Christians of the first centuries believed that the historical parts of the Word have a spiritual sense, as well as the more obscure prophetic parts; and also from what was adduced above, (see p. 87.) that the historical parts of the New Testament involve, in like manner, spiritual ideas. Now, we beg the reader to attend to this fact, which it is the object of these papers to demonstrate, that in the first centuries of Christianity, which by most Christians at the present time are often referred to as the purest age of Christian doctrine and life, the acknowledgment of a spiritual sense in the Scriptures was general among Christians; howsoever as to certain points of doctrine they might

IX.—As therefore (continues Mosheim), there is, according to Origen, a two-fold mystical or spiritual world, one inferior, or the church upon earth, and the other a superior or spiritual, according to the image of which this world, consisting of matter and of corporeal bodies, is formed; and as the divine Scriptures contain the history of both these worlds,—there is, consequently, a two-fold mystical sense in Scripture, one relating to the church upon earth, and the other to the heavenly world. That which relates to Christ's kingdom upon earth, or to the church, is called the *Allegorical Sense*; and that which relates to the heavenly world can be called the *Anagogical Sense*. Origen does not, indeed, always by the term *allegorical*, understand that sense of the Sacred Word which exhibits the things done by Christ and his apostles upon earth, and the events of his kingdom, since he sometimes uses that term in a wider sense. But many of the examples of allegorical sense which are found in great numbers in his various books, confirm the description which we have given of the allegorical sense.

X.—The mystical sense (says Origen), pervades the whole of Sacred Scripture, nor is there a single expression in the divine books in which there does not lie hidden something which relates either to the church of Jesus Christ, or to the heavenly world. Thus Origen expressly states:—

“Believing in the words of my Lord Jesus Christ, I do not think that there is one jot or tittle in the law and the prophets which is devoid of mysteries, nor do I believe any thing can pass away except all be fulfilled.”—(Homil. i. in Exodus, p. 181, Tom. ii. Opp.)

These things Origen everywhere states, both in respect to the Old Testament as well as to the New, which he considered to be equal in dignity and excellence to the Old Testament. See Lib. vi. de Princip. pp. 171, 172, and also at p. 174, where he expressly maintains that the New Testament contains a spiritual and mystical sense equally as the Old; for he says:—

“Not only these things which the Holy Spirit has inspired as written in the prophets respecting the advent of Christ, but as it is one and the same Spirit proceeding from the one only God which inspired the evangelists and apostles, therefore, in like manner, their writings involve spiritual things, so that the narrations which the Holy Spirit inspired through the evangelists are not without that interior wisdom which we have described above.”

differ, they nevertheless agreed that the Scriptures have a spiritual sense, as distinct from the letter as the soul is from the body, and which is in the same relation to the literal sense as the soul is to the body. (See this, as asserted by Origen above, p. 84.)—EDITOR.

Hence he lays down this precept:—

“I maintain (says Origen), that if there be any things in the Sacred Scripture which, although as to their literal sense they may stand [that is, have an intelligible meaning], nevertheless, there is also even in such passages necessarily an allegorical sense.”—(Homil. xi. in Numeros, Tom. ii. Opp. p. 3 and 5.)

Here Origen uses the term *Allegorical* in a wider sense, as involving also the *Anagogical* sense mentioned above. And soon afterwards he says:—

“Some things have, indeed, according to the letter, their own sense, nevertheless they admit usefully and necessarily of an allegorical sense, besides the literal.”

Hence (says Mosheim), it is, beyond controversy, evident that those learned men are mistaken who have asserted, that according to Origen, many parts of the Holy Word have only a literal and not a spiritual sense also, for this assertion is quite contrary to the declarations of Origen. Nor must we give credence to what De la Rue, and the writer whom he has followed, assert, when they say that the following is a rule of Origen:—“That there are passages in Sacred Scripture which have only a literal sense, and that there are passages which have only a moral or mystical sense.” For those who assert that this is one of the rules of Origen, in his interpretation of Scripture, have not diligently read the works of Origen.

XI.—Both kinds of the mystical sense, namely, the *allegorical* and the *anagogical*, are not found in all the passages of Scripture; in some there is only the *allegorical*, and in others the *anagogical*. The interpretations which Origen gives plainly show that this was his opinion. For, from many passages of the Scriptures which he explains, he only elicits a certain sense relating to the church of Christ upon this earth; and sometimes, in his interpretations, he ascends to the heavenly and sublimer world.

XII.—The moral sense of Scripture is coëxtensive with the Scripture itself, nor is there a single passage in which there is not some precept, useful to the edification of our souls, and to the improvement of our lives.

XIII.—But it is otherwise with the grammatical, literal, or historical sense of Scripture. For there are many passages of Sacred Scripture, says Origen, which in their literal sense are devoid of any power or of any intelligible meaning. From many passages in which he expresses this opinion we shall select only the following:—

“There are passages (says he) in which there is no body (that is, no literal sense); there are passages in which there is only, as it were, a

soul (that is, no intelligible literal sense), and in which the moral and spiritual signification must be sought."*

XIV.—All the statements, therefore, of Holy Scripture are of a two-fold kind; some of which have only two senses, a moral and a mystical, or an allegorical and an anagogical sense; others, however, have a three-fold sense, a grammatical or literal, and a moral and mystical. But there is no passage in the Sacred Volume in which there is only one sense. This teaching of Origen is plain from Lib. iv. de Princip., p. 169, where, from the Gospel of John, chap. ii., he gives us an example of the allegorical sense as explained from the divine text. John states that at the marriage of Cana in Gallilee "there were six water-pots placed after the manner of the purifying of the Jews, holding two or three firkins a-piece," which Origen mystically interprets thus:—

"By which (water-pots) under a veil is understood the purification of those who, according to the apostle, are inwardly Jews, (Rom. ii. 29.) to shew that they are purified by the Scriptures, which hold two [or three] firkins; that is, so to speak, a *soul*, or moral sense, and a *spirit*, or mystical sense, and sometimes an *earthly sense*, when in some cases passages have, besides the *soul* and the *spirit*, also a *body*, [that is, an intelligible literal sense] which can also edify."

XV.—The literal sense is obvious to all who attentively read the Scriptures; but to find out the moral sense a greater amount of intelligence is required; this sense, however, is not so recondite and hidden [but that it may be readily discovered by such as look for it].

XVI.—But the mystical, or pure spiritual sense, cannot be perceived by any but by such as are wise and divinely instructed. For according to the manner of that age, he refers the spiritual interpretation of the Scriptures to the extraordinary gifts of the spirit, which gifts are accorded to only few Christians. Now as Origen was of that modesty as not to dare to arrogate to himself that gift, he, therefore, for the most part, gives his spiritual interpretation with great modesty and prudence, and he often intimates that he rather conjectures and supposes such to be the mystical or spiritual signification, than confidently affirms it to be so. †

* Εἰσι τινες γραφαὶ το σωματικὸν οὐδαμῶς εἶναι οἰοῦν τὴν ψυχὴν καὶ το πνεῦμα τῆς γραφῆς μόνᾳ χρῆσθαι ζῆτεν.

† Here we see it to be the confession of Origen himself, that the especial gift of the spirit is necessary to the right interpretation of the spiritual sense. This is true; but the spirit enlightens man, whilst in the world, by knowledges, as the receptacles of illustration from the spirit of God. And this knowledge, which is the science of correspondences between things natural and spiritual, and now happily vouchsafed in

Thus again, in reference to this subject, Origen says:—

“As visible and invisible things are reciprocally related together, as the earth with heaven, the soul with the flesh, the body with the spirit, and as, from the conjunction of these things the world is formed; thus we should also believe that the Holy Scripture consists of invisible and visible things; first, as of a certain kind of *body*, which is the literal sense, and which is obvious to the senses; secondly, of a *soul*, which is a sense that is perceived within the letter; and thirdly, of a *spirit*, or, as the apostle says, the Scripture involves certain celestial things, because the letter serves as a type and shadow of such things.” (Heb. viii. 5.)

These words of Origen, although they do not contribute much light on the subject immediately before us, yet I have thought it proper to adduce them (says Mosheim), because they not only clearly and concisely explain his doctrine concerning the three-fold sense of Scripture, but they also show that he was not wanting in philosophical arguments to confirm his views. For he here advances an argument drawn from the analogy of things to demonstrate his doctrine of the three-fold sense of God's Word. Let us now hear the remainder of Origen's statement on this subject:—

“Now as this is the case (says he), with the things of nature, which consist of what is visible and invisible, so we may conclude that God, whom we worship, has so constituted the Scripture as to consist of *soul*, *body*, and *spirit*: a *body* for those who were before us (the Jews); a *soul* for us (Christians); and a *spirit* for those who shall inherit eternal life in heaven (angels); and by which *spirit* we may arrive at the heavenly kingdom. We now, in our present state, require the *soul* of the Scripture; that is, its moral sense. But I do not know whether we can ascend to its pure spiritual sense in those things which we read concerning the sacrifices mentioned in Leviticus.” (Homil. v. in Leviticus, p. 205. Opp. tom. ii.)*

Now from these memorable words of Origen (continues Mosheim) it

the writings of Swedenborg, was not known to Origen, hence he could not but conjecture and guess at the spiritual sense, and not interpret it on fixed and immutable principles, as may now be the case.—EDITOR.

* Origen is here expounding the Levitical law concerning sacrifices; the pure spiritual signification of which he does not perceive, although, as being commanded by God, he is fully aware that a spiritual sense must exist in the divine Text. We need scarcely inform our readers that Swedenborg has fully explained the spiritual meaning of all the sacrifices, and of the ground and nature of sacrificial worship.—EDITOR.

is evident that he believed, 1, that in a great part, at least, of the law of Moses, which prescribes ceremonials of worship, there is a literal sense, which belongs solely to the Jews; in this there is no mistake. He believed, 2, that besides the literal sense in the law, there is also a moral sense, and that this sense may be ascertained by all Christian teachers, provided they study the subject with proper attention. He states, 3, that its mystic or pure spiritual sense is not opened to all, but only to those who are chosen to eternal life, and divinely enlightened. Wherefore, 4, he doubts whether he himself is fitted to acquire a knowledge of this abstruse sense. After many other things not belonging to our present subject, in which Origen endeavours to explain the mystic sense of certain things belonging to the law of sacrifices, he again openly confesses that without the guidance of the Holy Spirit nothing could be done by him. Thus he says:—

“We would rather, according to the spiritual sense which the Spirit gives to the church, see what is the meaning of that sacrifice which was baked in an oven (Lev. ii. 4), or what can be understood by an oven. But where can I find this [spiritual] exposition? I must call upon the Lord Jesus Christ, that He may enable me to find the Truth when I seek for it; and that He may open the door when I knock, so that I may find that *oven* in which I can so bake my sacrifice that God can accept of it.”*—(See Homil. v. in Levit. p. 209.)

In what follows, Origen acutely discusses the meaning of the oven. But we will only adduce (says Mosheim), the conclusion of the discussion, in order to show how diffidently and modestly he concludes his remarks:—

“I do not doubt (says Origen), that there are many things in Scripture which are hidden from us, and which transcend our intelligence, for we are not so worthy as to be able to say that we ‘have the mind of Christ.’ (1 Cor. ii. 16.) For it is to this mind alone to which all things contained in the laws of sacrifices within the arcana of the letter, are manifest. For if I were worthy to receive the mind of Christ, I might also say as to these things, that ‘we know the things that are given to us of God.’ (1 Cor. ii. 12.) But now I must be content with my small share of intelligence.”

With similar passages (says Mosheim), all his books in which he interprets the Scriptures abound. He is sufficiently certain as to the moral sense which he elicits from the Sacred Text, but he does not

* See Swedenborg's *Arcana Coelestia*, 7356, where he fully explains the spiritual signification of the oven and the frying-pan, in which some of the offerings were prepared.—EDITOR.

obtrude his mystical interpretations upon any one; always professing himself to be teachable and ready to receive better things respecting the spiritual sense, if any one instructed by the Spirit of God can bring them forth.

(To be continued.)

MATERIALS FOR MORAL CULTURE.

(Continued from page 97.)

X.

IF an internal principle be deficient of its corresponding external, it is every moment in danger of practical dissipation. A sense of honour is the only sure and broad foundation of a sense of religion. The character of the sincere Christian is imperfect until it finds embodiment in that of the true gentleman. Common honesty is the indispensable basis of charity; and common sense, the sure and needful resting-place for a soaring intelligence. Works done before men, but not as before God, are vile; but works, when done as before God, with a primary regard to his Divine approbation, are imperfect (because not in fulness) until they are also performed with a just but secondary regard to man's approbation. The first secures the spiritual man in the Lord's service, and the last the natural man in a holy combination with the spiritual, by mutual correspondence. Were the last wanting, the natural man would remain in the hands of the enemy, and the spiritual man be in continual danger of being driven back to the interior, for want of a corresponding ground of rightful manifestation in the exterior.

XI.

To cultivate a sense of honour to the exclusion of a sense of religion, is contrary to order, which demands that God should have the first place; but to cultivate a sense of honour with less earnestness than a sense of religion, is to pay less attention to the foundation than to the building to be placed upon it.

XII.

A sense of religion must precede the wish to become possessed of religious knowledge, desired for the sake of use; so, a sense of honour must precede the wish to understand, in order to apply, the principles and laws of honour in the affairs of life. Not to wish to understand religion, shews the absence of a sense of religion; not to know how to act honourably, shews the absence of a sense of honour.

XIII.

The first plane or ground of "remains," which during childhood and youth are insinuated by the Lord, is, domestic good, or an inherited tendency to some good. This is the *ground* of "remains," but the character or form of them is according to the peculiar nature of the domestic good, while the *quality* is according to the education of the incipient will and intellect, in good and truth. By education, under these conditions, the beginning of conscience is formed, the consciousness of its voluntary part being commonly designated "common honesty," and of its intellectual part, "common sense." To these we should continually lean, in order to be benefited by their dictates. They constitute our best guard against the false casuistries generated at the solicitation of the selfish will, by the cunning of the selfish understanding. The habit of listening to the inward suggestions of common honesty and common sense, is perfected more and more by use; its worth is beyond all price; it is the very inlet of true wisdom,—the wisdom of life.

XIV.

We are not to form an absolute judgment unfavourable to any one's *interior* character, on account of such external manifestations as may possibly proceed from ignorance or infirmity. This supposes that a man may find favour with God on account of his interiors, while his exteriors turn aside the favour of honourable men. But how lamentable that men, from ignorance or infirmity, should thus bear witness against themselves! By tortuous and disingenuous conduct; by mean trickery and cunning contrivance to compass ends really worthy, or deemed so by a perverted conscience; by mischief-making speeches, unjust judgments, irregular tempers, and wayward self-will under the pretence of firmness, inconsistent characters bring their interiors, when sincere, into unmerited disgrace. How especially needful that the well-disposed should not only *mean* to "cease to do evil," but also "*learn* to do well," lest the interests of true religion—the religion of goodness—should suffer in their persons, in the estimation of well informed and honourable minds.

XV.

The designation—"a Christian," has a political as well as a religious sense; the former belongs to the nation, and thence to the individual; but the latter is applicable only to such individuals as realize the intentions of the Divine author of Christianity: the latter, however, are not entitled to deny the appellation of "Christian" to the former on the score of differences of religious sentiment.

XVI.

Although happiness in heaven is desired by all, it appears too distant to furnish a very strong motive to act with a view to obtain it—after death. How much more simple and efficacious,—instead of waiting for a happiness possibly so distant,—to secure happiness for each successive to-morrow, by devoting the present day to “fear God and keep his commandments”!

XVII.

It is an advantage resulting from a proper distinction between the will and the understanding, that each of the two senses of the term “faith” takes its place under its appropriate faculty;—a devout acceptance of the Word of God as our teacher and guide, being its intellectual sense, and a loving trust in God, as of a child in its father, being its moral or voluntary sense.

XVIII.

To the Israelites, in return for their obedience, a reward of temporal prosperity was promised; to the Christian, a spiritual inheritance is offered. Judging from the conduct of Christians generally, it might fairly be concluded that they would be very glad, if it were possible, to change dispensations, and to sell their eternal inheritance for what is of no more real value than “a mess of pottage,” although, apparently, to them it is the “one thing needful.”

 ON MYSTERIES.

In a previous paper we endeavoured to establish several propositions, on the nature of Mysteries. We now re-state those propositions in a succinct form.

1. God is Omniscient,—therefore all mysteries or secrets are known to and understood by Him.

2. To deny that God can exhibit those mysteries to the human understanding, is, to deny His Omnipotence and Omniscience.

3. God has promised to explain all mysteries to man, (Matt. xiii. 11.) wherefore the Trinity and all other so-called mysteries can and will be explained. (John xvi. 25.)

4. Jesus, being made man, “like unto us in all points,” “knew all things,” (John ii. 24; xvi. 30; xxi. 17.) and therefore *our* humanity has a potent finite capacity for comprehending all knowledge, or of understanding the deepest arcana of religion.

These statements being premised, we shall be prepared to pursue a further investigation.

The state of the first Christian dispensation at its close, is prophetically described in the Revelation, chap. xvii., under the awful designation of "Mystery, Babylon the great, the mother of harlots and abominations of the earth." Although, however, these titles may specially apply to the great Papal heresy, yet it may readily be shown that Protestantism, with her multiplied sections as to creed and dogma, is but the prolific offspring of the Romish Church.

"Mystery" is the first, the prominent mark of "the woman, that great city which reigneth over the kings of the earth." The sable robes of darkness envelope her and her city, and her votaries wander in the shadow of death. Contrast her aspect with the appearance of "the holy city, the Lamb's wife." (Rev. xxi. 23.) "The city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof; there shall be no night there, and they shall bring the glory and honour of the nations into it."

On the one hand we find the fallen church, ("Babylon is fallen") a lover of secrets, darkness, and dominion; on the other, "the city of God" is a lover of candour, intelligence, and obedience. The one shunneth the light of truth as a bird of night, the other cometh to the light, and rejoiceth in its mounting up as on the wings of eagles.

Such being the Scriptural evidences of a fallen church, if it could be shown that even one of its doctrines yet remained in its integrity, then the consummation of the age could not have arrived. If one stone of its temple could yet be found standing upon another, the dawn of a new dispensation cannot have begun.

When, however, we look upon the phases of the fallen faith, and see doctrine rising against doctrine, and nothing but "wars and rumours of wars" among the champions of Christendom,—when we have, moreover, the testimony of reason to the fact, that every doctrine of Jesus has been perverted, and stamped with "the image of the beast" as to her leading feature of "mystery," well may we exclaim—"How art thou fallen, O Lucifer, (bearer of light,) son of the morning!"

In the first place, we find that the teaching of Christendom as to the nature of the Word of God bears this stamp of mystery. Hence the divine record is denied, absolutely, to contain the infinite wisdom of God. It has been universally regarded, among Protestants, as a mere historic narrative, differing only from an ordinary book in the importance of its communications, but not in any peculiar marks of its own intrinsic value. The Romish Church has taken its stand above the Word, and claimed to

be wise above what is written ; giving forth her dicta as an infallible instructress, and by no means submitting her authority to the Word, realizing most remarkably the prophetic language, (Isa. xiv. 13.) "Thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God, I will be like the Most High." The popular "evidences of Christianity" are not drawn from the Word itself ; it has ceased "to be a sanctuary that God might dwell among them ;" (Exod. xxv. 8.) nor do Christians believe that it is in the Word where they may expect to "meet the Lord, and commune with Him from above the mercy-seat, from between the cherubims." Nay, rather, they rely upon the frail traditions of men, handed down through a space of near two thousand years, for their testimony of the verity of God's living Word. It is not believed that within the letter dwells the spirit,—the mighty Spirit of God, and the infinite, unchanging Love of God. It is not believed that it is the great medium through which God breathes again "the breath of lives" into the spiritually lifeless man, and once more makes him a living soul,—nor even that it consociates man with angelic minds, and enables him to breathe a purer air and enjoy the spheres of holiest love. These views are most remote from the conceptions of the multitude,—yet there is a remnant among the good and simple-minded who have glimmerings of this light, which they cherish with affection. Many there are who reject the Old Testament as a worn-out revelation of the Jews ; others discard certain portions of the New Testament, and the few who admit that there is something spiritual in the Word, when properly understood, are found to regard its spiritual meaning in metaphor or similitude, such as may be found in the higher flights of poetry, yet all are unanimous in believing that the Word is a sealed book,—too mysterious ever to be properly explained or understood. To those who stand in the light of the New Dispensation, the Word of God, as the Son of Man, thus "crucified afresh" and deprived of all its vital energy, is seen at length emerging from the tomb, and *elevating itself* even to the right hand of God, where it assumes all power in heaven and on earth.

Secondly, the unity of God is proclaimed to be a mystery also. It is, in fact, virtually denied by the whole Christian world, except that portion which denies the Lord's Divinity.

The first proclamation of the decalogue itself has thus received the fatal stamp. "Thou shalt have none other Gods but *Me*" is a "dark saying," in the eyes of all the old expounders of the law. The "lawyers" have taken away the key of knowledge, and sealed up the very fountain-truth of all religion ; for a right knowledge of God is the foundation and

corner-stone of all true interpretation. Removing this, you blot out the Sun of day, and overwhelm the soul in blacker than Cimmerian darkness. What else could have originated the hydra-headed systems of frigid sectarianism, fostering so largely the old Jewish denunciating dogma, that "he who worshippeth not on this our mountain, can never be received into heaven"? Having sealed their eyes against the grand truth which shines so brightly on the first page of Revelation, that man was made an image and likeness of God, both as to unity and the essential constituents of his nature, consequently, that God is a Divine Man, they have foreclosed the only avenue of approach to the true love and worship of "God in Christ."

It must follow, that if the unity of God be even tacitly denied, or be considered as "a mystery," that denial and mystery will reappear in every doctrine founded on such a faith. Thus the creation, although ascribed in the third commandment to the One God, yet this "law" is made to yield its veracity to a supposition that three distinct persons or deities divided that work amongst them.

The doctrines of redemption and atonement, as commonly entertained, are never discussed without the potent, silencing appeal to mystery. And when some daring champion, with the genius of Milton, for instance, scruples not to speak—

"Things unattempted yet in prose or rhyme,"

alas! for the cause of secrecy, the truth will out,—and we see him exposing the deformities of tripersonalism, substitution, and election, in their native colours. Surely when we find such a system dividing the indivisible, changing the immutable, punishing innocence for guilt, investing the unsullied majesty of the King of kings in the robes of tyranny, attributing to the God of mercy the attributes of Mars, and converting the angelic messengers of "peace, good-will to man" into warriors, and heaven into a battle-plain,—then we may reasonably inquire whether such a Deity or Deities are preferable to the gods of the Pantheon,—whether such a heaven excels the realms of Pluto or a Pandemonium, or whether its oracles are to be more revered than the mysteries of Eleusis. Can we not here appreciate the exclamation of Mary at the sepulchre—"They have taken away my Lord, and I know not where they have laid Him!"?

The doctrine of repentance is made the business of a few seconds. Its efficacy being said to depend upon the unknown and unexplained influence of a momentary faith. The virtue and savor of the doctrine no longer being ascribed to the shunning of evils as sins against the Lord,—but the language of the Saviour exhorting to forsake sin and

lead a new life, is regarded as secondary to the teachings of that priest who will find some readier prescription for the sin-sick soul.

The Holy Supper has long since been perverted by the notion of a mysterious "transubstantiation"—and the act of administration is even at this day involved in superstition by the ambiguous instruction of interested expositors, who suffer many to retain the delusion that in the solemn hour and article of death, they can administer the saving unction to the soul of the recipient.

The rite of baptism has agitated whole communities while discussing its saving power. So blinding has been the mysterious infatuation, that unoffending infancy, and the souls of the unbaptised, have alike been publicly consigned, at least in terms, to the pit of bottomless perdition; while their bodies have been denied the rites of Christian sepulture.

The doctrine as to the second coming, the judgment-day, and the resurrection, has also claimed its place beneath the wide-spread robes of the mother of abominations. From the time of the apostles this event had been expected, and false prophets have plentifully speculated in all ages in rumours of its vicinity. While enlightened reason has stumbled and corrected itself upon the incongruities of the sacred letter, infidelity has revelled in obscene criticism, not merely upon the "talking serpents of Eden," the physical impossibilities of an ark tenanted with creatures of every kind, the sun standing still over the valley of Ajalon—but on this point also, of the huge surrounding stars falling upon this our smaller world, and of the assembly of so many millions of millions of human beings congregated within the narrow limits of Jerusalem, to dwell with the Lord in person. And how are such objectors ever refuted but by the exclamation, "All things are possible with God," or, to speak their meaning plainly, "God can do impossibilities."

The nature of heaven and hell are problems, which, we are informed, never can be solved on this side of the grave. Both these worlds are said to be the subjects of time and space, and though not located upon the summit of Olympus, or in the caverns of Etna, yet they are with equal inconsistency placed "somewhere beyond the stars," where no telescopic power may penetrate the sacred mysteries. Ask, again, a definite question as to the modes of angelic life, as to the joys of heaven or the miseries of hell, and your reproof is marked by the finger placed upon the lips, and the language "It is profane to look into these things; our priests tell us that it is but the endeavour to eat of 'the forbidden tree.'"

Thus we may trace that the leading dogma of the Christian world is the reiteration of one statement—"All is mystery." If this can be

verified, and all their doctrines share the same fate, we may truly be assured that a new dispensation awaits us, that "the morning cometh," and that "the light of the moon shall be as the light of the sun, and the light of the sun as the light of seven days." All, then, who desire truth for the sake of God, will discover, in the unclouded radiance of this spiritual sun, that every ray of its all-glorious emanations bears written upon it, and it writes upon the assenting spirit, a lucid answer to every inquiry of the truth-desiring soul. Thus is fulfilled the language of Jesus, "What ye know not now, ye shall know hereafter."

Hulme.

H.

THE PARENTAL OFFICE NOT TRANSFERABLE.

IN confirmation of the remarks of W. M. on the importance to the child that his parents should themselves discharge faithfully their own proper duty, not trusting it to schoolmasters or mistresses, I beg the favour of your inserting the following remarks, extracted (and somewhat abridged, in order to suit your pages) from Mr. Muzzey's work, published by Mr. Hodson, and noticed favourably in our review.

"We [in America] have week day schools in which the youth of both sexes, a multitude we can scarce number, are every where engaged. Nor is this all; when the toils and assiduities of the week are over, we open the door of the Sunday school. And now what more, it may be asked, can be done for them? Is not this a blessed age for the young? And will they not soon be perfect in knowledge, and wisdom, and all manner of excellence? If it depend exclusively on a vast array of public means and of social arrangements, and liberal expenditures, to make them so, no doubt they will be perfect.

"But does it depend entirely on one or all of these things? May we, having provided the best possible week-day schools, and teachers of accomplishments, and Sunday schools also, sit down content and rest in the assurance that our task is complete? *I fear this is the prevalent disposition.* But if we heed the counsels of Scripture, of history, or of daily experience, we shall ascertain our error. We shall find that it is possible that our youth, in the very midst of this mighty system of educational advantages, *may sink lower and lower in the prime qualities of a reverent piety, and a disinterested energetic virtue.* Multiply as we may other instructors, they cannot supply the place of those natural teachers—the father and mother. If there be neglect *here*, then it is *as if every thing* were neglected. The attempt to substitute any teacher, guardian, or friend for the parent,—to put public in the place of private and domestic education, ever has been, and ever will be, disastrous to the young. It is only as assistants in the great seminary over which the father and mother are principals, that schools can be safely employed

and trusted. Put them at the head, and you reverse the order of God and nature,—you make that first which should be last, and that last which should be first.

“No influence is so deep and decisive as that of the mother. Napoleon was once asked what could be done for France? His reply was, “We need good mothers.” In our country, what gave us a Washington? The fidelity of his mother!

“Are sufficient efforts made to enlighten and to impress the parents in this community? I am sure it is ignorance alone that can explain the fearful prevalence of errors in domestic education. The father loves his son; but he does not know,—*he does not know* the best means and methods of making him what his heart desires to see him. The mother would not for worlds do any harm to her daughter. No; she is full of affection and full of devotedness to her; but alas! *her love is blind*. She does not perceive that, instead of preparing her for mental excellence, self-dependence, self-sacrifice, real piety, and unblemished worth, she is leading her every day *in an opposite direction*. A mother who is so absorbed in society and in domestic avocations as to forego all *mental and cultivated intercourse* with her daughters, commits a fatal error. A father who spends his whole time and strength in laying up property for his sons, *to the neglect of their higher nature*—who is so weary that he cannot read a book or *talk to his children on any mental or elevated subject*,—may yet rue his course. What will it profit him to acquire wealth for them if he fail to leave them the richer bequest of well-cultivated intellects, a taste for *profitable* reading, a love of *home enjoyments*, habits of order and quietness, a sensibility to all that is noble in character, and a love of that Heavenly Father who gave us these precious powers for the glorious work of doing good?

“‘There is no place like home.’ Around the fireside it is that our earliest and tenderest affections cluster. Amid the names and forms that re-visit the mind, the dearest and fairest of all are associated with those two beings, the father and mother. The words they addressed to us—their lives and their deeds—these tower above every thing else; and they have gone deepest into our souls, and *done most to make us what we are*. Such is the appointment of God. There is no love to be compared with that of a mother. And why is she endowed with this love? Partly, that she may preserve the lives and health of her offspring. But that is not all. She was intended also to preserve their *spiritual* life and their *moral* health. Say we not then truly, that no parent can *delegate* his office and his responsibilities to any other human being? *There are those who desire to do this*. It is not vicious and unfaithful parents alone who desire to free themselves of parental responsibility and labour. Many good persons have moments in which they would fain transfer their children to some other care. When the son demeans himself well, is gentle, obedient, and kind, they enjoy their charge. But let him grow disobedient, stubborn, selfish, and untractable, they desire *then* to part from him. If the daughter be domestic, helpful, self-sacrificing, then is she the delight of her mother. It is only needful that she become indolent, passionate, or unmanageable, and straightway the parent would send her from home, or consign

her to another's care. She imagines, perhaps, that the good of the child will be consulted by this arrangement. Seldom, I believe, is this the case. It is never more true than here, as a general rule, that "whom God hath joined together, man may not put asunder." He hath established the bond between this father and this son; and He it is who stationed this mother to be the guardian of her child. Let them be slow, very slow, to call in teacher, governess, nurse, brother, sister, uncle, aunt, or inmate or helper.

"The present age is marked by the want among children of a spirit of reverence, subordination, and docility. Let parents do their whole duty, and awaken a regard for their own position and authority. A gentle, steady, firm hand, is all that is wanted. There is no child who may not be controlled and made respectful by a patient and uniform discipline."

That these sentiments are worthy of attention, the judgment of every parent must admit; but whether they will meet with the attention they merit, will depend upon the degree of conscientiousness to apply them.

* * *

THE PROPRIETY OF READING TO SOCIETIES

THE CONFERENCE ADDRESS.

TO THE EDITOR,

SIR,—The accompanying paper is sent for insertion in the *Intellectual Repository*, not from any idea of its own value, but simply as suggestive of a practice, the carrying out of which appears to the writer likely to prove beneficial to the Church in general. He is not aware that the practice recommended in it is wholly unobserved; he can only say, that he knows not of its being acted upon in any society with which he is acquainted. Feeling assured that it would be likely to effect much good, the practice is, in this manner, recommended* to the consideration of ministers and leaders of New Church societies in general, by one of their brethren in the Lord,

THE LEADER OF A SMALL SOCIETY.

Address to a New Church Society, &c.

It is, brethren, as is perhaps known to most of you, the custom of the General Conference of the New Church to address, annually, the members of the Church, throughout the united kingdom of Great Britain and Ireland. This Annual Address is published in the Minutes of the Conference,† and, in this form, comes before a small portion of the Church. The number of those, however, who do not see it, is probably very much

* This recommendation is also given by the General Conference.

† It is also annually published in this Periodical; see February, p. 41.

larger than of those who do ; and to them the benefit to be derived from it will, consequently, be lost without some other mode of publication. This idea influenced me last year, and does the same in the present, to take the Address of Conference as the subject of a Sunday morning's ministration, instead of a sermon. To this other motives have concurred, regarding those who have already heard or read the Address, as well as those who have not. While the Address is to the members, individually,—and, to be productive of any benefit, must be *individually taken up*, and *personally applied*,—yet it has a vast and important bearing on the Church *as a body*, and *on the influence of that body on the world*. It ought not, therefore, I conceive, to be confined to individuals, but to be brought before each society of the Church *in its collective capacity*, and zealously urged on their contemplation. Thus treated, it may probably come home to the conscience of some individuals, more powerfully than it would in a private reading ; and it will certainly tend to make the consideration of the subject much more general than it otherwise could be.

Another, and a powerful consideration for this mode of publication, is the following. The Address is delivered exclusively to professed members of the New Church. But in every congregation of worshippers, however small it may be, there are doubtless some who, while not professed members of the Church, are well convinced of the truth of her doctrines ; who love them as well, and practise them perhaps more fully, than some who are called “members.” Such will find the arguments and motives addressed to *members*, equally applicable to *themselves*, and will, in many instances, be equally ready and willing to apply them for their spiritual benefit.

The Address of the present year is a very important one, calculated deeply to humble us under a sense of our short-comings : and all, whether members or others, who receive it in humility,—permitting conscience to operate fully, and to do its perfect work,—will feel compelled gratefully to acknowledge themselves indebted to the Conference, which sent to them this strong and earnest appeal. They will feel impelled to humble themselves at the view which it sets before them of the state of the Church, of which their own state forms a part ; and, by this humiliation, they will be prepared to be lifted out of their lower state, and elevated to a higher. The great end of this Address is, *incitement to a duty of the very highest importance in the Christian life*, without the exercise of which every other duty must of necessity,—as to the state of the individual performing it,—be imperfectly and inefficiently performed. It is, too, a duty from which the merely natural mind has an instinctive aversion ; and to the faithful performance of which, nothing but a *strong conscientious principle* will effectually force a man. Yet it is a duty which *he must perform*, or he will never “*come unto a perfect man, unto the measure of the stature of the fulness of Christ.*” (Eph. iv. 13.)

Here, brethren, I beseech you, every one, *with earnest prayer for Divine enlightenment*, to put home to his inmost soul this question ; and to rest satisfied with nothing short of a plain and true answer :—*Have I this faithful conscience ?* Am I prepared to go to the very root of the matter, and to prove to myself whether I am a real, or only a pretended member of that New Church of the Lord, figured by the “*New*

Jerusalem coming down from God out of heaven"? In giving an answer to this question, remember, brethren, that Swedenborg tells us, that "*the very essence of the spiritual life of man consists in a true and upright conscience*; for therein man's faith is united with charity,—so that to act from and according to conscience, is to act from and according to his spiritual life; and to act contrary to conscience, is to act contrary to his life." (Heavenly Doctrine, 183.) Remember, if we are not prepared thus to act, *we are not the subjects of spiritual life;—we are spiritually dead.*

With these ideas prevailing in our minds, we shall be ready to enter with all our heart into the serious consideration of the Conference Address, the important subject of which is SELF EXAMINATION. This examination is virtually prayed for in the 139th Psalm, which commences, "O Lord, Thou hast searched me and known me. Thou knowest my downsitting, and mine uprising; Thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, Thou knowest it altogether." In this Psalm, describing, under the character of the "enemies of the Lord," the evils and falses discovered and rejected in the progress of regeneration, he says, "Do not I hate them, O Lord, that hate Thee? and am not I grieved with those that rise up against Thee? I hate them with perfect hatred: I count them mine enemies." And then, in the last verses, he concludes, "Search me, O God, and know my heart; try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." To the same purport in Psalm xxvi. 2, he says, "Examine me, O Lord, and prove me: try my reins and my heart." In the Lamentations of the prophet Jeremiah, (iii. 39—41.) we read, "Wherefore doth a living man complain? A man for the punishment of his sins? Let us search and try our ways, and turn again to the Lord. Let us lift up our heart with our hands unto God in the heavens." And the apostle Paul says to the Church of Corinth, "Examine yourselves, whether ye be in the faith: prove your own selves." (2 Cor. xiii. 5.)

May we, brethren, by the grace of the Lord, unite in the devout prayer of the Psalmist, and comply with the earnest exhortations of the prophet and the apostle; that so, having our eyes enlightened to see our own true characters, we may confess our sins, and humble ourselves for all in which we have come short, or done amiss; that we may adore the preserving grace of the Lord for those things in which we have been kept from falling; and that we may seek the continued support and help of our living Redeemer, till He shall see fit to remove us from these trials of our faith and love, and translate us to the enjoyment of that "*Rest that remaineth for the people of God.*"

This was followed up by reading the Address of the Conference.

REVIEW. *

THE ANTEDILUVIAN HISTORY, AND NARRATIVE OF THE FLOOD, *as set forth in the early portions of the Book of Genesis, critically examined and explained.* By the Rev. E. D. RENDELL, of Preston. London: Hodson, 22, Portugal-street, Lincoln's Inn. pp. 463.

ANTEDILUVIAN history has of late much occupied the attention of thinking minds. In this department of sacred history, new fields of thought have been opened, and new ground has been broken up by the investigations of geology. Ancient prejudices in favour of fallacious and groundless notions have been compelled to seek new retreats before the striking facts discovered by this new science;* and the way has, to a great extent, been prepared for correct and spiritual views of antediluvian history, as recorded in the Scriptures. Deep-rooted fallacies, however, require much shaking before they can be supplanted by new and correct ideas; hence the ancient prejudices have endeavoured, through various writers, to screen themselves behind new barricades of hypothesis and fallacy, to be again dislodged and routed by the advancing light and power of Truth. During these battles some have supposed that the cause of revealed religion itself is at stake, and that the Scriptures, as a revelation from God, must be abandoned to the enemy.†

They thus identify their own obscure and erroneous views with the pure Truths of revealed wisdom, than which there cannot be a greater mistake. But erroneous prejudices, however confirmed by ancestral tradition, and by venerable orthodoxy, must sooner or later be rooted out, if the mind of our common humanity is to advance in intelligence and wisdom. All such mere literalists in the interpretation of Scripture should bear in mind, that the ground of the letter is the base upon which the infidel stands to urge his objections against the divinity of God's Word. Nor can, upon the same ground, common orthodoxy, so called, with all its champions and adherents, satisfactorily confute the objections of scepticism and infidelity. In order to accomplish this, higher ground must be taken,—ground worthy of the Divine objects which the revelation and mission of God's Word are intended to effect. To shew this higher ground upon which the disciple of Revelation must

* See this remarkably evinced in Dr. Pye Smith's Lectures on Scripture and Geology, &c., Dr. Buckland's Bridgewater Treatise, and other works of a similar character. See also this Periodical for 1836, p. 277.

† See Dr. Pusey's Letter to Dr. Buckland.

take his stand, is the great object of the work before us. We consider that by the publication of this work, Mr. Rendell has rendered a high service to literature in general, and especially to theology. Let the arguments and illustrations so ably sustained in these pages be properly considered, and the reader, we doubt not, will come to the same conclusion. The principle upon which the work is written is thus stated by the author :—

“The interpretation of the first seven chapters of Genesis, which is presented in this work, is founded on the following general principle ; namely, that the letter of the Word of God contains within it a spiritual sense, which is as its life and soul. This principle, it is believed, will commend itself to the soundest judgment and best feelings of religious and thinking men. Evidences of the existence of this principle can be produced from every page of the Sacred Volume, and it is rationally confirmed by the circumstance, that, as a work of God, it must, to be in analogy with all other of His works, contain within it something more and something different to that which appears upon the surface.”—*Preface*, p. xii.

In order to substantiate this position, and to raise the reader to a higher platform of contemplation when reading the Word, the author shews in the first chapter, and generally throughout the work, the inconsistencies and the absurdities in which those are involved who insist solely on a literal interpretation of this most ancient and divine record. The learning and extensive reading displayed by the writer in this department are very considerable, and extremely valuable to those who wish to come to correct conclusions without the labour of traversing the wide field of literature on the subject. The author thus brings his reader to the following just conclusion :—

“The communication of spiritual intelligence is the chief end of God’s Word. And, although the disclosure of certain information concerning the beginning of mundane things may be considered as coming within the province of revelation, because without it no absolute knowledge of such things can be attained ; yet the main purpose of the revelation vouchsafed to us is, not to teach God’s arrangements in the laws and productions of outer nature, but to announce to us the order and operation of an inner life,—to furnish information concerning spiritual things,—to point out the wisdom, shew the benignity, and exhibit the love of God for the souls of men. The Bible contains the moral and spiritual history of our race,—that is, the history of the interior and undying things of man, and it speaks of other things in subordination to this object, and uses them solely for that purpose. The natural cosmogony of the universe is not given therein. Although this idea may be reluctantly received, science and criticism leave no choice in the matter.”—p. 17.

But Mr. Rendell takes the advocate of merely literal interpretation upon his own ground, and shews that no possible advantage, either in a moral or spiritual point of view, can arise from his principles ; but that, by not assuming the ground of the spiritual sense, and of its inter-

pretation by the fixed principles of correspondence, he is, however unwittingly, supplying weapons to the infidel, and traducing the sacred fortress of revealed Truth. Thus:—

"If we knew (says the author), that the world was created out of nothing; if it were certain that the first man was made from red earth;* if it were physically demonstrable that the first woman originated from his rib; if it were credible that life and knowledge once grew upon a tree; if it were evident that a serpent could talk: still the utmost that could be said of such facts is, that they were extraordinary events peculiar to the natural world in its beginning. Yet this would not raise man's thoughts above terrestrial things, or furnish him with any information concerning his spirituality, his futurity, or duty; and when it is seen that all these things are the antagonist of good reason, it is evident that they can have no relation to man's inner consciousness, his spiritual condition, his religious development, or heavenly hopes. If we confine our ideas to the letter, it is plain that we limit them to the things of this world. We should endeavour to eliminate the spiritual things which, as a revelation, they are intended to communicate. If we overlook this duty we shall lose sight of its practical character. The apostle says, "The letter killeth, but the spirit giveth life;" which plainly means, that the literal sense confines to this world, and that it is the spiritual sense which discloses spiritual life, and so points to its condition in the world which is to come. Moreover, the Lord has told us that "His words are spirit and life," a sentiment applicable to the whole Word, and not merely to the context in which it occurs; and, consequently, to the antediluvian narrations."—p. 80.

In order to give the reader a survey of the subjects discussed in this volume, we will adduce from the table of contents some of the principal topics:—

"General Structure of the Narrative;—Original State of Man;—Successive Development of his Mental and Spiritual Powers;—His Duty and Prerogative as an Image of God;—Excellency of Every Thing that was made;—The Seventh Day, a Celestial State of Man;—Adam, a Religious Community;—Eden, with its Garden,—how to be kept;—The Trees of the Garden: specifically the Tree of Life, and the Tree of Knowledge of Good and Evil;—The River of Eden,—its being parted into Four Heads;—Adam naming the Living Creatures;—Its not being Good that Adam should be Alone;—His Deep Sleep;—The Taking of a Rib from Him and Building it into a Woman;—The Serpent and its Deception;—The Eating of the Forbidden Fruit and Expulsion from Eden;—The Curse upon the Serpent;—The Sorrows of the Woman;—The Curse upon the Ground for Man's sake;—Cain and Abel, with their Occupations;—The Offerings of Cain and Abel;—Why the Offering of Abel was Respected, and that of Cain Rejected;—The Death of Abel;—The Curse on Cain;—His Fugitive and Vagabond Condition;—Cain's Complaint and Apprehensions;—The Mark set upon him for his Preservation," &c. &c.

All these important subjects, and a great variety of topics connected therewith, are discussed and illustrated in a masterly manner, so as to

* Adam was so called, as critics and commentators suppose, from the *red earth* of which it is imagined he was formed.—*Robertson's Clav. Pent.* p. 16.

enlighten, convince, and edify the reader in matters of the highest moment to his wisdom and happiness. The work will, we are certain, be a standard work on the subjects of the Antediluvian History, and will continue to be read with delight and edification by all who desire to possess the light of genuine intelligence on this primeval document of revealed Truth.

From what has been thus briefly stated, we trust that our readers will have a desire awakened within them to procure the work. But we cannot conclude without stating that the volume, both as to type, paper, and handsome appearance, does great credit to the publisher.

MISCELLANEOUS INFORMATION.

FORMATION OF A NEW CHURCH SOCIETY IN INDIA.

To the Editor,

Dear Sir,—The following letter, lately received here, giving information of the receipt of the books sent from this country, and of the formation of the first New Church Society in India, forms an interesting sequel to the various items of intelligence from that country, which have lately appeared in the pages of the *Repository*.—Yours, &c., T. O. PRESCOTT.

Glasgow, March 13th.

“Chunar, East Indies,

“26th December, 1850.

“Dear Sir,—I have much pleasure, as leader of the New Jerusalem Church at this place, in acknowledging the receipt of your letter of the 20th of June last, to the address of Schoolmaster-Sergeant Thomas Mc.Gonagall, of Benares.

“Your letter, and also a case of New Church books, arrived safely in Benares on the 7th instant, and as you requested Mr. Mc.Gonagall to present the books to the first New Church formed in India, and as a New Jerusalem Church was formed at this station on the 25th Nov. last, which is, I believe, the first ever formed in this country. Mr. Mc.Gonagall, agreeably to your request, forwarded the books, together with your letter, to me a few days ago.

“By the timely receipt of so valuable a present as that you have so kindly sent us, we have been enabled to form a library, called the Chunar New Jerusalem Church Lending Library. May He who calls the universe His own, bless these heavenly truths to the conversion and eternal salvation of all who read them, and may the

spark of heavenly light which it has pleased our heavenly Father to kindle in this heathen land, spread more and more, until it shall end in the conversion of this vast empire!

“I am requested by all the members of our small but growing Church to return you their united thanks for the handsome present of books received; and as they observe names written in some of the books, they suppose them to have been presented by different members and friends of the New Church; they therefore request, that if it be practicable you will not only accept of their best thanks yourself, but also return their united thanks to all who contributed to so good a cause as that of the spread of heavenly truths in a heathen land: may the Father of mercies reward their labour of love!

“These books are the more valuable to us, because none of the writings are to be purchased in this country, and when we consider that they arrived here only twelve days after the formation of our Church, it forms a valuable present; indeed, we may truly call it a present from the Lord.

“It may be interesting to you to hear how the doctrines of the New Church found their way to this heathen land: I will therefore give you a brief outline, and truly I may say, that—

‘God moves in a mysterious way,
His wonders to perform.’

Such has been the wonderful work of our heavenly Father in sending glad tidings to this land of idolatry. But to the subject,—how these glad tidings found their way to this country. Some two years ago, my brother, in Birmingham, put some New Church tracts in a parcel which he was sending to me,—which caused me to

send for more,—from which I was fully convinced of their heavenly truthfulness, and although I had been a member of the Baptist persuasion for thirty-six years,—after reading these tracts I could be one no longer. I received, at sundry times, during the last two years, much useful information from my brother, and also from the Rev. E. Madeley, of Birmingham, and having found much benefit from these writings, I circulated them amongst my neighbours and friends. Some received them, others rejected them, but the result has been the establishment of a New Church. May it please our heavenly Father to crown with success our feeble labours in the cause of truth.

"We are now *eleven* members strong, with several inquirers and some candidates; but we consider it essentially necessary to the well-being and future prosperity of the Church, that none shall be admitted but such as show, by a constant Christian life, that they have arrived at a state of its heavenly truthfulness; and we are, therefore, very particular whom we admit as its members.

"The New Church tracts have been distributed in some of the principal stations in this province; numbers are reading, and although we have met with some opposition, as to doctrine, from other persuasions, yet these heavenly truths are spreading far and wide.

"I ought to have observed, that we have received much information and kindness from Mr. Mylne, of Calcutta, with whom we are in constant correspondence.

"We meet for public worship on Sundays, and once during the week. We manage very well for reading, but we have only two hymn-books. We have opened a subscription for the purchase of New Church books and tracts, and hope, with the blessing of the Lord, to be able to send for an assortment of books and tracts shortly.

"In conclusion, hoping the Lord will bless the cause of truth wherever it is proclaimed, and with kind regards to you, and love to the cause of truth,—I remain, yours, in the bonds of Christian love,

"JOSEPH GREEN,
Conductor of Ordinance."

CONFERENCE.—SUGGESTIONS FOR THE
EXHIBITION.

To the Editor,

Dear Sir,—I am not aware whether the removal of the Conference from Edinburgh

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to London has been decided on; but, in the hope that such will be the case, I take the liberty of offering a few suggestions, which, if generally acted upon, will assist in spreading a knowledge of the New Dispensation. I do not give them all as novel, but rather as a *grouping* of a few ideas which seem likely to be useful.

1. It is desirable, that at least one or more good meetings, in addition to the usual services and meetings of Conference, should be held in some well-known and respectable place. Our London friends have already determined upon this.

2. In order to find time for the above, it is suggested, that no "speeches" be delivered in Conference, that no member be allowed to "rise" more than once, that no ejaculatory remarks be suffered, that as much business as possible be transacted in well-chosen committees, that committees be allowed to sit during Conference hours, so that their members may be at liberty like the rest of their brethren, after the sittings of Conference; that as little business as possible, consistently with the interests of the Church, be brought forward, and that the whole Conference be "resolved" to join with our London friends in making the "Exhibition" meeting more useful, more happy, and more to be remembered than any of its predecessors.

3. All societies should, by all means, send representatives to the next Conference; at least, they should not fail to send their ministers or leaders. It is not often that *every* minister attends the same Conference, but it is hoped that none will be absent on the next occasion.

4. The sermons and speeches during Conference, ought to be got up with more than usual care, and with a view to arrest popular attention. Those persons should be selected to preach and speak, whose peculiar talents best fit them to stand before the public. According to the usual routine, it so happens that the two ministers who will be appointed to preach at the next Conference, are the youngest on the list, and therefore the least appropriate to officiate before the representatives of the New Church world. I am one of the two, and think it my duty to urge my brethren in the ministry to appoint another in my place; some of the known and tried preachers would do well to take the duty.

5. If the suggestion to print the speeches be carried out, a striking heading to each ought to be added, that every

M

speech may have the appearance of a little essay on any attractive subject. They should be printed in a neat but cheap form, and stitched both collectively and separately, and instantly distributed, while the interest exists.

6. It was suggested that tracts should be printed in different languages, and given to foreigners. This would, no doubt, be very useful, and if Dr. Tafel, or M. Boys des Guays, or any other competent person, would offer to supply a few short essays on the leading doctrines of the Church, it is probable that sufficient funds would be found to pay for the printing.

7. Every New Church person, both those resident in London and those who intend to go to the "Exhibition," should, by every means in his power, endeavour to perform the duties of tract-distributor. And for this purpose, he should consider that a good bundle of tracts is an indispensable part of an outfit for the "Exhibition." In the morning, let every friend supply himself with a little stock from his parcel, and then pray to God to guide and bless his efforts during the day, that at night he may have the delightful reflection of having sown some truth in the world; and if every Paul plants, and every Apollos waters, we may be sure that God will give the increase. That this may be more extensively done, our printing and tract societies, in London and Manchester, should offer their publications at 25 per cent. below the usual price, to all who choose to purchase for distribution.

8. No doubt some effort will be made to advertise the publications of the Church very extensively. But this is an expensive operation, and it is hoped, that the friends of the cause whom the Lord has blessed with the means, will come forward to assist in this necessary work. The public societies of the Church, will be glad to receive contributions for this purpose, from any one. Every private author would do well, either to advertise on his own account, or join with his publisher in the expenses. Besides advertisements in newspapers and periodicals, small bills of a cheap and striking form might be distributed far and wide, through the medium of friends and their connexions. Those admirable bills which have recently been issued by the Manchester Tract Society, deserve especial notice. They give a good sketch of the work they name, and can be obtained at £1. for 5,000, and

smaller quantities at a similar rate. The larger works of Swedenborg should be advertised by the London Printing Society, in the same way. If every receiver of the doctrines would procure a supply of these bills (their cheapness precludes any excuse), and industriously distribute them in his neighbourhood, the name of Swedenborg, and some idea of his works, would become much more known and revered than at present. On the forthcoming occasion, and at every similar opportunity, they may be disposed of in railway carriages, at public assemblies, at lodgings, at inns, and in many other places, without the slightest appearance of intrusion, if properly managed. Towards this good work of making known the truth, it would be well if our booksellers were to publish lists of such New Church works as they may have for sale. It would pay them; and another means would thus exist of making the doctrines known. They might be extensively distributed during Conference week.

9. It would be useful if the names and addresses of the New Church ministers were inserted in tracts, advertising bills, and other respectable publications; and the reader given to understand, that if he wishes for further information, the ministers will be glad to communicate with him, and assist him in every possible way, if he will only direct to any of the addresses, and state his difficulties and desires. Every minister will, no doubt, have great pleasure in permitting his name to be used for such a purpose.

10. It is a pleasure to every true receiver of the doctrines, to ascertain the effect of a sermon upon a stranger. The endeavour to elicit this, often brings us into communication with parties who would not otherwise have been noticed; and, by this means, we may obtain a hold upon them, and give them encouragement and assistance. It would be well if every stranger who visits our churches, was thus noticed by some member of the congregation; a tract might be given, and the conversation thus begun, might end in an invitation to attend again. It is to be feared that many of our societies are much wanting in these particulars. Sometimes friends have occasion to visit other societies, and, in some instances, they have attended both services on the Sabbath, without any person taking the slightest notice of them. This is very cold, and must be very chilling to strangers. It is hoped that this coolness will not exist at

the next Conference. The whole Church may profitably take the hint which is here given, with the best intention, and endeavour to be more open and sociable.

11. Notwithstanding the refusal which was given a short time ago, we beg earnestly of our London friends to take the subject of lodgings into their consideration again, and *try* to form a committee of active young men, for the purpose of getting every possible information as to where lodgings may be had, at what price, under what circumstances they will be let, &c. There is no service which would be taken more kindly by the country friends, than this. It is a mistake to suppose that most people in the provinces have friends or acquaintances in London. Great as it is, its connections do not reach *every* family. Nineteen out of every twenty visitors will be total strangers there; and to be a stranger in London, at such a time as next summer, is enough to frighten the most fearless. Our friends in the metropolis will, perhaps, excuse the allusion to this subject again. Its importance is the only reason.

12. To carry out the above will require money, and as it cannot reasonably be expected that the friends in London should bear more than a proportion of the expense, every receiver, who thinks it desirable to make an extra effort during the next Conference, should contribute something. Active persons, who are interested in the subject, should be appointed in every society, to solicit subscriptions, to be sent to the treasurer in London. Every society is, doubtless, upon the stretch to make ends meet; but this is a peculiar occasion, and may never occur again; we ought, therefore, to make an extra sacrifice, and then, if the effort should not succeed, we shall have the satisfaction of knowing that it has not been for want of exertion or devotion on our part. We appeal particularly to the many isolated receivers, who reside apart from any New Church place of worship. They are not burdened like those in connexion with societies, and consequently ought to assist in these general efforts with a more liberal hand. Almost every religious body in the kingdom is making preparations in the hope of advancing their respective opinions; and the New Church should not be behind any of them, as far as her means will allow. We have a good cause, a remarkable opportunity, innumerable means, all of which point to success, if the Church will coöperate. Let

us, then, unite and energetically endeavour to do our part, and the Lord will bless us.—I am, yours, &c.,

A MINISTER.

THE REV. W. WOODMAN'S MISSIONARY
VISIT TO CHATTERIS, CAMBRIDGESHIRE.

To the Editor,

Dear Sir,—Having accompanied Mr. Woodman to Chatteris, where he delivered two lectures, I send you a brief account of the same.

We reached Chatteris (by rail, 80 miles from London), soon after twelve o'clock on Tuesday, February 11th, 1851, and were heartily welcomed by our friends, the receivers of the doctrines there. The first lecture was on the evening of the same day,—subject, "The Atonement." Before our arrival at the lecture-room, it was crowded, and at a later period many persons were unable to gain admission. The lecture (an excellent one), occupied about an hour and a quarter, and was listened to with great attention. A Baptist minister, however, manifested considerable excitement by his changes of posture, and as ministers and others were invited to be present and ask questions at the termination of the lecture, this gentleman did not, as he should have done, ask questions according to the arrangement, ten minutes being allowed for each question, but made an appeal to the audience, arousing their prejudices against our views, and asking their support to enable him to violate the regulations of the meeting as to the questioning and the time for it, and said he would, if they would hold up their hands, then go on the platform and deliver a lecture. As he was much applauded by the audience, he did so, and was allowed, without the least interruption on our part, to take as much time as he pleased. When he had *satisfied himself*, Mr. Woodman took up the various points which he had brought forward, and replied in a very pointed and conclusive manner, bringing to bear so much of the language of Scripture as evidently to impress his audience more favourably than they themselves had expected. Many other questions were put by several persons, and replied to in what appeared to me a most satisfactory manner. The whole of the proceedings of the first night, occupying nearly four hours, were, on the part of the audience, a

medley of attention, clamorous questioning, stormy disapprobation, and a sense of not having conducted themselves so respectfully as they ought to have done, or not given us, to use their own expression, "fair play."

The second lecture, on Wednesday, was more numerously attended, the lecture-room being uncomfortably crowded, and between two and three hundred persons were unable to gain admission. Subject, "The Resurrection." This lecture was also one which could not fail to make a lasting impression upon those who heard it, and was listened to by many with serious attention. After the lecture the storm re-commenced on the part of the cavillers; many questions were asked and answered. A medical gentleman present contended "that a school boy would know that as the seed sown in the earth produced new seeds, so the body sown was to produce a new body." Upon which Mr. Woodman pointed out to the audience that if the analogy were good the doctor might expect a great number of bodies, as seeds sown always multiplied, pointing out also that seed sown contained a living principle or vitality which was the cause of the production of new seeds; but that the body, laid in the grave, had lost its living principle—the soul; therefore it would not produce a number of other bodies. This meeting, upon the whole, was a stormy one also; but one that will not soon be forgotten at Chatteris.

There was clearly a disposition to look more particularly into our views, from a conviction that there was much of truth that could not be gainsayed; and the patient, powerful, and Scriptural treatment these subjects received from Mr. Woodman, would do much to strengthen that conviction. One of the friends writing says—"It is impossible to calculate the amount of good done by the lectures delivered by our esteemed friend, Mr. Woodman. It is, I trust, a breaking up of the fallow ground. We want such men as a Luther and a Woodman to expose abuses in practice and errors in judgment, so that, after the storm has blown over, reason may ascend and gain an easy conquest." For my own part, I regard the hostility as a favourable symptom. I was delighted with the judicious and effective course taken by Mr. Woodman under the circumstances, and the readiness and appropriateness of his replies. It appears to me the state of the world requires the labours of many such

men, and, doubtless, in the order of Providence, they will be raised up.—Yours sincerely,

R. GUNTON.
London, March 20th, 1851.

INQUIRY RESPECTING 1 Cor. xii. 11.

To the Editor.

Sir,—In your last *Magazine* there was a short paper entitled "An important and conclusive argument against both the Tri-personal and Unitarian theories," in which the writer endeavoured to prove that as willing was not predicable of our Lord Jesus Christ nor the Holy Spirit, they could not be Divine Persons, since the very essential attribute of a person is independent volition.

I find that the same argument is made use of on the opposite side of the question, which is principally founded on the apostle Paul's words in the 1 Cor. xii. 11: "But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." Then it is asked—Are not working, dividing, and *willing*, predicable only of a separate and distinct person?

If the writer of that paper, or any other of your correspondents, could explain the above, it would much oblige,—
Yours truly,
AN INQUIRER.

[We beg to inform our correspondent, that in the passage to which he alludes the term *Spirit* is, in this, as in all other instances, in the neuter gender; *personal* pronouns should not, therefore, be applied to that term. Thus the phrase "*as he will*," should be *as it pleaseth*, or *as it seemeth good*. In those passages (John xiv. 15, 16, 26.) where the *Spirit* is called the *Comforter*, *personal* pronouns are, of course, applied not to the term *Spirit*, but *Comforter*, because the Greek word signifying *Comforter* (*παράκλητος*), is masculine. The Hebrew, and oriental languages in general, having no *neuter*, their tendency is to personify everything; and this personification is often manifest, on account of the Hebrew idiom, in the Greek Testament. Thus "the salt is said to lose *his* savour," &c. (Matt. v. 13.) Again,—"*Learn a parable of the fig-tree,—when his branch is yet tender*," &c. (Matt. xxiv. 32.) But although *salt*, *fig-trees*, &c. are *personified* in Scripture, yet we never think of them as *persons*; no more ought we to think of the *πνευμα* or *Spirit* as a *person*, but as of the divine breath, action, and power of the Lord. (John xx. 22.)

But in the sequel to the very passage to which our correspondent alludes, it is said that all the true members of the church *"have been made to drink into, or of, one Spirit,"* (verse 13.) but how can they be said to drink a *person*? They may, indeed, be said to drink of *one Spirit of Truth*, (John xiv. 17.) which is the proper idea of the Holy Spirit. — EDITOR.]

NEW CHURCH DOCTRINES IN INDIA. *To the Editor.*

Sir,—As the reception of the New Church doctrines in India has been occasionally mentioned in your Periodical, it may be well to record, that in 1842, as some individuals at Frome, in Somerset, amongst whom the doctrines of the New Church had been introduced by the late Mr. Deacon, were about to proceed to India in consequence of the Afghan war, the London Missionary Society kindly presented them with a great number of tracts. There is every reason to conclude that these tracts have been highly useful amongst the soldiers in India, because several have written for tracts, which have been sent to them through the liberality of the London Tract Society and their coadjutors at Hoxton. It is certain that these tracts were read by some of the European Infantry at Trichinopoly, by the Artillery at Thenuohee, and by the Fusileers in Bengal. I mention these facts in order to shew how a grain of seed will grow and extend itself; and also in justice to the London Missionary and Tract Society, and for the satisfaction of the subscribers.

Hoxton.

C. DEACON.

INTELLIGENCE FROM NEWCASTLE. *To the Editor.*

Dear Sir,—I beg again to occupy a small portion of your pages by giving a brief account of a visit from the Rev. Richard Edleston, Leeds, to the Newcastle society; and at the same time to thank the friends at Leeds for so obligingly providing substitutes for the conducting of their own religious services during the absence of their esteemed pastor.

Mr. Edleston preached on Sunday the 26th January, morning and evening, in our temple. Subjects—morning: "The Divine Rectitude," illustrated by Amos vii. 7, 8. Evening: "The unseen World—Heaven;" and on Sunday the 2nd Feb. Mr. Edleston again addressed us, the subjects being—morning: "The Christian's ascent to Heaven," illustrated by

Elijah's translation. Evening: "The unseen World—Hell."

These subjects were each treated in a very lucid manner; and, like all New Church subjects, their practical tendency was at once apparent, and both ably and strenuously enforced.

The audiences on these occasions were all good, particularly the lecture on Hell, when the temple was filled.

Our committee being anxious fully to employ Mr. Edleston's talents in the spread of New Church truths in Newcastle, and in some measure to meet the sceptical spirit so rife in this town, the lecture room in Nelson-street was engaged, and a lecture by Mr. Edleston, on the "Form of God" announced to be given on Wednesday evening, the 29th January. We do not remember any subject to have excited more surprise, especially amongst the Evangelical party; and that and other similar feelings were freely expressed on all hands. As might have been expected not a few of the Infidel class were in attendance, and quite ready for action, though not permitted to make the attack in their accustomed mode, it being stated on the bills that orderly questions on the subject of the lecture would be allowed. Mr. Edleston was perfectly at home in his subject, and delivered a most instructive lecture; leaving, we are assured, a very favourable impression on the minds of the more thinking and better disposed portion of the auditory.

J. E., Sec.

Newcastle-on-Tyne, 12th March, 1851.

PROPOSED MEETING OF MEMBERS OF THE NEW CHURCH DURING THE GREAT EXHIBITION.

The committee have the pleasure to announce the following subscriptions, received during the month, from

| | | | |
|-----------------------------|----|----|---|
| Mr. Wallis | £0 | 5 | 0 |
| A friend, Accrington | 2 | 2 | 0 |
| Ditto, Devon (3rd don.)... | 0 | 10 | 0 |
| Also for tracts, from Z. of | | | |
| Bristol | 0 | 2 | 6 |
| Mr. Becconsall, Preston... | 5 | 0 | 0 |

These may be regarded as satisfactory evidences that the great object contemplated is beginning to be more justly appreciated; and the committee trust they shall soon have to acknowledge contributions from *societies* as well as from individuals. Their Devonshire friend continues as sanguine as ever, and is of opinion that, if the members of the church rightly value their privileges, they will not

fail to strengthen the hands of the committee. He regards the present opportunity of doing good such a one as may never occur again. Mr. Beconsall, judging from experience, considers the dissemination of tracts to be more useful in promoting an extension of the true knowledge of God and His Holy Word, than any other means.

The alteration of the time of holding the meeting, and of having the General Conference this year in London instead of Edinburgh, appears to give very general satisfaction; and the engagement of Freemason's Hall has been altered to Tuesday, August 19th, thus affording the friends the opportunity of attending both the Conference and the proposed meeting, without sacrifice of time.

The committee again invite the zealous coöperation of the secretaries of the various societies, and repeat their wish to be informed, *as early as possible*, of the number of persons likely to come from the various localities, and of the amount of pecuniary support they may expect to receive.

Communications are solicited by the 15th of the month. H. BUTTER, Sec.

48, Cloudesley-terrace,
Islington, London.

INTELLIGENCE FROM LONDON.

The Rev. W. Bruce having been elected coadjutor with the Rev. S. Noble in the ministry of the Cross-street Society, he arrived in London and entered on his duties on the 23rd of February. On the 25th, the society held a meeting at Mr. Wornum's commodious and elegant Music-hall, in Store-street, Bedford-square; for the purpose of introducing Mr. Bruce to the congregation generally. In the course of the evening there were four hundred persons present, when an address from the society was presented to him, and also one by the Rev. Mr. Shaw, on behalf of the Church in London. But we refrain from going into more particulars here, as a report *in extenso* of the interesting proceedings is appended to this number of the *Magazine*. A. E.

CONFERENCE IN LONDON.

To the Editor.

Sir,—Most cordially agreeing with the suggestion made in your last number, that the Conference should, under the very peculiar circumstances, be this year held in London, I am ready to appropriate £5. from the fund I have in hand, towards the expenses of the general meeting pro-

posed to be held for the purpose of receiving our friends of the New Church, who may visit us on the occasion of the Great Exhibition; upon condition of the suggestion being carried out.—Yours very truly,
JAS. S. HODSON.

NEW PUBLICATIONS.

The Two Great Wonders; A Sermon on Rev. xii. 1—6. By HENRY WHITTELL, Minister of the New Church Society, Chalford. Hodson.

An explanation of the two great wonders mentioned in the Revelation, 1st, "The Woman clothed with the Sun," and 2ndly, "The Dragon." The author appears to have carefully guided himself in his remarks by the spiritual exposition of Swedenborg. In the latter part of the discourse, he very truly and encouragingly remarks:—"The Lord's church has but just commenced her progress. She is yet in the desert. She has to pass through severe trials and afflictions. She has to combat wild and deep-rooted prejudices. But although, brethren, the New Church is at present confined to a few,—although apparently weak, and making an apparently slow progress in the world, and at the same time has to bear up against the many shafts directed against her from all quarters, yet we have here the consoling assurance that she will be fed and protected by the Lord, until the days of her mourning shall be ended," &c.

INFANTS IN HEAVEN; or the probable Future State of Deceased Children. By the Rev. R. EDLESTON. pp. 54. London: J. S. Hodson. Manchester: Kenworthy.

We have perused this little work with very great pleasure. The author has brought together, in a brief form, supported by excellent reasonings and illustrations, a great variety of truths and facts respecting children after death, which must greatly tend to the consolation of bereaved parents. The absurd and cruel notions of Calvinism, in some of its phases, and of the doctrine of baptismal regeneration of Roman Catholicism and of Puseyism, are combated and refuted, both from Scripture and reason, in a masterly style. We can cordially recommend this little work to our readers. It is got up in a neat style, very cheap, and well adapted for presents to such families as may be in affliction from the loss of children.

Marriage.

Married, on the 6th March, by the Rev. David Howarth, at the New Jerusalem Temple, Bolton-street, Salford, Mr. Francis Smith, leader of the New Church

Society of Heywood, to Betsy, second daughter of Mr. John Whitehead, of Accrington.

Obituary.

Died, on the 5th December, at Kingston-upon-Hull, in the 47th year of his age, Mr. Christopher Middlemist. The deceased became a recipient of the heavenly doctrines of the New Church in early life, having been introduced into them by his parents, who were amongst the first receivers of the truth in that town. He bore a long and painful illness,—disease of the spine,—with fortitude and resignation, believing that it was permitted in infinite mercy to accomplish some great end. It was the chief object of his life to be useful, and he often expressed, during his illness, a wish to continue a little longer that he might be more so. He was a humble, unobtrusive character. He was baptized about twenty years ago, by the late Rev. Thos. Goyder, when on a missionary visit to Hull. His attachment to the New Church he strongly indicated, in having left to the London Printing Society, £20.; to the London Missionary and Tract Society, £20.; to the Manchester Tract Society, £20.; to the Swedenborg Association, £10.; Incapacitated Ministers' Fund, £10.; to the Society at Hull, of which the Rev. J. Pulsford is minister, £20.; and the Sunday-school belonging to the same, £10. The closing scene of his life was, as he had lived, calm and peaceful, in the hope that he was entering on a state of endless felicity, where the opportunity of being useful would be greater than it could possibly be in continuing here. D. M.

On the 5th of February last, aged 22, died, by drowning, at Queenstown Harbour, on his return from St. Salvador (Bahia), South America, on board the *Emperor*, Charles Theophilus Cull, only son of the Rev. John Cull, of Liverpool. The sea-service, in which he had been engaged between six and seven years, was at the first his own deliberate choice; and as he was a youth of good moral conduct, the faithful and conscientious discharge of his duties during his apprenticeship of

four years to a Liverpool merchant, was rewarded with high testimonials of character. The religious principles which had been inculcated in early life, strengthened with his years, so that he became proof against the many temptations which frequently beset him, avoiding evil in its varied forms as his worst foe. His father furnished him with New Church tracts and printed sermons every voyage he made; and these he has distributed in China, Calcutta, Upper Canada, and in other countries, as well as on board, as judiciously as his time and circumstances would permit. We have frequently held conversations on this point, on his return home; and listened with much pleasure to his interesting information. *One* account, may I be allowed space to record? On his arriving at Calcutta, a missionary came on board and inquired for English books, stating that he wanted some new subjects for perusal, as he had exhausted all his store of reading. He was informed by the deceased that he would willingly furnish him with a few tracts, although they might not, on the first glance, meet his religious views. He presented them; and the missionary, after perusing the title pages, said they were the very subjects which he had long wished to inquire into, and 'that he would read them carefully and seriously. After returning "a thousand thanks for the valuable present," he left the ship, greatly delighted with his prize. "Who hath despised the day of small things?" Possibly not only the receiver, but many others may be lastingly benefitted thereby; and should this meet the eye of any of our sea-faring New Church-men, may it remind them of the words of the Lord—"Go and do thou likewise." What the illustrious Swedenborg says of mariners, will preëminently apply to those of them who are imbued with the genuine principles of the New Church, viz:—"Those who are sea-farers, and who look to the Lord, and shun evils as sins, and do their work sincerely, justly,

and faithfully, are more devout in their daily and nightly prayers and songs than than those who live on land; for they trust more to Divine Providence."* It is a pleasing reflection that this description of character was conspicuous in the deceased, who has thus been suddenly snatched away in the vigour of youth. But, notwithstanding, it would seem that the following lines intimate something like a presentiment of approaching danger and death;—they were written on the last leaf of his memorandum-book, in his own handwriting, and with his own signature attached. May I beg to be indulged with their insertion:—

"To ease my brain of anxious care,
To shun that sullen dark despair,
To dream that coming life is fair,
I seize my quill;—
And breathe a hope I've had my share
Of human ill.
Alas! I feel that hope is vain;
Sensations of approaching pain
Throng madly on my aching brain,
In dread array;—
And Death doth beckon in their train
To come away!"

Still it is a great consolation to his bereaved parents and sisters to see a ray of hope reflected by a well-regulated life, in reference to his after state. The Captain, in a letter to his wife in Liverpool, wrote from Queenstown as follows:—"The poor young man has met with a watery grave at the harbour's mouth. He was a good, humble young man, and much regretted by all on board; and it has been a sad damper to us all on the first day of our arrival. I threw out a life-buoy, and a pilot-boat was on the spot in five minutes; but the poor fellow's time was come;—peace to his manes. It will be satisfactory to his relatives to know, that he never had an angry word spoken to him while on board; and I trust, though his death was thus sudden, he is now in happiness in a better world."

"Our brother the *haven* hath gain'd,
Outflying the *tempest* and *wind*:
His rest he hath sooner obtain'd,
And left his companions behind.
The *voyage of life's* at an end:
The mortal affliction is past:
Oh! may we to meet him ascend,
Where pleasures for ever shall last."

* * *

Died, on the 15th February last, at his lodgings, No. 57, Melton-street, Liverpool, Mr. William Mosley, at the

* "Doctrine of Charity," 96.

advanced age of 82 years. Many years since the writer knew him as a regular attendant at the temple in Salford. In 1829 he appears to have removed to Liverpool, from which period to the time of his death, he does not appear to have united with the society here, on account of bodily infirmities, but in a very limited degree. These infirmities, together with deafness, were the chief causes of his absence from the services of the church. About twelve months since he expressed a wish, through Mr. Thomas Addison, to leave a portion of his property to the church in this town; the writer was requested to draw up a form as to the mode of its being left, and the purpose to which the money was to be applied; this was complied with, and the sum was inserted in his will. His property, consisting of houses, he left to two of his nephews, as well as a legacy to each of them; a third nephew had also a legacy left to him,—a codicil was added to his will, leaving to an aged female and her daughter, with whom he lodged for a period of eighteen years, the sum of £65.; the residue of his money, after paying all just debts, funeral expenses, &c., to be appropriated to the use of the church in this town, leaving as trustees of the same myself and Mr. Joseph Skeaf, as well as appointing us executors to his will. The money in the bank, together with the amount found in his possession after his decease, amounted to the sum of £1331., from which will have to be paid the legacies referred to, say £1015., leaving the balance for the church, less the expenses, debts, &c.—these latter, it is presumed, will not be to any considerable amount. So far as his infirmities would admit he took much interest in reading the Word, and in perusing the writings of the church, and seemed fully aware of the change he soon had to experience. I saw him on the day of his death, when he appeared quite conscious of his approaching dissolution. He is doubtless gone to experience the brilliancy of those truths he loved, having by his life and conduct made those principles his own while here, the reality of the same will continue with him hereafter.

GEO. PIXTON.

Liverpool, March 4th, 1851.

Died at Frome, Somerset, February 17th, 1851, after a long and painful illness, borne with Christian patience and resignation, Eliza, the wife of James, third son of Robert Deacon.

REPORT OF PROCEEDINGS

WHICH TOOK PLACE ON THE

INTRODUCTION OF THE REV. W. BRUCE

TO THE SOCIETY AND CONGREGATION OF CROSS-STREET
CHURCH, LONDON,

On **FEBRUARY 25th, 1851.**

Reported in Phonography by Messrs. C. Gahagan and G. Webster, Members of the Society.

For the purpose of this meeting, the Music-hall in Store-street, Bedford-square, was engaged.

The company, consisting of 318 members of the societies and congregations of Cross-street and of Argyle-square, assembled at six o'clock to take tea and coffee. About one hundred friends arrived afterwards.

Soon after seven o'clock the chair was taken by Mr. S. DEAN, who, in a few preliminary remarks, congratulated the assembly upon so numerous an attendance, and upon the pleasing circumstance which had brought them together. He was especially gratified at witnessing the presence of so many friends from a neighbouring society.

The proceedings commenced with the

Glee—"When winds breathe soft."

The CHAIRMAN then called upon Mr. Gunton to read the Address to Mr. Bruce, which had been prepared for the occasion, and was as follows:—

"We are taught, and experience fully verifies the fact, that man is born in ignorance of all things; it is obvious, therefore, that, to form his mind—to develope and properly direct those faculties and powers with which he is gifted—instruction is absolutely necessary. Those who undertake to instruct the child in the things required for the formation of his mind, find the duty an arduous one; and the public is now actively alive to the necessity of rendering this class of teachers more efficient, of affording them more facilities for action, and a higher rate of remuneration for their services.

"Now, as the mind is by birth natural, it, on the one hand, readily imbibes the knowledge which treats of natural things; and on the other, is averse to and disinclined to receive that which is of a spiritual character: and, consequently, if it be requisite that those who undertake the duty

of teaching natural knowledge should be expressly trained for the due performance of this function, and be afterwards expected to devote their whole attention to its duties, how necessary it must be that those who are to enter upon the more difficult and important office of imparting spiritual instruction should be duly qualified, and have their undivided time, attention, and energies directed to the sole discharge of this preëminent duty. That the services of those who minister in spiritual things are felt to be of the highest estimation, is evident from the fact that ministers usually obtain a seat in the affections of their congregations much superior to that which any other class of men ever obtain with those whom they serve. It is true, that the love cherished for ministers of religion frequently degenerates into mere personal attachment; but this abuse of a useful and indeed heavenly affection, ought not to dictate the abolition of all such feeling. The abuse of a good cannot be employed as a valid argument against its use. Accordingly, the doctrines of the New Church do not countenance the practice of withholding from ministers, nor from any other individual, that personal affection which is grounded in his good qualities: indeed, this regard for a person, founded on the good which is perceived to constitute his real character, is the genuine love of our neighbour, and, as such, cannot be too much encouraged.

"It is, then, with the view of fostering this truly christian affection, that meetings have been occasionally held throughout the Church in her various societies; at which, expressions of regard for the minister have been laudably indulged. The good man, while he refers all praise and thanks to the Lord, will, nevertheless, feel gratified by this evidence that his services are well received; and this conviction will strengthen him in the future performance of his useful and onerous duties.

"The reception of a newly-appointed minister would appear, then, to be equally a suitable occasion on which to hold such friendly meeting, in order that, while its members enjoy the "convivial recreations of charity," they should simultaneously exhibit towards their pastor that warmth of genuine charity which may be regarded as an encouraging evidence of the good ground upon which he is called to labour. We have now met to celebrate such an event; and which has originated in one of those progressive changes to which all mundane things are subject. Each day passes through its morning, noon, evening, and sinks in night: every year also progresses from spring, through summer and autumn, terminating its career in winter. So each dispensation of Divine Truth has enjoyed its morning or spring, has passed through its various periods and seasons, and ultimately has sunk, never to rise

again. But man, for whose use the whole world has been created, and for whose benefit these several dispensations have been given, after passing through his states of childhood, youth, manhood, and old age, in this world, sinks to rise in a better—

‘He bows his head at going out, and enters straight

Another golden chamber of the King’s, larger than this and lovelier;’—

there to experience only those vicissitudes which impart a zest to life, and lead to higher and higher states of bliss to all eternity. Thus it is with the newly-risen and glorious dispensation of the New Jerusalem, whose sun will never go down, for her vicissitudes will only render her more resplendent, and she will know no end. As with the whole, so it is respectively with each part; for every society of this Church, although it may be exposed to times of difficulty and states of trial, yet, if Truth sits enthroned in the hearts of its members, it will emerge from these states of cold and of darkness into brighter ones of light, of life, and of love. As with parts in general, so with parts in particular; an exemplification of which comes home, just now, to ourselves, for our much-beloved minister, Mr. Noble, has seen his morning, noon, and it may with truth be said, is now far advanced into his evening of life; and hence it is impossible to avoid the painful conviction, that to some extent we are now bidding him—Farewell! Painful, however, as it is at all times to bid adieu to a much esteemed friend, yet seldom does it happen that there do not exist some circumstances to mitigate the bitterness of parting; and in our case this bitterness is considerably lessened by the conviction that, on the election of a coadjutor in the ministerial duties and of a successor to his charge, the choice of the society, falling as it has upon the Rev. William Bruce, has fallen upon a gentleman who is in every way most agreeable to Mr. Noble. Thus he may retire with the happy assurance that the tenor of his teaching will be continued by his successor, and that, now that he rests from his labours, the results of his long sustained and disinterested exertions will not be allowed to perish, but, on the contrary, they will be continually vivified, and his good works will permanently endure in those convictions of truth and affections of good which his valuable teaching has implanted in the hearts and minds of his flock.

“That any one may satisfactorily fill the office of a minister in the New Church (or perhaps I ought upon this occasion rather to say in the Cross-street society), he should be intimately and extensively acquainted with the heavenly doctrines of the New Jerusalem; he should also

possess such a knowledge of the Word in the three languages—Hebrew, Greek, and English—as will enable him to demonstrate the truth of those doctrines from that sense in which it is in its fulness, its sanctity, and its power. It is also requisite that he should be acquainted with the Latin tongue, that he may read the writings of the Herald of the New Dispensation in the language in which these were originally written. He, likewise, should enjoy that faculty, for the absence of which nothing can compensate, namely, the power of perceiving and developing the internal sense of the Scriptures; that sense which distinguishes them from the works of man, and stamps them indisputably with the title of **THE WORD OF GOD**. In addition, a minister must be a pastor as well as a teacher: he should be suited to soothe the sufferer under pain and in trouble; in his chamber and at his fireside. He should enliven the social circle by his friendly and cheerful converse; become familiar with the youth and children of his flock, encouraging them in the discharge of their home duties; and by his benign presence, chastening their recreations and elevating their enjoyments. Such, then, are the qualifications which we conceive we are justified in requiring. And in you, dear sir, we feel with confidence that these qualifications are combined. In the discharge of your various and responsible duties, it cannot but happen that some difficulties will arise; for when was the discharge of the duties attendant on a post of honour unconnected with such? But whatever of difficulty you may have to encounter, whatever trials you may be called upon to experience, we here tender you our unfeigned sympathies and our unflinching energetic support.

“It now only remains for me, dear sir, to add, that in the name of the Cross-street Society I bid you a hearty **WELCOME!**”

At the conclusion of the Address, which was received with marks of great approbation,

The Rev. W. BRUCE rose and responded as follows:—“In addressing you on the present occasion, I trust you will exercise towards me very considerable indulgence. The circumstances under which we are met together are such as cannot fail to make a deep impression on the minds of all, more especially on my own. The address which has been read is calculated to deepen that impression, by bringing more distinctly under our view the serious nature of the relationship into which we have entered, and the importance of the duties which arise out of it. It appears to be necessary for me to make a few observations on some of the sentiments contained in the address; but before doing so, I wish

to say a few words as to the reasons which have induced me to accept the office which I now hold, as coadjutor of the Rev. Samuel Noble, in the ministry of the Cross-street society. In accepting the invitation to this office, which has been given me without the slightest solicitation or solicitude on my part, I have acted more from the dictates of my deliberate judgment than from anything connected with my own personal feelings. I considered that, under the circumstances in which I was placed, my services might be more useful to the Cross-street than they were likely to be to the Edinburgh society; and that the services of another might be more useful in Edinburgh than mine. The change was not dictated by any want of affection on the part of the flock of which I have been pastor for more than twenty years. During that period I have walked with them in perfect peace; nor has any breach of friendship been produced by my acceptance of this charge—a step in which I have their entire concurrence: I mention this to convey to you the agreeable intelligence that the society which I have left regard that to which I have come with no envious or unpleasant feeling on my account; but are rather gratified that I have entered on what they regard as a sphere of more extended usefulness. In entering on the duties of the office to which I have been called, I am well convinced that it will require all my limited abilities and best energies to discharge them with advantage and satisfaction to the society. The success of our ministry must depend on the use which we make of the peculiar talent which the Lord has bestowed upon us. If our intentions are upright, we have reason to believe that He who inspires the end will also supply the means of usefulness, by communicating that truth which is necessary for the enlightenment of our own minds and for rightly directing the minds of others. It is an article of our creed which, I may venture to say, none who hear me will refuse to admit, that those who in sincerity enter on the ministerial office, are the subjects of a peculiar Divine influence, which confers upon them an especial degree of illustration, distinct from the personal illumination which is common to all the members of the Church.* We are assured by Swedenborg,† that the faithful minister is “every day taught of the Lord what to preach; not immediately by any dictate, but by influx into his spiritual affections and delight:” from which we may conclude, that he is guided by the Divine Mercy to the truths and subjects which are best suited to the states and conditions of his flock. These things, when rightly considered, so far from having any tendency to exalt the human instrument, have, on the contrary, the effect of leading to a more direct recog-

* T. C. R. 146.

† Apoc. Exp. 825.

nition of the Divine Hand in all that contributes to the order and edification of his church. There are, however, as mentioned in the address, other duties besides those of the pulpit which belong to the minister's office, the principal and most important of which is that of personal intercourse with the members, especially with those who are labouring under sickness of body or distress of mind, and who require the sympathy of a friend and the aid of a spiritual adviser. Among the duties of a minister may be mentioned that of discouraging and endeavouring to allay all party feelings and personal animosities, and endeavouring to unite his society in such a bond of confidential and cordial fellowship as will make them in the sight of the Lord as one man. There is nothing more destructive of the peace, the welfare, and the utility of a religious society, than party division. Such divisions and contentions may generally be traced to the desire of rule grounded in self-love; for when this love is active, the understanding is too often blinded to the course which duty and true interest require us to pursue. In such cases, where such unhappily occur, much may be done to promote unity and peace by the exercise, on the part of some one, of temper, affection, and judgment; and such a one undoubtedly should be found in the person of the minister. It is to be hoped that there may be no such occasion in this society for the office of the peace-maker; but should such occasion arise, it shall be my endeavour to promote harmony and peace both between parties and individuals. I shall not occupy your time by entering further into these and other duties, having already delivered my views on the pastoral relation and duties in my discourse of last Sabbath morning. Sensible as I am of the importance of these duties, I trust that I may be enabled, by the divine mercy of the Lord, to discharge them faithfully.—Besides the remarks made in the address, on the duties of a minister, there are others which relate to his qualifications. I am satisfied of the justice of those remarks; but it would be presumptuous in me to say that I possess them in such a measure and degree as to satisfy myself. It must be my endeavour to advance in those attainments, as it is my duty to desire those gifts, which are necessary to qualify me for promoting the improvement of others, and to enable me to realise, to some extent, the expectations of the society to which I now belong. He who teaches requires also to learn: unless I do so, it will be unreasonable to expect either the progress or the approval of my congregation, or to secure the respect and attachment which are necessary for the useful exercise of the ministerial function. The love and honour directed to ministers, which has been alluded to in the address, is a delicate subject, but one which is of some importance: it is

desirable that it should be properly understood. There are two kinds of honour—personal and official. Official honour does not belong to the man, but to the office, and is due to him only while he holds it. Yet the honour that is annexed to an office, must of necessity be addressed to the official. We cannot honour an abstraction. But while honour is to be rendered to priests on account of their office, they ought not to arrogate that honour to themselves. The difference in this respect between the wise and the unwise priest, consists in this, that the one ascribes all the honour to himself, whilst the other ascribes it to the Lord, to whom it belongs. The danger does not seem to lie so much in others ascribing honour to the individual who is invested with the office, as in the individual attributing that honour to himself. So long as the honour is not ascribed to self, but to the Lord, there is little danger of the evil which has been alluded to. Humility on the part of the pastor will do much to prevent excessive devotion on the part of the flock. For myself, I do not desire, and hope I shall never receive, anything approaching to adulation; and trust that those whom I serve may view the function in a rational way, as being, for the sake of use, adjoined to a finite being of like passions with themselves, whom undue homage is ever in danger of puffing up with self conceit. Personal honour is different to that of office, and consists in wisdom and the fear of the Lord. To this honour every one is entitled according to his personal worth; and a title to it may be earned as well and as worthily by the humblest, as by the most exalted in the society. We ought, therefore, one and all, to strive to render ourselves worthy of this honour, which has not a fleeting endurance like the honour of office, but will continue for ever. The office of minister, while one of honour, because of eminent usefulness, is not unattended with care and anxiety. We must not, however, shun the performance of any use because it has its difficulties, or even because it is painful. It has been observed, and no doubt truly, that those who have occupied the humblest stations in life, have often enjoyed the greatest amount of happiness; and men in the highest walks of life have in many instances regretted that they did not seek happiness in retirement. But we know that true happiness does not consist in ease or personal gratification, but in the satisfaction and delight arising from a life of usefulness. We are required to perform uses under any and under all circumstances; and he who shuns office because of its labours and troubles, shuns that which provides the means of promoting at once his own happiness and the happiness of others.—I would only observe, in conclusion, that I trust it will be the endeavour of every individual so to conduct himself, so to unite with his brethren, and so to coöperate with him whom they have chosen as their minister, as to

promote the real welfare of the society by increasing the knowledge, the virtue, the order, and consequently the happiness of the whole body. Let every one, therefore, consider it an important duty which he owes to the Lord, to his brother, and to the society at large, ever to restrain his own personal feelings when they would lead him into collision with those around him ; that self-denial is as necessary a part of our social as it is of our immediately religious duties ; that love to God can only exist actually and beneficially in love to the neighbour ; and therefore that he who violates the principle of charity, either in ecclesiastical, in social, or in strictly religious matters, violates in reality the principle of love to the Lord. It is only when we live together in unity, that we are receptive of that heavenly influence which descends from the Father of love and light, and which flows forth in love to the neighbour. It is only when there is unity among the brethren, that the oil of love descends even to the skirt of the garment ; in other words, love and unity amongst brethren are the sure indications, as being the certain and necessary effects, of love to the Lord—that Lord who bestows such precious blessings upon us, not for our own individual benefit only, but that we may dispense them to one another, and that we may exhibit in our social intercourse, as well as in our daily walk and conversation, the sincerity of our profession and the reality of our love and devotion to Him who is the Parent of us all, and in whose sight we ought to live together as affectionate and obedient children.”

A serenade was then performed, “Blessed be the hour,” with the following additional verses, written and adapted for the occasion ;—

Happy the heart where love makes its dwelling,
 Filling with peace its deepest recess ;
 Every unholy feeling repelling
 With gentle emotions conspiring to bless.
 Voices blending—hearts in unity—
 We hail this happy hour ;
 Calm and sunny may life's pathway be,
 And strewn with many a flower !
 Hail, hail, hail, hail !

Happy the home where brethren combining,
 Together in peace and amity dwell ;
 Mutual love, each impulse refining,
 Suffers not discord the bosom to swell.
 Love and kindness, peace and charity,
 Are ours this happy hour ;
 Calm and sunny may life's pathway be,
 And strewn with many a flower !
 Hail, hail, hail, hail !

The Rev. T. C. SHAW then spoke as follows :—" Mr. Chairman, and my dear Friends, I rise for the purpose of giving, in a very few words, expression to those feelings of pleasure which I have experienced in witnessing the proceedings of this evening ; and I have no doubt that I shall express also the feelings of pleasure and gratification which have been experienced by all present, who are not members of the Cross-street society, but who are nevertheless interested spectators of what has taken place, and who feel it a privilege to be present on such an interesting occasion. It is an occasion which I hope will be long remembered in the Church. We have the pleasure, as observed by the Chairman, of seeing a number of young persons, who I hope will grow up in the love of spiritual things, and in the love of the Church. May they be able, in many years distant, to look back on the present occasion with feelings of great satisfaction ; and may they be also sensible of the advantages which shall have resulted from what is now taking place ! This is an auspicious occasion. The welcome given by the Cross-street society to their future minister may be taken as an earnest of that union which should exist between a minister and his people, and we cannot but pray that that union may long continue, and be productive, under the Divine blessing, of all those benefits which are to be derived from such a connection ; benefits which we cannot too highly estimate, and which I hope it will be our pleasure and our profit daily to experience. But, my dear friends, while I thus express the joys and hopes which we entertain in reference to the connection between Mr. Bruce and the Cross-street society, we claim to be not mere spectators, and we rejoice in the opportunity of giving to the Rev. William Bruce a sincere and a cordial welcome to London, as a New Church friend, as one capable of contributing greatly to the advancement of the external Church in London ; as a co-operator in New Church institutions, and in every thing that concerns the interest of the Church ; as a coadjutor in that great cause of righteousness and truth upon which must rest as a basis all genuine union, and from which alone must spring all pure happiness and delight. While, then, many who are here present do not participate with Mr. Bruce and our Cross-street friends in that external union which peculiarly belongs to a minister and his society, we do hope to participate with them in that internal union which belongs to those persons, wherever they may be found, in whom the love of God pervades the heart, and the love of Divine truth reigns in the affections. We hope to participate in that internal union which must exist where there is one faith, one love, one hope for eternity. We know, indeed, my dear friends, that faith alone

is not capable of producing such union : the divided state of the Christian Church at the present day demonstrates the contrary. There must be not only faith, but the love of goodness and truth,—the love of essential goodness, even the Lord himself, and the love of goodness in all its derivations and outgoings. There must be a regard to eternal ends ; there must be the pre-eminence given to spiritual things, and the subordination of natural things. There must be a submission of individual feelings, individual judgment, and individual interests to the general good and the real service of the Lord. When such is the blessed state of mind, it must bring together and closely unite the members of an individual society ; it must connect together all the various societies ; and, indeed, combine all the members of the New Church in one strong and powerful, because united, body. You may, perhaps, say that this state of things is what we may desire rather than what is already realised ; but we have a hope that we are making progress towards that end. We have a hope that there is an increasing sense of the necessity of having the Church built up individually in our own minds, in order that its members may be externally united, and a growing conviction that such union and strength in New Church societies is the most effectual means by which the Church may be extended and enlarged. We hope, then, that this is an occasion which may contribute to that great end. We hope that our friend Mr. Bruce, in coming to London, will, under the Divine Providence, be an instrument of great good, not only as pastor of the Cross-street society, but also by his general influence, in demonstrating the truths of the New Church in their effect and practical bearing on the life of man, and in performing those uses to which he has alluded in such elegant and impressive terms. We hope that our friend Mr. Bruce may, by his important duties in the Church at large, and by his valuable services in the Cross-street society, contribute greatly to improve the state of the Church in London, so that it shall make itself felt through the country, and thence throughout the world. I will not detain you further, except to state for my friends, and for myself individually, that we shall have the greatest pleasure in co-operating with Mr. Bruce and this society in every thing that is calculated to promote the welfare and good of the New Church."

Mr. BRUCE, in responding to the address of the Argyle-square society, said—" Amongst other pleasing circumstances connected with my arrival in London, I may be suffered to mention, as amongst the first, the approval, as I have been given to understand by Mr. Noble himself, of the choice of the society by that very eminent and

revered minister. It is highly agreeable to me to receive not only the congratulations of the society to whom I am to minister, but also the cordial invitation of the minister whose coadjutor I am to be. Another pleasing circumstance is the cordial reception which I have received from my very much respected brother, the Rev. Thomas Shaw. I have also reason to feel gratified by the affectionate manner in which I have been received by this assembly, in which are many members of his congregation. I will now beg to express my thanks for this very warm, and to me very agreeable reception; and express my sincere desire, and my earnest purpose, of being of use, as far as possible, not only to the Cross-street Society, but to the Church in general in London. I certainly regard it as most desirable that the two societies should live in friendship, that they should cultivate a mutual intercourse, that they should co-operate with each other in all things that are necessary to their mutual advantage and the prosperity of the Church, and that they should go hand in hand in all measures that are calculated to extend the knowledge of the doctrines, and to build up the Church upon the sure foundation, as our friend, Mr. Shaw, has remarked, of righteousness and truth. I beg, in conclusion, to express my sincere and unfeigned thanks to all the friends who are now present, for this very kind reception which they have given me; and I beg to assure them, individually and collectively, that it shall be my most earnest desire and effort to promote the welfare of the Church, as far as my humble abilities and my time will permit, in any manner which may be necessary; and to promote, within my own sphere, that harmony and unity which ought to reign in the New Church. The societies, as well as the members of the New Church, should regard each other with love and affection; they eminently should have that mark of discipleship—to love one another even as the Lord loved them; that is to say, that as the Lord loved men with a love purely disinterested, from the spontaneous feeling of his own Divine love, which desires to make others blessed out of himself; so we should endeavour to imitate our Divine Lord in thus loving each other, not merely as we love ourselves, but as far as possible separate from self, and at the expense of self, and endeavour to go forward in that state of unity and love which alone can make us the true disciples of our Lord, and worthy members of the Lord's new and glorious Church.

Mr. A. ESSEX, in a few concluding remarks, observed—"There is a circumstance come to my knowledge since I entered this room, which I think well worthy to be recollected as coincident with our friend Mr. Bruce's appearing for the first time as pastor in the pulpit of Cross-

street, and that is, that on that very day the New Church doctrines were publicly preached for the first time in the city of Rome. Mr. Strutt, who is present, informs me he has received a letter from his son there, and who states that the Rev. Mr. Worcester, of Boston, U.S., who is now sojourning in Rome, was invited by the American Presbyterian minister to occupy his pulpit on the 23rd of this month, the day on which Mr. Bruce first preached in Cross-street as the minister of the society. I think this coincidence is well worthy of being recorded in our memories as the first time the truths of the New Church have been publicly proclaimed within the walls of modern Babylon."

The remainder of the evening was delightfully spent in social converse, and in listening to the following musical performances:—

Song—"Thou art lovelier than the coming."—Miss Collins.

Trio—"Just like love."

Song—"The banks of the Tweed."—Mr. J. S. Hodson, jun.

Solo—"The Husbandman," from "The Creation."—Mr. Mattocks.

Quintett—"Blow, gentle gales."

Solo on the Flute, Mr. Carte; which being encored, Mr. C. played "O Nanny."

Song—"Auld Robin Gray."—Miss Collins.

Trio—"Hark, the curfew."

Conclusion.—Trio—"A sweet good night."

The company separated a little after ten o'clock, with the conviction that they had spent the evening in the cultivation of friendly feelings, conscious that they had experienced a sphere of concord and peace, and grateful to the Source of all Good for the benefits they had enjoyed.

The professional friends who favoured the company on this occasion are all members of the Church; they were Miss Collins, Mr. Carte, Mr. Hodson, and Mr. Mattocks; they were assisted by the following members of the choirs of the two London societies:—Mrs. Finch, Miss Williamson, Mr. Brown, Mr. G. Carte, Mr. Finch, Mr. Parkinson, Mr. Roffe, Mr. A. Williamson, and Mr. D. Williamson.

Piano Forte.....Miss Mosley and Miss Penn;

Flute.....Mr. Carte.

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THE CORRESPONDENCES OF TREES.

Few things are at once more delightful to the eye, more interesting from their associations, and more richly emblematic to the vision of the mind, than TREES. Forming an immense proportion of the vegetable clothing of our planet, they exhibit the most astonishing diversities of form and aspect, and when uninjured by vicissitude, stand the very embodiments of stateliness and beauty. Their uses are as varied as their looks. Food, medicine, clothing, shelter, are among the benefits which they directly confer; while indirectly may be ascribed to these fine gifts of God the countless blessings which result from commerce and the art of carpentry. Consider them how we will, trees, therefore, present high and perennial claims upon our regard, and commend themselves as eminently entitled to our philosophic scrutiny.

One of the first facts that strikes the mind when contemplating trees is, that in their vital constitution they closely repeat man; that is to say, in all the phenomena of their existence, in the laws of their development, decay and reproduction, trees shew themselves to be human nature, expressed in a new and different style. Even their structure is, to a certain extent, after the human model. The leaves answer to the lungs and digestive organs; the blossoms and seed-pods imitate all that is required by the institution of sex; they have 'trunks,' 'arms,' and 'limbs;' and their depending twigs and innumerable foliage copy the locks and ringlets of the head. How graceful are the tresses of the silver birch! How ladylike the whole tree! With the ash, the acacia, and the larch, this charming ornament of the woods repeats

all the delicacy and elegance of the *female* form ; as the horse-chesnut, the oak, the elm, and the plane, present the muscles and sturdiness of the masculine. Withheld from trees are only man's nobler organs, and the spiritual powers of which they are the instruments ; and this because like plants and flowers in general, they are destined for a lower sphere of being, and to subserve purposes and uses for which a nature higher than the simply vegetative would render them unfit. In their degree, trees are nevertheless as finished as man himself. For God, though he expresses his ideas in infinite variety, adorns each new utterance in an equal and inexpressible perfection.

The accordance between trees and mankind as to their organic life dates from the first moment of existence. The germs have a similar kind of parentage. In infancy, both are weak, delicate, and incapable of self-support, the new-born plant depending for its nourishment on the matter purposely stored up within the shell of the seed ; and feeding on it, as a babe from its mother's bosom, till strong enough to live an independent life. The double structure of the seeds of most plants, so well shewn in the two halves of the almond, bean, and walnut, compared with the dual provision on the part of the mother, completes the parallel. The little leaves as they unfold, and the gradually rising stalk, form in turn, the perfect picture of childhood ; and in due course, the shapely stem, spreading its leafy branches to the sun, speaks for itself as the counterpart of adolescence, with its stores of vigour, health, and promise. Hence the destruction of young trees by some untimely fate has furnished the poets in all ages with their most touching figure for the premature death of the young and blooming among mankind. Homer, in the 17th Iliad, furnishes an incomparable example. (53—60.)

With the progression of time, the boy becomes the man, and the sapling the noble tree. Both are now in the zenith of their dignity as to form, and qualified to exercise their highest capacities for usefulness, both physical and moral. This is the epoch in tree life which the poets select, accordingly, to illustrate whatever is at once manly, virtuous, and comely. For while there is nothing in the animal creation more admirable than man in the plenitude of his physical powers, exercising at the same moment all his best and noblest capabilities, moral and intellectual, for the good of those around him ; so is there nothing in the vegetable world more beautiful and benign than a well-grown, umbrageous tree, moving courteously to the wind. Beautiful, because of its swaying branches, its symmetry, verdure, and perpetual response in play of light and shadow, to the visits of the sunbeams ; benign, because it excites in the reflective mind delightful and profitable trains of thought. Who,

when he looks at such trees, but thinks of the similitude of the psalmist ;—"Blessed is the man whose delight is in the law of the Lord ; he shall be like a tree planted by the rivers of water."

The accordance in the periods of *decrepitude* in man and trees is presented in a twofold manner. There is not only the final decay, at the end of a hundred or a thousand years, but also the annual leaf shedding ; and this is far more impressive than the former, because it is the ending of a stage of life of which we have ourselves witnessed the commencement, whereas in the mouldering and fall of an ancient trunk that has stood for centuries, there is nothing to awaken any personal sympathy. It is a change, likewise, so general and so marked, so solemn and so mournful, that as a picture of mortality it forces itself with irresistible power and pathos even on the most uncultivated mind. Hence the 'sere and yellow leaf' has been insensibly incorporated into the language of the multitude, shewing that true poetry need but be uttered, to find a universal response. The same beautiful comparison occurs in the Agamemnon of Æschylus. (79.)

The sweet renewal of the leaves in spring speaks, however, as powerfully as their fall ; and this because while in the year's evening we have the image of dissolution, its morning is crowded with the emblems of resurrection and revival. The restoration of hope, gladness, content, and every other emotion of the inner life, after periods of depression, is here pictured in the liveliest beauty :—"I was a lovely tree in thy presence, Oscar, with all my branches round me ; but thy death came, like a blast from the desert, and laid my green head low. The spring returned with its showers, but no green leaf of mine arose." (*Ossian*.) But this is only a small portion of its symbolism. The spring and summer life of trees, is in its highest correspondence, the emblem of regeneration, and one of so striking and beautiful a nature that the Creator would seem to have planted the earth with trees on purpose that the teachings of his Word should be in them pictorially repeated. The opening of the leaves in spring is in this respect like the sprouting of seeds, only with the advantage of its being a *renewal* of life, instead of a beginning, as growth from the seed is. Here, again, is only a part of this splendid correspondence. For while the trees bud, and the seeds germinate, because the solar light and heat stimulate their latent vitality, the regeneration of man takes rise in the reception of the Lord's Love and Truth into the soul, into which they flow like sunbeams, and to which they are as truly heat and light as their physical counterparts are to the world of matter.

From the circumstances of their variety, elegance, and utility ; from

the phenomena also of their development and structure, it is easy to see that in the great volume of natural and spiritual harmonies, trees answer to the faculties, powers, and possessions of the mind. This is in no way inconsistent with the fact of trees being representative of man's *animal* nature, seeing that man is at once the impersonation of mind, and the only material creature by which it can be possessed. The correspondence is shewn also in the circumstance of trees figuring regeneration. For it is upon our recognition of the Lord as our Saviour and Exemplar, that is, upon our intellectual perception, and thence our imitation of him, that all regeneration rests, both as to commencement and progress. This is the first essential, and it is indispensable to the end. For genuine religion is no matter of mere creed, but a spiritual cultivation and unfolding of our entire mental and moral nature, and until we *know* what truth is, we cannot practise it. The earlier perceptions in the process are the soul's tender buds and leaves, the enlarged and more exalted ones its blossoms, the highest and maturest its fruits. These last it brings out in *act*, and thus, like the fruits of the material tree, more for the good of others than its own. The countless *multitude* of the leaves, flowers, and fruits, represents the innumerable ideas of which the mind is collectively composed. The harmony between the *law of the development* of our perceptions and that of the vegetable leaves, flowers, and fruits, is in remarkably beautiful keeping. For just as the advanced perceptions are expansions, in discrete degrees, of the earliest and fundamental ones, so are flowers and fruits higher forms of green leaves, separated after the same manner, by discrete degrees. The lilac flower consists of ten such leaves, the laburnum of twenty, the fuchsia of sixteen, the apple of fifty or sixty; their fruits or seed-vessels being formed respectively of two, one, four, and five, interior to the others, and more elaborately moulded. So truly does science for ever illustrate the spiritual, and shew that to test the genuineness of our metaphysics or theology, we have only to compare it with nature.

The word 'tree' actually means mind or intellect, being one of those fine natural metaphors which we use day by day without ever suspecting their significance, or the high and splendid relations on which they rest. Etymologically, "tree" is cognate with *treowan*, the Anglo-Saxon word for to trust, prove, or verify, and thus to think, have knowledge, or perception of. *Treowan* still survives in the latter sense, in our word to "trow," *i. e.*, to think, or believe. True, truth, and trust, are sister terms, "truth" being that of which we are confidently assured; "trust" that which we entertain from mental conviction. Literally, these things

are thus "trees" of the mind, each one of them possessing its strong and vigorous stem, with branches and leaves appended. The Hebrew word for tree, עץ (*otz*) is remarkably coincident, denoting literally that which is firm, strong, or well-established, qualities naturally identified with truth. In the curious old English poem 'Piers Plowman,' (written about 1369) occurs the to us extraordinary expression "a false truth," meaning a false or defective *notion*. The strangeness disappears when we recognize the innate meaning of the word. To the same family of terms belongs the Greek name for the oak, ἄρκυς, possibly as being the tree considered peculiarly emblematic of knowledge or intellect. Ἀρκυς, however, in its sense of "oak," may probably be the restriction of a name originally generic, and thus precisely equivalent to "tree." Some consider that the name "oak" (Anglo-Saxon *ac*, whence *acorn*), is the same word as the Latin name for the eye, *oculus*. If so, it will readily be accounted for, truth, knowledge, and the intellect generally, being the eyes of the soul, and performing for it the same purposes which the external eyes do for the body. *Druid* is another word of the same family, having been given to the ancient Celtic priesthood of our island and of Gaul, as conservators of the highest truths and knowledges that were possessed. When we reflect that 'books,' literally 'beech-trees,' are the repositories of knowledge or intellect, and that in all ages they have been said to consist of 'leaves,' it would seem that here too must be some deeper allusion than to the mere fact of their having been originally manufactured from bark and the stems of the papyrus. (See Astle's *Origin and Progress of Writing*, p. 201.)

As with all other correspondences, the finest examples of those between trees and the mind of man are furnished by the Scriptures. Whatever we may learn from other sources, is here almost invariably illustrated and confirmed. Sometimes 'forests' are named, these being put for the intellect in the collective. Thus, when every thought and faculty is called on to join in blessing and praising God for his salvation of the world, the language is 'Break forth into singing, O forest, and every tree therein, for the Lord hath redeemed Jacob!' (Is. xlv. 23.) There would be little purpose in making such an appeal to insensate objects, if an ulterior meaning were not intended. The personifications of Scripture are not like those of merely human poetry. The former always involve a direct reference to human nature: the latter are addressed simply to the objects, and to the influences they exert upon poetic souls. When we turn to God, and believe on him, it is said that "all the trees of the forest shall clap their hands." (Is. lv. 12.) Here are portrayed the delight and animation which fill the mind when it opens to the

understanding of God's will and dealings. These also are the "trees of the wood" which it is said "shall rejoice at the presence of the Lord." (1 Chron. xvi. 33; Ps. xvi. 12.) If man turns *away* from God, and lets his mind dwell on what is foreign and opposed to heavenly things, it is said, on the other hand, that "the glory of his forest shall consume, and the trees shall be few, so that a child may count them." (Is. x. 18.) Here we now perceive a meaning. Before there was none. So beautifully does the law of correspondence act, making that speak which previously was silent, and giving life to that which was dead.

There are many such examples of the recognition of the correspondence even in secular compositions, but they differ from those of Scripture in always being isolated. Shelley, for instance, speaks of

"——— a wood of sweet sad thoughts."

The author of "Festus" of men

"Whose rich dark ivy thoughts, sunn'd o'er with love,
Flourish around the deathless stems of their names."

And again, in language wonderfully suggestive, of men

"Who shed great thoughts
As easily as an oak casteth its golden leaves
In kindly largess to the soil it grows on."

When particular kinds of trees are cited in Scripture, it is in reference to specific powers, qualities, or attitudes of the mind, the allusions preserving a uniform significance throughout. It is the tree department of the "language of flowers" in its highest and noblest use. Herein is provided accordingly, a certain key to the meaning of all texts where a given tree is mentioned, each instance confirming and illustrating every other. Take, for example, the trees called in the original Hebrew **אֵרֶז** (*ereez*) and **בְּרוֹשׁ** (*berosh*), and translated in the authorized version "cedar" and "fir."* The first named is used to denote *intuition*, that lofty power of the mind which acting independently of experience and the slow processes of reason, pronounces at once by a noble foresight. The fir, on the other hand, is used for the reason commonly so called,

* **אֵרֶז**, though probably the name of the cedar of Lebanon primarily, appears to be, like most ancient names of trees, a *collective* term, and thus to include several other species, botanically so called. By the earliest translators it was always rendered *κέδρος*, but *κέδρος* itself was variously applied, as 'cedar' in modern times.

בְּרוֹשׁ, rendered by the ancient Greek and Syriac translators, 'cypress,' also appears to be a collective term, and probably denoted what is now distinguished by botanists as the juniper and cypress family, rather than any kind of *Abies*. The nice distinctions of 'species' belong to modern science.

the character of which is to take time before deciding. Every one knows, from his own experience, that the mind acts sometimes by instinct, sometimes by deliberation. The mental characters of the sexes themselves indicate the difference between these two faculties, intuition predominating in woman, while man likes leisure to reflect. The off-hand judgment of an intelligent woman is fully as reliable as the reasoning conclusion of a man, or even more so. Intuition connects us with the angels, with whom it is an especial prerogative. Reason or induction, associates us with the earth, which is fitted as a scene for its exercise. Hence, in part at least, the sublime proverb that 'woman has more of heaven in her than man.' In the present life both are needful to our well-being, because like the sexes in their reciprocal relations, each has its peculiar uses to perform, and each is the complement of the other. The entire intellectual activity of the human mind, distinguished into its two great and original modes, is represented therefore in these two beautiful kinds of tree.

With the mental corresponds the moral constitution of mankind. Intuition has its counterpart in that preëminent state of the soul which is shewn by its acting rightly from an ardent and impulsive love to God. Reason, or the subordinate faculty, is represented by the condition where obedience springs less from the emotions of the heart, than from intellectual persuasion of duty. The sexes are characterized here again. Man regards God chiefly with his head; woman chiefly with her heart; whence the general, and perhaps just opinion, that there are more women of piety than there are men. The whole series of facts is in expression of the twofold nature of the Creator himself, who is Love and Wisdom in their essences. Hence these two spiritual qualities are likewise involved when reference is made to the trees in question. Primarily, the allusions bear on the intellect or understanding; secondly, they relate to the affections. Thus,—“The trees of the Lord are full of sap; the cedars of Lebanon which he hath planted, where the birds make their nests, and the fir-trees, which are a dwelling for the stork.” (Ps. civ. 16, 17.) Lebanon, the birds,* and the nests, all have their emblematic meanings, and thus an individual instructiveness in the picture here presented, were it to be followed out: the general design of it, however, is to portray the healthful and vigorous condition of the mind which has had its tone corrected and harmonized by God, Hence it applies not only to the vegetation of Syria, as the simply literal

* Compare the parable of the “mustard tree,” wherein they have the same significance—“The birds of the air come and lodge in the branches thereof.” (Matt. xiii. 32.)

interpretation makes it, but to the whole human race, through all ages. In 2 Kings xix. 23, the wicked (called in the repetition of the passage in Isaiah xxxvii. 24, 'the Assyrians'), are represented as threatening that they will "cut down" the cedars and firs. Here the allusion is to the natural enmity of evil towards good, and the jealousy and malevolence it continually exhibits. For this wickedness they are themselves to be destroyed, and ruin speedily overtakes them. (Is. xxxvii.) When man, with God's help, resists and vanquishes evil, it is said that the cedars and firs "rejoice." (Is. xiv. 8.) Every one knows what happiness and peace of mind follow the repulse of spiritual foes. This is the rejoicing of his firs and cedars. Solomon's temple being representative of the Christian church, and thus of individual regenerated man, it was constructed of the wood of these two trees, gold, or goodness of life, being superadded. How splendidly is here typified that both intelligent understanding and purity of life are needful to the constitution of Christianity! Yet reason is often made to stand as if separate from, and opposed to, the requirements of religion. God never separates them. Religion is a pure matter no more of the heart than of the intellect. There must be a rational perception of truth, as well as an affection for good, to give it its true character. The seed let fall by the way-side withered away because it had no intellectual conviction to take root in. Hence, too, we may learn that in all education the 'secular' and the 'religious' must be continually combined.*

Hence again, when the Lord is promising what he will do for the world, which without him is a desert, and thus for individual man, who is the world in little, and a desert while he is unregenerate,—he prophesies the gift not only of the cedar and fir, but of various other trees, "I will plant in the wilderness the cedar, the acacia-tree,† the myrtle, and the oil-tree; I will set in the desert the fir-tree and the *tidhar* and the box-tree together." (Is. xli. 19.) The box-tree corresponds to forbearance, patience, and fortitude; the myrtle, with its pure white flowers, and a sweet scent in all its parts, is the emblem of love; and so with the others. Hence this beautiful promise is an intimation of the manifold gifts he will bestow on those who ask, including both intelligence to know and understand him, and emotions more pure and heavenly.

* The rendering in Nahum ii. 3—"the fir-trees shall be terribly shaken," is an unfortunate one, as here it is not the tree in its correspondential sense, that is meant, but *spears* prepared from its wood. The same metonymy occurs in Virgil, *Æneid* 11, 667, and in the *Hercules Furens* of Euripides, 371.

† The acacia, botanically so called, is here meant; not the papilionaceous *Robinia pseud-acacia*, to which the name is popularly applied.

They are all *evergreen* trees, it should likewise be observed, which the Lord here promises to plant in us. This is to express that the verdure of his gifts will be perennial; whatever he bestows being like himself, full of inexhaustible life. Truth, as given us by God, soon becomes regarded with affection, and truth that is loved in the soul, never decays. For the same general reason it is said in Jeremiah of the man "who trusteth in the Lord," that "he shall be as a tree planted by the waters, and that spreadeth out her roots by the river. He shall not see when heat cometh, but *his leaf shall be green.*" (xvii. 7, 8.) So in the first psalm, "his leaf shall not wither;" and again in Ezek. xlvii. 12, "their leaf shall not fade." The allusions to *water* in these verses lead on to other beautiful teachings. For trees cannot even *grow* without water; neither those of material nature, nor those which wave within our souls. Still less can they flourish and become evergreen. Hence their absence from deserts; and probably also the interesting fact in botanical geography, that evergreen trees abound chiefly in countries bordering on the sea. The aridity of deserts is both a cause and an effect in connection with the absence of trees; seeing that while on the one hand, trees cannot live without water; on the other, it is one of their principal functions to be continually condensing it from the atmosphere. Here is pictured, that while water, or the perception and love of truth, facilitates the acquisition of mental and moral wealth, (which are the trees of the mind) the garnering of such wealth, (which is the multiplying of the trees) by re-action makes truth more abounding to the perceptions. Almost all great rivers take their rise among thickly wooded mountains, which supply them, as knowledge or truth replenishes the "river of God." There is no greater contrast in nature than the absence or presence of water produces between a treeless country and one shaded by woods. And hence, says the traveller Carne, "none but they who have toiled through deserts, can have an idea of the rapture of coming among trees!" God, when he comes to the spiritual desert, in order to plant it with his trees, always begins by watering it with streams. Because of the unspeakable delightfulness of woods and groves, the poets always include them when painting scenes of perfect beauty. Milton, paraphrasing Scripture, describes trees as one of the chief ornaments of Paradise. Virgil says that in Elysium are "shady groves." (*Lucis habitamus opacis*, Æneid vi. 673.) Earth is the image of heaven, and hence no landscape is truly and completely beautiful unless embellished by trees, as well as water.

(To be concluded in our next.)

THE ASSERTED TRANSFER OF SINS TO JESUS CHRIST.

BISHOP Tomlin, in his Exposition of the "Thirty-nine Articles of Religion," a work in high esteem with the clergy, while treating on Article II., remarks as follows:—

"The article concludes with stating, that the object of Christ's passion was, *to reconcile the Father to us,* and to be a sacrifice*, not only for original guilt, but also for actual sins of men." By *original guilt*," the bishop proceeds to observe, "is meant that *guilt* which was incurred by the disobedience of Adam, and transmitted to all his posterity; and by *actual sins* are meant those sins which individuals actually commit [and, it is presumed the bishop means, all sins committed from Adam to the passion of the cross, and thenceforward], 'for there is no man that sinneth not.'" (1 Kings viii. 46.)

I shall transcribe (says Bishop Tomlin) Bishop Burnet's *excellent* explanation and proof of this part of the Article, to which it will be *unnecessary* to make any addition:—"The notion of an expiatory sacrifice was this, that the sin of one person was *transferred on a man or beast*, who was upon that devoted, and offered up to God, and *suffered in the room of the offending person*; and by this oblation, *the punishment of the sin being laid on the sacrifice*, an expiation was made for sin, and the sinner was believed to be reconciled to God."

The reader is requested to note the total want of parallelism between this supposed case, and the case it is intended to illustrate. A man actually sins; his sin is transferred to a substitute *punished in his room*, and the man is thus *absolved* from his sin *and its consequences*, that is, he altogether escapes punishment *in his own person*.

From Adam to the incarnation actual sins were committed; they were transferred (it is said) to Jesus Christ, as a substitute for these identical sinners, who had for longer or shorter periods *found their place in hell*, and he was punished *in their room*, and they were in consequence absolved from their sins, and, of course, from their consequences, that is, they altogether escaped punishment in their own persons.

Consequently,—to make out the bishops' parallel,—all who, for their sins, were in hell when the Lord was "*punished in their room*," were released, and admitted into heaven! But did the learned bishops believe this? Do "Evangelical preachers" teach this? Was ever such an idea

* *Exactly the reverse* is stated in 2 Cor. v. 19: "God was in Christ reconciling the world unto himself."

even thought of? Who ever believed, for instance, that Dives was pardoned when the Lord was punished "in his room," and joined Lazarus in Abraham's bosom? All who were in heaven when the Lord suffered, needed no substitute to be punished for their sins; they were more than pardoned; they were rewarded. It was not for *their* sins that the Lord was punished; it *must* have been altogether for the sins of those *in hell* that he was punished vicariously, but *what did they gain by it?* **THEY ARE STILL under actual punishment for the sins transferred to their substitute, and will so remain for ever and ever!** They are, in fact, punished *doubly*, *first* in their own persons, and *secondly* in the person of their substitute! This, verily, is a rare method of purchasing forgiveness for sinners by punishing them by proxy; and its rarity, surely, must be that in which consists the alleged "excellence" of the parallel agreed to by these two right reverend fathers and learned doctors! Why, a charity boy of our day would be ashamed of drawing a parallel so essentially and totally defective. Were such a doctrine and illustration of it presented for the first time, in this scrutinizing age, it would be rejected with scorn and derision! But it has become sanctified by prescription and usage. And yet, so persuaded are the advocates of the vicarious atonement that the subject is too mysterious for analysis, that they are content with forming the most vague conceptions concerning it. Misty ideas float dimly across their imaginations, indeterminately touching, at one time the sin of Adam only, at another, the actual sins of all prior to the Lord's passion, and again, actual sins thenceforward. But the question must now be distinctly met, on the clear ground of reason and Scripture. If sins were transferred to Christ, were they the sins previously committed, and still remaining unforgiven; or the sins since committed, and forgiven by faith in the atonement? Also, Did Jesus suffer punishment for sins past, or for sins to come, or for both? The object of his suffering was to procure *forgiveness* for those who committed the sins *transferred to him*, for if no sin had previously been committed, there would have been no occasion for a substitute-victim, nor any sins in existence to be transferred to him. The suffering was borne, but was the forgiveness obtained? Certainly not! The alleged sole object of the suffering remains unaccomplished. Those who committed the sins for which Christ suffered punishment "*in their room*" **ARE NOW IN HELL**, actually burning without being consumed (as the bishops believed, and as John Wesley asserted), in real fire, fed by real brimstone. Here, then, is the broad fact—the sins said to have been transferred to Christ still remain unforgiven! And so long as those

who committed them remain in hell, it is an absolute falsehood to say that Christ was "punished in their room."

But possibly those who believe with the bishops, might cry out,—“Ah! but Christ suffered for sins to come; we believe that Christ suffered for past sins, in order to give God the Father a ground for pardoning, on repentance and faith, sins to come.” To which it might be replied, that apostolic authority says nothing of the passion of the cross being endured for sins to come, but distinctly limits the cause or object of that stupendous event to *sins committed under the Old Testament dispensation*; for thus writes the author of the Epistle to the Hebrews:—“For this cause [the efficacy, that is, of the blood of Christ to cleanse the conscience] He is the mediator of the New Covenant, that by means of *death for the redemption of the transgressions under the First Covenant*, they which are called might receive the promise of eternal inheritance.” (Heb. ix. 15.) If apostolic authority, then, has any weight, *the death of Christ had no reference whatever to sins to come*; it had an exclusive reference to the removal of the spiritual effects, the direful hereditary evils resulting from the sins under the covenant or covenants existing antecedently to the Lord’s coming. And as for *past sins* being punished to afford a ground for pardoning *sins to come*, where, in this supposition, is the likeness to the bishops’ parallel? To be in conformity with it, every Israelite who offered sacrifice, and thereby transferred his sins to the animal, should himself *get no forgiveness (!)* but merely open a way for the pardon of some future sinner or sinners. This is the only analogy to the naked fact, that the sinners who occasioned the alleged punishment of Christ, got no benefit for themselves, but only for their posterity. But there is still another defect in the bishops’ analogy. The offerer of sacrifice in the parallel was a voluntary agent in transferring his sins to his sacrifice, but the hosts of hell, whose sins, it is said, were transferred to the Messiah, were no parties to such transfer!

Nothing can prove more satisfactorily to any candid mind, the utter fallacy of the notion that the suffering of the cross was a vicarious punishment, than the utter failure of proof of these eminent bishops, who, no doubt, did their best, and the best, probably, that *can be done*, to make out that Jesus Christ’s sufferings were penal, whereas they were entirely purificatory, as distinctly declared in these words, “*Christ learned obedience by the things which he suffered, and being made perfect [through suffering and temptation], he became the author of eternal salvation unto all them that obey him.*” (See Heb. ii. 10, 18; iv. 15; v. 9.) But the bishops having adopted the Romish error, so opposed to this declaration,

that the Lord's Humanity from Mary was immaculate, there was no alternative for them but to make the sacrifice of the cross penal, or else to say, with the Unitarians, that it was only a testimony to the truth of Christ's mission, in other words, the seal of martyrdom.

If Jesus Christ's suffering was verily and truly a vicarious sacrifice, or punishment, it has been demonstrated that not a single soul could be benefited by it! The good, then in heaven, did not need it; the wicked, then in hell, *are there still*; and as for his suffering being a punishment by anticipation, endured exclusively for *sins to come*, the idea is so preposterously absurd, that it would be an insult to the reader's understanding to dwell upon it for a moment. Just grant that the Lord was punished for the sins of sinners, who got nothing by his being punished "in their room," and then it directly follows, that if *they* had not sinned, there would have been no sacrifice for sins to come! Hear this, then, ye sinners, forgiven (as you think), through faith in Christ's punishment for *your* sins! You are wholly indebted for your salvation to the sinful sufferers now in hell, who lived before Christ came, and whose sins were the occasion of your pardon! Had they not sinned, Christ would not have suffered, and your sins would, in accordance with your doctrine, have certainly placed you where they are now! Their groans of agony, which Christ fruitlessly suffered "in their room," are the very foundation of your expected Hallelujahs!

Surely it is self-evident, that if Christ was punished for *sins to come*, God should have punished him *before Adam sinned*, that he might have ground for pardoning Adam, instead of devoting him and *all his posterity* to hell, as commonly taught by Evangelical teachers, though *how* this condemnation of all Adam's posterity to hell, consists with Abraham, and also Moses and Elias, being in heaven, as taught by our Lord, and testified by evangelists, is indeed a mystery! If God's mercies are over all His works, and God is Love, and if Christ's suffering was a punishment—a punishment fruitless to past sinners, and beneficial only to *sinnings to come*, certainly the vicarious punishment of Christ would never have been deferred; it would have *preceded the creation* of the first man, whose fall was foreseen, that an all-merciful God might have a ground for forgiving him, and also all subsequent offenders.

The bishops' statement has clearly involved them in the following dilemma. According to them, the sins transferred, and the sins forgiven, were identical. If the sins committed previously to the Lord's Passion were then transferred to him, they must have been forgiven, that is, of course, *to those who committed them*; but they were not! What sins, then, were transferred to him? If they were sins to come,

how could they be transferred before they were committed? And if not transferred, how could they be forgiven?

The utter fallacy of the comparison made by the bishops to the Mosaic sacrifices, is further demonstrated by the consideration, that there is no possible way of transferring sins, or sin's consequent disorder, hereditary evil, except by procreation. If sin could be transferred to an animal incapable of sin, it could equally have been transferred to a stock or a stone. One is as truly capable of being the moral subject of guilt as the other! The truth is, that the one and sole instance (that recorded in Leviticus) of a transfer of sins from the Israelites to a brute animal, that is, to the goat called *Gnazazel* (commonly called the *scape goat*), was not a *real* transfer of sin, for this is impossible, but a *figurative* representation, the instruction involved in which is attainable only by a knowledge of the spiritual sense of the Word.

Let it first be observed, that whether idolators confessed sins over their sacrifices or not, this is the only instance recorded in Scripture of *confession of sin taking place*, when the hand of the priest who offered up the sacrifice was laid on the head of the animal to be sacrificed; he *always* laid his hand on the animal's head, but *only in this case* was the following direction given—"Aaron shall lay both his hands upon the head of the live goat, and *confess over him all the iniquities* [PAST, be it remembered] *of the children of Israel, and all their transgressions, in all their sins, putting them upon the head of the goat*, and shall send him away by the hand of a fit man into the wilderness." (Lev. xvi. 21.) Now the reader will observe, that when there was a figurative transfer of sins to an animal, *there was no sacrifice made of it*; and, consequently, a transfer of sins to Christ was incompatible with his being a sacrifice for sin! Again, then, we ask, What becomes of the bishops' parallel? And what becomes, in fact, of the so-called Gospel of the so-called Evangelical professors? In every case in which the priest's hand was laid on the animal *without any transfer* (figuratively) *of human guilt*, the animal was sacrificed; but when the transfer of sin was made to the animal, it was not sacrificed.

It is true that all the Mosaic sacrifices had for their object to effect an external or figurative atonement or reconciliation of the worshipper to God; being, at the same time, a representative or figure of the future internal and real reconciliation through regeneration, to be effected in the minds of the faithful under the succeeding spiritual dispensation of the Gospel. The Israelite obtained his outward reconciliation by the *implicit* obedience of ignorance; the Christian must obtain his inward reconciliation by the *enlightened* obedience of wisdom—an inward and

outward conformity to that unadulterated Gospel, which "is the power of God unto salvation, to every one that believeth." (Rom. i. 16.) And this is represented in the sacrifices, which shall now be briefly explained, that the reader may *see* that they afford no countenance whatever to the doctrine of vicarious sacrifice, or punishment by proxy.

The word "sacrifice" literally means what is made holy; and it implied, that the *sincere* offerer was, in some degree, made holy by his sacrificial act, performed in conformity to God's command (the Israelite obtaining a legal holiness by conforming to the sign, while the Christian may obtain spiritual holiness by conformity to the thing signified). All the animals offered were *legally clean animals*, being emblems of the *pure affections* regarded, desired, and cultivated, by the spiritual worshipper, and which he appropriates from the Lord by, and during a life of obedience. *All the animals offered* signified together, good of every degree, answering to all the degrees of good by which men are fitted, through regeneration, for one of the three heavens. The spiritual meaning of *the priest's hand being laid on the head of the animal*, thus appears: The *hand* signifies the active powers of the human mind; thus David speaks of *clean hands and a pure heart*, and of *washing his hands in innocency*, when it is obvious, *the hands* signify the active powers of the mind (the seat of habit, for by habit the active powers are perfected), while *the pure heart* signifies pure motives. *The priest, in laying his hands on the animal* (which, as already observed, was the symbol of some pure affection), represented the communication opened with heaven by a life having regard to that affection, and consequently with the Lord, as the origin of that affection, and as dwelling therein (for the Lord can only dwell in clean affections derived from Himself), and the consequent appropriation from the Lord of that affection, through a life having regard to its cultivation and attainment. The Lord, by His glorification, made Himself perfect righteousness—"Jehovah our righteousness," and so became "the Sun of righteousness," and this included all the degrees of good represented by the animals sacrificed. *The slaying of the animals*, represented the laying down the life of the Old Adam (both in the Lord's case and man's), and hence the Lord's blood is said to cleanse from all sin, for it represented what is holy, proceeding from Himself for man's purification; and, it is by the reception of this Holy Spirit that "they who are called [and make their calling and election sure] receive the promise of eternal inheritance." *The blood of the slain animals* was regarded as holy, because it was a representative of what Peter calls the *incorruptible* precious blood of Christ, that is, the Spirit of truth, which also was represented by the blood shed on Calvary.

The altar of sacrifice, together with the sacrifice thereon, viewed as food on the table of Jehovah, signified the Lord's glorified Humanity, (Heb. xiii. 10.) from which all our spiritual food is derived, (John vi.) and which food is summed up in the one word "righteousness." (Matt. v. 6.) The sacred fire of the altar signifies the fire of Divine Love in the Divine Humanity, from which the Lord regenerates His true disciples, (Matt. iii. 11.) This fire was never allowed to go out, to signify that Divine Love never intermits, or is limited,—except, indeed, by man's rejection of it.

In regard to the *two goats*, (Lev. xvi.) they represented faith, faith being signified by a goat, while charity is signified by a sheep. But faith is the means to the attainment of charity, and into faith the man of the church must first be introduced. In this first or intellectual state the faith may be a faith looking towards charity; or it may not; (in the latter case the quality of it is signified by *the goat on the left hand*; Matt. xxv.) faith looking towards charity is accompanied with remission of sins, or a withholding from evils by the Lord; and this faith is signified by the *clean and unpolluted goat which was sacrificed by Aaron* (without putting sins upon it, by the confession of sins over it when he laid his hands upon it); but faith alone, not looking to charity, is signified by the *polluted goat, laden with sins, and sent into the wilderness*, for when faith does not look towards charity, it occasions no remission or removal of sins; it is not *that* faith which purifies the heart; (Acts xv. 9.) it leaves the "believer" full of evil, and in a "wilderness" state, with an aspect towards hell, and not towards heaven. This is the signification of the "*scape goat*," or rather of the goat called *Gnazazel*, which is said to have been the name of a devil worshipped by the Egyptians in the form of a goat. *This goat*,—because he represented an unholy or hypocritical state, from which acceptable worship cannot be offered, was *refused by the Lord as a sacrifice, and sent away*, as an unclean animal, *into the wilderness*; implying that faith *really* alone cannot conduce to salvation. Such is the idol of the spiritual Egyptian or solifidian! They who really and practically believe in salvation by faith alone, are not worshippers of the true God interiorly, but of a spiritual idol, represented by the filthy Egyptian idol, *Gnazazel*. *The goat accepted and sacrificed*, represents the faith of well-disposed believers who are received into the Lord's fold; but *the rejected goat sent into the wilderness*, represents the faith of merely nominal believers, still "dead in trespasses and sins,"—"in the gall of bitterness, and the bond of iniquity." Their *transgressions are not forgiven*, because their *sin is not covered* by any principle of ruling good received from the Lord in their interiors, and so coming between

his holy eyes and their nature, but in some degree rejected and removed impurity. They cannot be numbered with those mentioned by David in the following words—"Blessed is he whose transgression is forgiven, whose sin is covered; blessed is the man unto whom the Lord imputeth no iniquity, and in whose spirit there is no guile." (Psalm xxxii. 1.)*

W. M.

FIRST SUGGESTION OF A SEVENTH PRIMARY PLANET.

In former papers we claimed for Swedenborg, the merit of having been the first to place on record certain anticipative suggestions relative to the structure, phenomena, and laws, of the Starry Heavens. At the close of our papers on the astronomical department of the *Principia*, we had intended to insert the following critique, which is corrective of an ungrounded claim that, up to the present moment, has been circulated and repeatedly given without comment or challenge. It is the claim for Swedenborg of having *first announced* the existence of *seven* primary planets, long before the seventh planet had been discovered.

His *first* statement was given in his *Principia Rerum Naturalium*, published in 1734: the *second* was given in his *Worship and Love of God*, published in 1745; whilst the *seventh* planet was discovered by Herschel in 1781; being 47 years subsequent to Swedenborg's first publication.

Now we have no hesitation in affirming—because our affirmation is grounded on facts and dates which cannot be gainsayed—that this claim is nothing less than a delusion,—a mistake arising from a superficial investigation of the case, as to its dates merely, and from an imperfect knowledge of the case as to the matters of fact inseparably connected with its history. Yet, how extensively the mistake has been circulated! It appears in the *Magazine of Knowledge*, 1791, p. 37. Reappears in the *Monthly Magazine*, May, 1841. Copied and re-copied into the *Documents of Swedenborg*, German, English, and American. It is echoed and re-echoed in different Reviews at home and on the Continent, and incidentally cited in periodicals and private works, besides other channels, such as public lectures, &c. We trust, therefore, when

* As the above paper relates to the important doctrine of the Atonement, we would especially recommend the tract entitled "A Dialogue on the Apostolic Doctrine of the Atonement, in which that Doctrine, together with the Doctrines of Mediation, Intercession, and Imputation, is clearly explained," &c.—EDITOR.

this mistake has received the correction which follows, it will be *cancelled* from every new edition of the works wherever it has appeared.

The proof of this mistake is simple. We grant our author distinctly asserts the existence of *seven* primary planets, in two separate works (see above) at an interval of *eleven* years, and yet only *six* were then discovered. This we distinctly admit. Yet we want the proof that this planet, which he surmised, was the Herschel planet. In fact, the number of primary planets belonging to our solar system have been more than doubled since he passed into the spiritual world. Who is there amongst us that, coming forward with the necessary criterion, can stand in the place of the departed, and, placing his finger on this particular one (Herschel) of the additional planets, shall say, This is the seventh planet which Swedenborg referred to?

Did he ever affirm that this *seventh* planet was situated *beyond* all the *six* planets then discovered? Certainly not. But he asserts that Saturn, or the *sixth* planet, was "the furthest in the system." Then, of course, he considered there was none *further*. But the Herschel planet is *further* in the system. Therefore, his seventh planet *could not* be the Herschel planet. In the *same work*, and only six paragraphs previous to the one wherein he asserts the existence of seven planets, he says of Saturn, or the *sixth* planet:—

"The globe which being rejected to the most remote circumference (or orbit), is *furthest distant* from the sun * * * is encompassed with a large satellite, like a continued lunar mirror, called his belt."—*Worship and Love of God*, n. 5.

"The planet Saturn has besides a large luminous belt, as being *furthest distant* from the sun."—*Earths in the Universe*, n. 3.

And in the latter work, only the following are enumerated as belonging to our system, Mercury, Venus, Earth, Mars, Jupiter, and Saturn—only *six* primary planets. The seventh planet surmised by Swedenborg could not, however, be either the Herschel or the Neptune planets, nor any in fact *beyond Saturn*.

How then are we to account for the following unqualified assertion by Swedenborg, of the existence of seven primary planets?

"There were *seven* fetuses brought forth at one birth, equal in number to the planets, which revolve in the grand circus of the world: each of these being balanced in its sphere."—*Wisdom and Love of God*, n. 11.

The following, we think, is the true solution. If a *seventh* were really believed to exist, then Swedenborg must have considered it as being located *within* the orbit of Saturn. Now we think the conjectures of astronomers, during Swedenborg's time, and *even before it*, respecting the existence of a planet between Mars and Jupiter to fill up the great void

between their orbits, will explain the whole matter. This conjectured planet was a seventh planet. We trust that future biographers and compilers will, therefore, notice the fact, that Swedenborg was not the first, by a great many, who affirmed the existence of *seven* primary planets. The following quotations are deserving of attention :—

“ Even the so-called law of the distances of the planets from the sun, the law of progression, which led *Kepler* to conjecture the existence of a planet supplying the link that was wanting in the chain of connexion between Mars and Jupiter.”—*Cosmos*, vol. i. p. 79; also vol. ii. p. 711, note.

“ In the time of *Kepler* the harmony was incomplete, because there was an interval between Mars and Jupiter, whence he predicted that a planet would be found there.”—*Fraser's Magazine*, No. 221, p. 479, for the year 1848.

“ It was therefore thrown out, by the late Professor Bode of Berlin (in 1772, or nine years before the *seventh* planet was discovered), as a possible *surmise*, that a planet might exist between Mars and Jupiter.”—*Herschel's Astronomy*, n. 434.

“ The following numbers express the order and proportion of the planets' distances from the sun :—

| | | | | | | | | |
|---|---|----|----|--|----|-----|-----|--|
| 0 | 3 | 6 | 12 | | 48 | 96 | 192 | |
| 4 | 7 | 10 | 16 | | 52 | 100 | 196 | |

Kepler, considering these relations, and, observing in them a void between 16 and 52, ventured to predict the discovery of the new planets, and it was this conjecture that guided the investigations of the astronomers who discovered them.”—*Arago's Lectures on Astronomy*, p. 18.

The following are *Kepler's* own words (*Mysterium Cosmographicum*):—

“ I thought I could thus contrive some equality of proportion increasing between every two, from the sun to the fixed stars. * * * But not even the interposition of a new planet sufficed for the enormous gap between Mars and Jupiter: for the proportion of Jupiter to the new planet was still greater than that of Saturn to Jupiter.”

This suggestion was given by *Kepler* in 1594, being 140 years preceding the first suggestion of Swedenborg (1734), and 94 years before Swedenborg was born. In 1619, after some years of arduous labour on the observations of his patron Tycho Brahe, *Kepler* again predicted the future discovery of this new planet, in a subsequent work (*Harmonices Mundi*, cap. 3, 1619.) Accordingly, the small telescopic planets have since been discovered occupying the intervening space. The idea of seven planets, six of which were within the orbit of Saturn, was very general amongst astronomers in Swedenborg's time with whom he had the honour of an acquaintance. He was neither the first who had entertained the idea, nor the first to place it on record. His statement is nothing more than the unanimous opinion of the astronomers of his day. The author of a dissertation on the Royal Society of Sciences at Upsal, published in 1789, mentions him in the following terms :— “ Everywhere he became acquainted with the most renowned mathe-

maticians and astronomers, as Flamstead, (English Royal Astronomer) Delahire, Varignon," &c. (Documents, Rev. N. Collin.)

Swedenborg, therefore, would be fully acquainted with the astronomical grounds, urged by astronomers in and before his time, for believing in the existence of *seven* primary planets. His statement must be received as simply expressing a well known and well grounded conjecture of the astronomers of his day. Kepler led the way, by the discovery of what is now called Bode's empirical law of distances, about the year 1618, though he suspected it in 1594. And so convinced have astronomers been of the existence of a planet revolving in this interval, that even after the Herschel planet had been discovered, a society was formed in 1800 amongst the German astronomers of Lilienthal, the residence of Schroeter, to look out for the planet that was to fill up the void. This led to the discovery of the telescopic planets revolving in this interval. Hence it may be seen that the astronomers of Swedenborg's time, and even for a century before it, were equally certain with Swedenborg that *seven* primary planets were *then* in existence, although *six* only were discovered; and like him, included the whole seven *within* the boundaries of the orbit of Saturn.

This very plausible claim has, therefore, no foundation in fact. In our former papers we have endeavoured to avoid this mistake, by examining all the known matters of fact bearing upon the historical nature of the subjects to which we have referred.

Manchester.

S. BESWICK.

THE SPIRITUAL SENSE OF THE WORD, AND ORIGEN'S RULES FOR ITS INTERPRETATION.

(Concluded.)

ENOUGH has now been said from Mosheim's Digest of the Views of Origen respecting the Spiritual Sense of the Word, to shew that in the primitive times of Christianity, this mode of viewing and of interpreting the Sacred Scriptures was universal. For not only Origen, but all the fathers, as they are called, admitted it. Not having, however, the proper key, which is the *science of correspondences* between things natural and things spiritual, they could only conjecture what might be the spiritual signification of Scripture. Much more than is here presented to the reader might be adduced from Mosheim, and an entire volume might be written, if all that Origen has said upon the subject should be brought forth. Sufficient, however, has been stated to shew

that from a period of Christianity which by many is considered to be the purest both as to doctrine and life, the most solid proofs in reference to their belief in the existence of a spiritual sense can be established. We will now proceed to the *Rules* which Origen laid down as guides and helps to the spiritual interpretation of Scripture. These rules are arranged from the writings of Origen, by Mosheim, in the following order :—

We shall now (says Mosheim) pass over to the other part of the doctrine of allegories, or of the spiritual sense invented by Origen. As he asserted that in many places of Scripture there are words entirely devoid of a literal meaning, it was necessary that he should establish certain *laws* or *rules* by which those parts of Scripture which have a literal sense, can be distinguished from those in which the words and the literal sense are rejected, as devoid of any intelligible or consistent meaning, and by which the spiritual and moral sense can be investigated and discovered. His principal and universal rule upon this subject is this :—

Rule I.

"When the words of the Sacred Scriptures of both Testaments establish a good sense, worthy of God, and useful to man, and consistent with right reason and truth, this ought to be a sign, that in such expressions there is a peculiar sense and power. But when from the literal meaning of the words, there arises something absurd, false, and useless, and foreign to right reason, and unworthy of God, then the merely literal sense should be abandoned, and we should proceed to investigate its spiritual and moral sense."*

This law (says Mosheim) Origen derives from the declaration of Paul, 2 Cor. iii. 6,—"*The letter killeth but the spirit giveth life;*" and he confirms it not only in one passage of his writings, but in several.† By which words of Paul Origen desires us to understand that by the *letter* is to be understood the sense of the words, and by the term *spirit* the moral and mystical, or spiritual sense; so that the sense of those words of Paul is this :—that the merely literal sense of Scripture often disturbs the mind of many, and plunges it into the greatest difficulties; whereas the moral and spiritual sense of Scripture exhilarates the mind, and fills it with confidence, hope, joy, and with the love of God and of men. Wherefore this general law of Origen may be expressed somewhat in

* The reader will have observed from statements above, p. 186, that Origen asserts that the spiritual sense in the Scriptures is universal, belonging to every part, whether the literal sense afford an intelligible meaning or not.—EDITOR.

† Vide Lib. vii. Contra Celsum, sec. 20, 21, edit. Benedet.

this manner :—*When the letter of Scripture kills, or disturbs and distracts the mind of the reader, we should abandon it, and search out exclusively its spiritual sense, which gives life.* And (says Mosheim) if this rule be regarded from a general point of view, it will not appear inconsistent or absurd. For at the present day, the wisest interpreters allow themselves the liberty, which they also concede to others, of having recourse to a metaphorical, or, if you please, to a spiritual sense, when the words understood in their merely literal sense present no meaning to the mind but what is either repugnant to reason, or evidently contrary to the Divine dictates. But the explanation of the following rule will, to a great extent, shew the difference between these interpreters and Origen :—

Rule II.

“Wherefore (says Origen) that part of history recorded both in the Old and in the New Testament, which relates probable facts in accordance with reason, and which are praiseworthy and useful, should be considered as having actually happened, and as having a true literal meaning; whereas that part of the Sacred History which records actions either inconsistent or absurd, or by no means predicable of God, or of holy men; that is, are either puerile or useless, should be considered as devoid of a literal meaning, and should be referred to the moral sense, and to the mysteries of the spiritual world.”

Origen assumed as certain (says Mosheim), from what causes I shall hereafter explain, that many things which never literally happened, or which could not in any manner have happened, are interwoven in the Sacred Text, both of the New and of the Old Testament. And in explanation of this he gives a double reason, on account of which God has permitted not a few fabulous things to be intermixed with the Divine Records. One reason is this ;—That if men had found nothing in the divine books, when meditating on their contents, beyond the merely literal sense, they would not make any progress towards a knowledge of spiritual things; that is, they would have entirely neglected the moral and spiritual sense, which is the soul and spirit of the Holy Word. But now, when men meet with things recorded in the Scripture which are in themselves absurd, and entirely incredible, their minds are, by these very stumbling blocks, excited to inquire into a sublimer sense. Thus Origen says,—

“If the utility of the law, in all its points, and if the series of historical records narrated in the Scriptures were always consistent, we should indeed have believed it impossible that anything beyond what is obvious in the literal sense is contained in the Scriptures; wherefore

God has thought proper to place stumbling blocks both in the law and in the historical parts of His Word, and certain things in themselves impossible to have happened, or something unworthy of God, lest adhering too much to the letter we might not perceive any thing divine." (See Origen's Princip. Lib. iv., sec. 15, p. 173.)

Upon this statement of Origen, Mosheim makes the following remark:—If, then, we were to attend to Origen, we must come to this conclusion, that when God caused the divine books to be written, fearing lest men, like travellers, should become so captivated with the convenience and beauty of the way as to forget the object of their journey, and to miss the goal, He placed obstacles, such as rocks, ravines, and precipices in their way, in order to compel them to change the direction of their journey.* The other reason why God caused fictitious things; that is, things not true in the literal sense, to be written in His Word, was because God, by the Sacred History, intended that the human race should be imbued with precepts and doctrines necessary for salvation. But a true history could not always subserve this great object; wherefore He has intermixed fabulous and false statements with true, in order, that what he wished men to know they might learn from fictitious examples and images.†

Thus Origen, in explanation of this subject expressly states:—

"It is necessary, he says, to know this fact;—that, as it is the prin-

* This remark of Mosheim is by no means true in its application to the statement of Origen. But the contrary is true, since, according to Origen, God placed these rocks, &c. in the way in order, by a proper exercise of the mental powers, to awaken men to the necessity of inquiring into the spiritual sense of Scripture, and thus of receiving spiritual ideas, and consequently of becoming *spiritually minded*, and of obtaining the object of their journey, salvation and eternal life.—EDITOR.

† The terms *fictitious*, *fabulous*, and *false*, which Mosheim here ascribes to Origen in his statements respecting the literal sense of Scripture, must not be taken in the bad sense in which those terms are commonly employed. Thus the parables are, for the most part, *fictitious* or rather *facitious* histories; that is, they do not describe any specific occurrence which actually happened as there depicted, but they are narratives so formed, according to correspondences, as to convey spiritual and divine instruction. Thus they are *facitious* or *allegorical*. Now, as it is evident to every one, that the main object of a parable, such as The Sower, &c., is not to convey natural knowledge, but spiritual and moral intelligence, it may be justly inferred that this is the case with the entire Word. It is divinely asserted that "*the Lord spake nothing without a parable*:" (Mark iv. 34.) but as He spake the entire Word both of the Old as well as of the New Testament, we may again infer that the whole is *parabolic*, or that its main object is to give spiritual instruction, and that consequently a spiritual sense is, as Origen declares, involved in every part, precisely as is the case with every single parable.—EDITOR.

cipal design of God's Word to declare, in a series, spiritual things which have happened and which are to happen, wherever according to this history God has found facts which could be accommodated to these spiritual arcana, or mysteries, He has employed them in many things, thus concealing a more abstruse sense. But where, in explaining the connexion of spiritual things, no suitable facts which had actually occurred, were available, God has interwoven in the Scriptures things which had not occurred; yea, some things which could not possibly occur, and also other things which, although they had not occurred, yet were possible. And it has sometimes occurred that certain statements are made in the letter, which, if you regard the literal sense only, cannot be true."*

The latter words of this passage shew (says Mosheim) that Origen considered, 1, That many parts of Sacred Scripture are mere fables, or purely allegorical; and that they are not of one kind but of two kinds: one kind consisting of those narrations which are destitute of all veritableness and truth, or of those things which could not possibly have happened, (such as the serpent speaking;) and another kind, having indeed the appearance of Truth, and on that account might have happened, but which nevertheless, did not occur. We also learn, 2, from the above extract,—that certain parts of the Sacred History, if generally considered, are true; there are, however, certain things mixed up therewith which are not true, or which are factitious. Origen, relying upon this rule, happily escapes from all the difficulties in the history of both Testaments. For, whenever he meets with a statement which is either contrary to the philosophy which he followed, or which appears to give any handle to the enemies of Christianity of caviling, he boldly denies it to be a fact, and at once resolves it into a moral and mystical fable. All his homilies and commentaries supply examples to this effect. We shall, however, only adduce one example, which is as follows:—

"Who (says Origen), that is of a sane mind can believe that the first and second and third day, together with the evening and the morning, could possibly exist without the sun, the moon, and the stars? Who is so stupid as to believe that God, according to the manner of men, planted a garden eastward in Eden, where he placed the tree of life, which could be seen by the eyes and senses of the body, so that he who

* This statement of Origen is illustrated in the subsequent extract, in which he shews that what is said in Genesis about the creation of the world, the formation of Eve from the rib of Adam, and the serpent speaking, are things which could not literally have happened as there recorded, but are *factitious* and *allegorical*, the sole object of which is to convey spiritual and divine instruction.—EDITOR.

tasted it with his corporeal teeth, could thereby receive life, and who by eating of the tree of knowledge became a partaker of what is good and evil? And when God is said to walk in the heat of the day in the garden, and when Adam is said to have hid himself under the trees, I cannot doubt that any one reading these things, can fail to see that they are figuratively spoken, and that by this apparent history, which, according to the literal sense, never really happened, are signified certain mysteries. * * * But why should I say more on this subject, when there are many things of this kind, which are written as though they happened, but which did not happen as the letter reads, which is a fact that every one who is not as stupid as a post can conclude for himself." (Lib. iv. De Princip. sect. 16, p. 174.)

And in the New Testament, in like manner, Origen states that many things are represented as having occurred, which did not literally happen as there stated. Thus in the history of the Lord's temptation, (Matt. iv.) where the Lord is said to have been taken by the devil, and placed on an exceeding high mountain, &c. This history, he observes, must be interpreted according to its anagogical or spiritual sense.*

Rule III.

"That part of the Sacred Scripture (says Origen) which contains doctrines and moral precepts, must be considered in the same manner as the historical parts."

Thus as to many things in the law of Moses, some, when viewed merely as to the literal sense, appear so trifling as to seem unworthy of God to dictate; but when seen as to their spiritual sense, they then in every way appear worthy of God, because eminently tending to instruct man in spiritual things and to prepare him for heaven. And in order to shew this, he adduces many passages from the laws of Moses, which, he states, unless they involve a spiritual sense, cannot be considered as so excellent and enlightened as some of the laws of the Greeks and the Romans. And although Origen thought the New Testament more excellent than the Old, yet he did not exempt many of the doctrines and precepts of the New Testament, when viewed merely as to their literal sense, from this rule. Thus Origen says:—

"We will now pass over to the Gospel, and there we shall find it necessary to bring many things under this rule; for what, in its literal sense, is more unreasonable than this precept, which the Saviour commanded His apostles to observe, when He said—'*Salute no man by the way;*' (Luke x. 4.) and again, when we are commanded—'*Whoso-*

* Δει την δοκουσαν διαφωνιαν λυεσθαι δια της αναγωγης.

ever shall smite thee on the right cheek, turn to him the other also.' (Matt. v. 39.) Nor can it be seen how we should obey that precept where it is said—*'If thy right eye offend thee, pluck it out, and cast it from thee.'* (Matt. v. 29.) All these and many other precepts, (he contended,) involve a mystical or spiritual sense, for they could be of no use to man in their merely literal acceptation."*

We will conclude this lucubration on the spiritual sense of the Scriptures as maintained by the intelligent Christians of the primitive church, and especially by Origen, which is presented here in a brief and abstract form from Mosheim, by shewing the manner in which, as Origen says, we should now regard the Mosaic law, and the historical parts of Scripture relating to the people of Israel. This law, especially as to its ceremonial and ritual ordinances, is, for the most part, abolished. This is admitted by all Christians. Of course, its moral parts, especially the Ten Commandments, are even in fuller force than in the Jewish dispensation. We say in fuller force, because they are to be observed by the Christian as the means of "*entering into life*" (Matt. xix. 17.) from a more interior ground than was the case among the Jews. This is evident from the Lord's sermon on the mount, especially from Matt. v. 17 to 48. But if the ceremonial law, of which so great a portion of Scripture consists, is abrogated, of what use, it may reasonably be asked, is it to Christians, and why should so great an expense be incurred in propagating these ceremonial laws, now obsolete, with the other portions of the divine Word?

In answer to this question, Origen says,—that during the time of the Jews as a church, their ceremonial laws had a literal sense, according to which they were bound to observe them. But after the coming of Jesus Christ, when the Jewish church came to its end, and the Christian church was established, those laws lost their literal sense and application, and became, as it were, dead, and are to be observed by Christians in their spiritual sense only. In reference to this point, Origen says:—

"Dost thou desire to know how the [ceremonial] law is dead? Consider and behold, where are now the sacrifices, where is now the altar and the temple, and where are the purifications? Is not the law dead [that is, abrogated] as to all these things? Can the friends and defenders of the literal sense maintain that there is now a literal sense which is to be observed in respect to these things?"

Here, (as Mosheim observes), Origen says that the law, which, as to its letter, cannot and ought not to be observed, is *dead*; but that those

* See Origen's Works, Lib. iv. Princip. p. 179.

parts of the law which have still a literal signification, and which can and ought to be observed, are *alive*. Origen continues:—

“The law in the flesh, that is, in its letter, is so abrogated, that nothing can be done according to the letter. But according to the manner in which we consider the law, all things in its ceremonial rites, may be done spiritually. Thus, we can offer the sacrifices spiritually, or in a spiritual sense, but they cannot now be offered according to the sense of the letter.” (Homil. xi. in Exodus, p. 171.)

We have now learned, from what has been stated in these papers, that Origen, together with the more intelligent Christians of the primitive times of Christianity, including the four first centuries, believed—

1. In the existence of the spiritual sense of the Scriptures, which is in the same relation to the literal sense as the soul is to the body.

2. That this spiritual sense is universal in all parts of the Word, which is properly the Word of God; even in those passages which have an obvious literal sense, such as the commandments, as “Thou shalt honour thy father and thy mother,” &c., or “Thou shalt not steal,” &c.; so that these precepts, as well as the obscure parts of prophecy, and the dark shadows of the ceremonial law, have equally a spiritual sense.

3. That this spiritual sense is three-fold, answering to the three-fold constitution of man, as consisting of *body*, *soul*, and *spirit*; the *body* denoting the literal sense, the *soul* the moral and spiritual sense as applicable to the spiritual states of the church upon earth; and the *spirit* signifying the higher spiritual or purely mystical sense which relates to the church in heaven, and which, to a great extent, is above the comprehension of man whilst upon earth.

But besides these positions in respect to the spiritual sense of Scripture, and its relation to the literal sense, we have now seen that Origen attempted to lay down certain rules for its interpretation. These rules, however, are totally inadequate to the spiritual interpretation of Scripture. The great and the only adequate rule is the *Science of Correspondences*, so clearly explained and applied in the writings of Swedenborg. From the want of this rule it was that Origen and others could not but conjecture in respect to the spiritual meaning; but now all conjecture is excluded by the application of the systematic and fixed principles of the science of correspondences, which explains the relation between things natural and spiritual, and between things moral and divine. And as a knowledge of the spiritual sense of God's Word is now of the utmost importance, yea, indispensable to rescue the Scriptures from the increasing power of rationalism and infidelity, as well as a means of acquiring the light of genuine spiritual intelligence on every subject

of Christian doctrine and life, we most earnestly recommend this subject to the attention of all.*

GERMANY.

Declaration and Confession of those who have separated from the Lutheran National Church of Germany, and have united themselves to form a New Christian Church.†

THE following article, containing a *Declaration and Confession*, has been issued by the brethren of the New Church in Germany, and spread throughout various regions of that vast country, in order to awaken the mind of the German people to the great fact, that a New Christian Church is commencing in the world, the doctrines of which have the most urgent and important claims upon the attention of all thinking men, who desire to see the present distracted state of the Christian Church set at rest, by the adoption of doctrines much more in accordance with God's Word and with the pure deductions of human reason, and consequently, infinitely more adapted than the prevailing false dogmas and human traditions, although sanctioned by state-churches, and by consistorial authorities, to realize the great end of Christianity,—that of promoting "Glory to God in the highest, peace on earth, and good-will towards men." We shall present to our readers the substance of this important document, which is as follows:—

Whereas, according to the fundamental principles of Protestantism, it is the duty of every Protestant to protest, in matters of Christian faith, against every merely human law, authority, and judgment, and to acknowledge only the Word of God, contained in the Holy Scriptures, as the source of all doctrine and precept as to religious faith and life, and by no means to place any human books and creeds, howsoever excellent they may be, on an equality with the Word of God, but to consider them only as witnesses of the manner in which, in a certain age, people had believed and taught;—and whereas, according to the fundamental principle of Protestantism, and according to the first of the

* For the sake of the general reader we here beg to recommend to his attention, in proof of the *science of correspondences*, as the means, or the key, now mercifully supplied by an all-wise Providence, whose watchful eye is ever upon His Word and His Church as the great means of salvation to the human race,—we sincerely recommend him to consult and peruse Swedenborg's "*Arcana Coelestia*," in which he explains, according to the spiritual sense, Genesis and Exodus; and also the "*Apocalypse Revealed*," in which the mysteries contained in that divine book are clearly explained. We also and especially recommend, as helps to a clear discernment of this subject, the following works:—"The Plenary Inspiration of the Scriptures Asserted," by the Rev. S. Noble; and the "*Science of Correspondences Elucidated*," &c., by the Rev. Edward Madeley—and also a small but important work, entitled "*A Statement of Reasons for embracing the Disclosures and Doctrines of Swedenborg*," by Mr. G. Bush, late Professor of Hebrew at the University of New York.—EDITOR.

† Erklärung und Bekenntnis derjenigen welche von der Consistorial Kirche ausgetreten sind, und sich zu einer neuen (Evangelischen) Kirche vereinigt haben.

Ten Commandments, and the exhortation of the Lord Himself in Matt. xxiii. 8, 10, the conscientious Protestant can only give a conditional adhesion to human writings and creeds; that is, he can only accept them in proportion as they agree with the Word of God; and whereas in former times many consistories, or church synods, as for instance, the Royal Wirtemberg Consistory, declared itself to be content with such a conditional adherence to creeds and articles of faith;—and whereas for a long course of years the work of Dr. Storr, the preacher at the Royal Court, and a member of the Consistory, was adopted at the University of Tübingen, as the doctrinal guide in theology, although it was well known that in almost every point of doctrine, the said work does not agree with the articles of faith expressed in the creeds and confessions of the Consistorial, or of the Established Lutheran Church of Wirtemberg;—and whereas, of the three Sacraments which are instituted in the said Consistorial Church (p. 200) only two have been practised; and as the ministers of the church have allowed themselves many liberties in reference to the rite of confirmation, and in some respects have adopted new views on that subject, not in harmony with the documents and articles of the said Established Church;—and whereas these synodal documents and articles of the 16th century proceeded neither from the church, nor were they confirmed by it, inasmuch as the rite of confirmation was construed merely into the sense of a renewal of the covenant of baptism;—and whereas, in the Established Church, there was never agreement or harmony amongst its members in respect to these established creeds and confessions;—and inasmuch as the Protestant documents agreed to at the Diet at Speirs, held by the Protestant princes and authorities April 20th, 1529, reject the proposition, that *in matters of faith the minority* should submit to, and be bound by the decisions of the *majority*:— * * It follows that such creeds and ecclesiastical documents cannot now be considered as expressing the faith of the present day. And whereas it is well known that these said ecclesiastical documents and writings contain many things which are unscriptural and subversive of morals, which are consequently dangerous both to Religion and to the State, and which in very essential points contain things contradictory, and, as such, cannot possibly be accepted by any sane man, since no man can accept that which in itself is contradictory:— * * Now, whereas all these statements are admitted and proved by various writers, even members of the said Established Lutheran Church*—We hereby solemnly declare, that we, the subscribers to this Declaration, consider, that the Consistorial or Established Church has fallen away from the principles of genuine Christianity, and that we in consequence separate ourselves from the said church; we also declare, together with all true Protestants, that the church of the Gospel is not one and the same with the church of the Consistory; that is, with the articles of faith established in the 16th century, and these ideas must by no means be misunderstood and confounded. We further declare that we, pursuant to the privilege, or right, accorded by the Reformation to every member of the Evangelical or Reformed Church, and in accordance with all other

* Dr. Tafel has adduced these authorities in notes subjoined to the Declaration.

rights accorded to us as members of the said (so called) Reformed Church, have hereby united ourselves to form a New Christian Church, independent of the Established Protestant or Consistorial Church. At the same time, however, we stand firm upon the *one foundation* of the Protestant Church, as explained by the celebrated president of the Consistory, Dr. Bretschneider, when he says:—

“Every religious society must, by all means, have a foundation upon which it rests. But this foundation must be simple, and only contain such fundamental propositions as are necessary to determine the nature of the society, and such as can be easily understood by all. But the more extensive become the conditions, or the principles of the faith, which should be the uniting bond of all, the wider will be the field of doubt and of misunderstanding, and the less will be the possibility of arriving at a universal agreement among the members. It is, however, not difficult to determine the essential or fundamental principles which form the basis of a religious community. For the essential principle of all religion, and, consequently, of every religious society, is in relation to the doctrine of faith, the belief in God; and a system of true religion must teach and believe the *oneness* of God, and the entire dependence of the world and of man on Him, and must inculcate the idea of His absolute perfection, as the divine law according to which all human *will-ing* and *doing* should be directed and governed. Through a faith thus constituted and established, an ecclesiastical communion assumes the character of a religious and moral society. The especial or essential characteristic of such a faith is the belief in the *One true God*, and in the inviolate sanctity and obligation of the moral law.

“This especial characteristic of true religion must consequently be that of the Christian religion, if presented in its true form. And besides this, must be added the especial characteristic which constitutes it the Christian religion. And this is, as Jesus Himself teaches in John xvii. 3, the faith, that Jesus is the Christ of God, that is, sent by God, as the Teacher of the Divine Truth, and as the Redeemer of the world from sin and its miseries, as the Restorer of peace with God, and the Deliverer from [spiritual] death and its terrors to the hope of eternal life. This is the especial characteristic of Christianity, by which the religious community established by Jesus Christ becomes a Christian community.

“The evangelical Christian, or the reformed church, must not only hold fast the especial characteristics of all true religion and of Christianity; but it has, besides this, a peculiar characteristic of faith, which forms its basis as an especial community within the Christian Church. This especial characteristic of our church (says Dr. Bretschneider), by which she separates herself from the Roman Catholic community, from which it came out, is this three-fold proposition:—“*First*, that the Divine Truth proclaimed by Jesus Christ *is only to be found in the Holy Scriptures*, and that the Word of God is the highest rule and guide of the faith and life of the Christian; rejecting the authority of the fathers, and of the decrees of councils and of the Pope. *Secondly*, that redemption and salvation can only be accomplished by Jesus Christ, and by the free grace of God, rejecting the merits of external works and ordinances, of acts of penance, and of other observances. And *thirdly*, that Jesus

Christ governs His Church by His Word and His Spirit, rejecting thus the headship and dominion of the Pope, and the inspiration (or infallibility) of himself and of his priests.

"The firm hold of these specific characteristics (says Dr. B.) is certainly required, in order that the church may exist, but nothing more. He who does not believe in Jesus as the Christ of God, and on the redemption accomplished by Him, cannot be a member of the Christian Church. For these are essentials of faith. But holding these essentials, he still remains a Christian, although he does not believe that at the resurrection the earthly body will be restored, or rise again, and although he is not able to find that the doctrine of original sin can be derived from the account given in Scripture of the fall of man. He who rejects the specific characteristic of the evangelical church, is no longer an evangelical Christian. Nevertheless he still remains one, although he may think differently on the Trinity, on Original Sin, on the Devil, and on Death and the Resurrection, &c. from the authors of our church confessions and creeds."

We declare that we fully acknowledge this foundation of the evangelical church, and consider that every one who holds it is an evangelical Christian. In respect to us, however, of the New Church, we desire it to be distinctly understood, in opposition to all perversions and falsifications of our views which have been propagated by Hauber and others, that we still more decidedly and fully worship the Lord of the Church, and in order to show this, we beg here to adduce certain things which are in the creeds which lie at the foundation of the evangelical, or Protestant Church, as follows:—"The right faith is, that we believe and confess that our Lord Jesus Christ is God and Man. * * * Who, although He be God and Man, yet He is not two but one Christ; one not by conversion of the Godhead into flesh, but by taking of the Manhood into God. One altogether, not by confusion of substance, but by *unity of Person*; for as the reasonable soul and flesh is one man, so God and Man is one Christ" (Athanasian Creed.)

We also further adopt, from the *Augsburgh Confession* of Faith, as follows:—"Jesus Christ * * * is the only Saviour, and He alone has declared, that He will hear our prayers. This is also the highest worship of God according to the Scriptures, that we in all our troubles and temptations seek Jesus Christ with the whole heart, and call upon Him."—(Art. xxi. p. 19.)

We also adopt from the other Confession of Faith, called the *Formula Concordia*, what follows:—"Therefore has the Human Nature of Jesus Christ, after the resurrection from the dead, an exaltation above all creatures in heaven and on earth, and has become fully possessed of the Divine Majesty, after, as the apostle declares, He had ascended far above all heavens, and thus truly filled all things, and is not only as God, but as Man, everywhere present." (p. 782.) "He knows and is able to do all things, because He as Man, by such a personal union [with the Father] has indeed and in truth received all knowledge and power. * * * Hence it is, that this Man alone, and beside Him, no man, either in heaven or on earth, could in truth say—'Where two or three are gathered together in my name, there am I in the midst

"of them ;' and again—' I am with you always, even unto the consummation of the age.'"

We further declare, in opposition to the perversions and falsifications mentioned above, that we also accept the doctrine of "Justification by Faith," *provided this faith be not, in opposition to Scripture, separated from charity, or love in its activity*; but that, according to the apostle, (Gal. v. 6.) we firmly believe, that only that "faith is of any avail which worketh by love," and that love is "the fulfilling of the law." (Rom. xiii. 8—10.) For although we of ourselves can do nothing, and, therefore, no idea can be entertained of our own righteousness, or of our own merit, inasmuch as there is only ONE,—the Lord Jesus Christ, who is righteous and holy; (Rev. xv. 4.) and whereas in us, the root of evil, called the proprium, remains to eternity, and as every one would feel himself again in evil, if the Lord's merciful operation were only for a moment withheld; we have, nevertheless, in consequence of our free-will, and of the divine aid mercifully granted to us by our Saviour God, all necessary power to resist evil, and to keep the commandments of God. For the Lord requires nothing impossible; and as every one's life follows him into the eternal world, so that whatever we sow here, we shall reap hereafter; it is indispensable for our salvation that we overcome, (Rev. ii., iii.) and bring forth good fruits. For the Lord Himself says— "A good tree cannot bring forth evil fruit; and every tree that bringeth not forth good fruits, is hewn down and cast into the fire." (Matt. vii. 18.)

Finally, we declare, that whereas it is our conviction that the Church rests upon *true doctrine*, and that the State itself is based upon the solemnity of an oath, and upon conscience, consequently upon true religion, which, as such, not only teaches the belief in a personal God, but ascribes to Him truly divine attributes and works, and especially worships Him as Love, Wisdom, and Life itself, and makes the keeping of His divine commandments the great condition of salvation; therefore, we consider it to be our duty to preserve and secure the true doctrines of Christianity by proper institutions, and not only to educate our children in the same, but to provide for preachers and teachers who are worthy and duly prepared for their office, to teach the true doctrine of God's Word, and administer the sacraments. We, whose signatures follow, have formed ourselves into an association to carry out these purposes. This association is called "*The General Assembly of the New Church in Germany and Switzerland*;" whose published reports and tracts contain an explanation and confirmation of our doctrines; which, without interfering with the liberty and self-government of individual societies, will examine and ordain the preachers, as proposed and recommended for that purpose by the respective societies, and which association will, at the same time, serve as a point and centre of union to the entire body.

To this our declaration we subjoin our names, and we hereby solicit all, (without, in the least, obtruding ourselves on the freedom of any one,) who agree with us, and who feel a similar want, to express their approbation, and in writing to send the same to Professor Dr. Immanuel Tafel, at Tübingen.—EDITOR.

MISCELLANEOUS INFORMATION.

THE REV. WOODVILLE WOODMAN'S LECTURES TO THE WORKING MEN OF LONDON.

It is a fact, as sad as it is certain, that infidelity and even atheism are rapidly spreading amongst the working classes of this country. A great change is now taking place in the general condition of the human mind; this, to the surprise of many, is now forcing itself upon the convictions of all, and of this change, the present free-thinking of working men is only one of many evidences. Men are fast losing all reverence for traditional opinions, merely as such,—have become proud of their rationality, and determined to use it, and on all matters natural or spiritual are resolved to think for themselves, and make fact and fair argument the sole test of the truth of opinions, whether new or old.

What the Church of England, or any branch of the Old Church, can do against a movement taking such a direction, we are at a loss to discover; but that it is not apathy which dictates the present do-nothing policy of both Church and Dissent, is a thing of which we feel fully assured. When the Bishop of London said, a short time since, that rationalism was more to be dreaded than popery, he no doubt betrayed the feelings of all the more discerning of his class and community as to their conscious inability to meet a rational investigation of their opinions; for what can a Church do against rationalism, whose fundamental doctrines are irrational, and only kept from being generally perceived to be so, by the screen of mystery and traditional reverence which is carefully drawn before them?

One thing, however, becomes to a New Churchman very evident. If men, by the free exercise of their rationality, withdraw themselves from the influence of a Church whose doctrines are irrational, they must bring themselves within the scope and teaching of a Church whose principles are in accordance with reason, by one and the same process; and it behoves every one, therefore, who believes that the New Church answers the latter description, to lend a hand to the important work of bringing her doctrines under the consideration of those who stand so much in need of them.

Strongly impressed with this conviction, the Rev. Woodville Woodman, of

Kersley, near Bolton, determined to try the working men of London as to their susceptibility to the truths of the New Church; and the success which has attended the experiment, and the new field which it appears to have opened for future missionary labours, lead us to regard it as altogether one of the most hopeful and encouraging circumstances which has for a long time occurred.

In the month of January last, Mr. Woodman commenced operations by proposing to the committee of the New Church Missionary and Tract Society, to deliver a course of six lectures in London as soon as a suitable place to lecture in could be provided, which fortunately was soon obtained by the committee at the London Mechanics' Institution, Southampton-buildings, Holborn, which contains a commodious lecture room, capable of holding about 500 persons. The bills announcing the lectures were headed with the following defiance to the advocates of sceptical opinions:—

"Atheism, Deism, and Materialism Refuted." After which followed a list of the subjects of each lecture,—

1st, The existence of God demonstrated.

2nd, Creation; the essential difference between the Creator and the created shown.

3rd, The Divine attributes of Omnipotence, Omnipresence, and Omniscience.

4th, The Human Soul; its immateriality and immortality.

5th, Divine Revelation; its necessity and certainty.

6th, Redemption and the Incarnation rationally demonstrated.

It was announced that questions on the subject of each lecture might be put to the lecturer at its close, and a chairman was appointed for the better preservation of order during the proceedings.

Such an acceptance of the challenge repeatedly thrown out by infidels, as the above bill proclaimed, could not fail of exciting the curiosity of the sceptical party, were it only to know from what quarter of the Christian camp so unwonted a response had proceeded; for, as with the camp of the Israelites of old, before the champion of the Philistines, so the Christian host has generally preserved a silence as of dread, before the swaggering challenge of the infidel Goliath.

Accordingly when Mr. Woodman pre-

sented himself at the lecture room, he found it numerously attended by an audience who, no doubt, expected only some fresh attempt to render plausible those stock arguments of the old theology to which infidels, even of moderate talents, generally find themselves successful opponents.

But if this was the expectation, never was a party more out in its reckoning. The lecture, in many ways striking and remarkable, was so in nothing more than the novel point of view which it presented of its subject, and the freshness and force of both argument and illustration by which its great truths were set forth; it soon rivetted the attention of the audience, and before its close elicited repeated bursts of applause, as its various telling points evolved themselves.

In the questioning which followed, nothing was more evident than that the sceptical party had been taken by surprise, and missing their old points of attack afforded by the popular theology, knew not very well how to handle a set of arguments which they had never been accustomed to grapple with. "All this is new, but it must be met," was an observation of one of them to another, which was overheard by a friend. To meet it, however, was evidently their present difficulty. A little nibbling at unessential points, and some rambling questions not very close to the subject under discussion, was all that presented itself, and the lecturer would have remained in quiet possession of the field, but for an occurrence which threatened to divert the attention of the audience from the great truths that had been so ably enforced, to matters of a disagreeable and altogether personal character.*

The remaining lectures were well received, and evidently produced a striking impression; and perhaps the best proof of their success is to be found in the fact of the numbers which followed Mr. Woodman to Cross-street Church to hear his sermons on the Sunday, in consequence of his having announced the subjects and the place where they were to be preached.

We sincerely trust that so good a beginning will be followed up by similar endeavours, while this impression of New Church power remains fresh, for we feel assured that those whom the Lord has

endowed with the requisite gifts, to make them fishers of men, can cast the net nowhere with more probability of success than amongst the working men of London.

THEOLOGICAL LECTURES AT YORK.

(From the *York Herald*, March 15th.)

On Tuesday and Thursday evenings, the Rev. R. Storry, of Dalton, near Huddersfield, minister of the New Church, delivered two interesting and argumentative lectures at the Lecture Hall, Goodramgate. The first lecture was on the coming of the Lord in the clouds of heaven. The most formal teaching on this subject was the Lord's discourse (xxiv. Matthew) in answer to the inquiry of his disciples, "What shall be the sign of thy coming and of the end of the world?" The accompanying circumstances of this coming were presented in this discourse as "the darkening of the sun and moon and the falling of the stars from heaven." These words had usually been literally understood, and had thence led to the almost general expectation of the destruction of mundane creation, and the personal coming of the Lord in the clouds of the natural firmament. The general connection, however, of the passage forbade its literal exposition. The predicted phenomena were to occur "*immediately*," after a "tribulation," which was generally admitted to refer to the destruction of Jerusalem by the Romans. And this application seemed to be borne out by the literal intimation that that generation should not pass until all was fulfilled. In giving up, however, the literal rendering of the Lord's teaching, commentators seemed to have overlooked the fact that all the teachings of the Apostles in their epistles were drawn from this discourse of the Lord. The Apostle Paul, in his first epistle to the Thessalonians, distinctly referred to it when he said "This we say unto you by the word of the Lord," and he adopts in his famous passage upon the subject the Lord's teaching with slight modifications. The same remark applied to the teaching of the Apostle Peter. Both these Apostles spoke also of the Lord's coming as at hand, and both were expecting its early approach. A still more forcible representation of the destruction of visible creation was presented in the Book of Revelations under the opening of the Sixth Seal, when "the sun became black as sackcloth of hair, and the moon

* As a portion of this report, which here follows, relating to Mr. Holyoake and Mrs. Martin, is more fully explained in a paper received by Mr. Woodman, to appear in our next, we have omitted it here.—EDITOR.

became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely fruit when shaken of a mighty wind." The opening of the seals, however, constituted a connected prophecy, and what occurred, therefore, under the sixth seal must necessarily precede the predicted occurrences under the seventh. The predictions, however, under the seventh seal, announced the setting up of the Lord's kingdom in the world, and the commencement of his universal reign, wherein he should give reward unto his servants, and should destroy them that destroyed the earth. This passage presented a key to the entire subject. The earth evidently denoted the Lord's church on earth, which had been destroyed by prevalent principles of evil and falsehood, which were to be overthrown when the kingdoms of this world should become the kingdoms of our Lord and of his Christ.

After referring to other evidences of the improbability of the destruction of the earth, the lecturer remarked that the subject had also a philosophical bearing. The Apostle Paul had most beautifully remarked that "the invisible things of God from the creation of the world are clearly seen by the things that are made, even his eternal power and Godhead." An infinite Creator could not fail to produce an image of his own infinity in his works. This infinity is manifest in a visible and sensible manner in the endless multiplication of seeds in the vegetable kingdom, and the continued propagation by offspring in the animal kingdom. The destruction of the world by terminating the procreations of the human family, and cutting off all further multiplication and increase in both the animal and vegetable kingdoms, would destroy the image thus provided of the infinity and eternity of the Creator. The mutual relation and dependence also of the visible works of creation rendered it extremely probable that the law extended equally to the invisible. The vegetable kingdom depended entirely upon the mineral, and without it could not exist a moment. The animal was equally dependent on the vegetable and mineral. And in like manner it was not improbable that the entire heaven of angels rested, as its ultimate base, on the world of nature, in which case the destruction of the earth would be attended with the total overthrow of the Creator's works, both visible and invisible. The lecturer

proceeded to illustrate the prophecy by the law of correspondence, and entered into a number of Scriptural evidences to show that the whole passage related to the state of the church on earth. The sun was the great doctrine of love, the moon, the doctrine of faith, and the stars the distinct knowledge of goodness and truth. And these were darkened and fell from heaven, when the evils of selfish and worldly affections were exalted in society, to the place of genuine benevolence and charity, and when faith and knowledge became empty profession, instead of living practice. This state was said to have already distinguished the church, and to be a condition from which society was slowly but certainly advancing. The coming of the Lord as the Son of Man in the clouds of heaven, was shown to denote the appearance of the Lord as the Divine Truth in the letter of the Word of God, manifesting the power and glory of its spiritual wisdom, and presenting the Bible in all its adaptations to human progress and improvement. Numerous evidences were offered to show that preparation for this state is already extensively taking place in society, and furnishing the strongest hope of the continued progress and amelioration of our common humanity.

The second lecture, on the Godhead, was devoted to an extended Scriptural proof of the doctrine of the Supreme Deity of the Lord and Saviour Jesus Christ, showing that he was Jehovah himself, who descended as the Word, and assumed man's nature that he might therein redeem the whole human family from the power and dominion of hell, and that by the exaltation and glorification of his humanity the whole fulness of the Godhead dwells bodily in him, and that he is thence the exclusive Saviour of his people.

One characteristic of these lectures could not fail to be highly gratifying to the audience: we allude to the truly gentlemanly and Christian spirit in which the various sections of the church holding opinions differing from those of the lecturer were treated. We may add, that the eloquent and earnest manner in which these lectures were delivered, pervaded as they were by a spirit of genuine charity, seemed to excite the deepest interest of a numerous audience.

[Our York correspondent has kindly supplied us with an account of the remaining lectures, which were received

with great approval by a numerous audience.—*Editor.*]

OPENING OF GROVE PLACE CHAPEL, DALTON.

This chapel has, during the last summer, undergone such an enlargement and general alterations as amount almost to a new structure. An entirely new front has been erected in a neat style, and a gallery added for the accommodation of the choir and Sunday-schools. Under the gallery are commodious vestries. The chapel is now capable of seating nearly 500 people.

The public services connected with the opening were commenced on Sunday, the 16th of February, and concluded on the 23rd, three services taking place on each Sabbath. The morning and evening sermons of the 16th, were by the Rev. W. Bruce, of London; those of the second, by the Rev. D. Howarth, of Salford. The afternoon service on each Sabbath was conducted by the resident minister, the Rev. R. Storry. The attendance at all the services was large and respectable; in the evenings more were present than could be comfortably accommodated. All the services were such as yielded extreme satisfaction to the members of the church, and were also favourably noticed by strangers who were present.

On the evening of Wednesday, the 19th, a social tea-meeting was held in the school-room. The extreme inclemency of the weather led to a comparatively thin attendance, not more than 150 being present. The chair was occupied by Joseph Senior, Esq., the benevolent proprietor of the chapel, and addresses were delivered by the ministers taking part in the opening services. The proceedings were enlivened by music, and seemed to afford general delight to those present.

Since the opening, a few strangers have continued to attend the worship, and an increased number of sittings have been let. There is, therefore, every reason to hope that the enlargement will be attended with increased use to the Church, and become a blessing to the neighbourhood.

THE NEW PLACE OF WORSHIP AT NOTTINGHAM.

We have received a list of many names as subscribers to the new place of worship lately erected at Nottingham, for the purpose of the New Church. This list is

headed by the name of Mr. Wm. Clarke, whose subscription is £20. We regret that our space does not permit us to insert this list entire, but we are requested to express the sincere thank of the brethren at Nottingham, for this generous effort on the part of the subscribers. The entire amount of the subscriptions is £291 14s. 7½d.

"The entire cost (says our correspondent), of the building is £212; there is, consequently, a deficiency of above £100. The contractors for the chapel have promised a donation of two guineas. To liquidate the remaining debt, a fund has been commenced by the members, and although some time may elapse before the chapel is entirely free from incumbrance, we have the pleasure of beholding an increase of energy and devotedness to the good cause on the part of the members, and also of witnessing an interest in the doctrines springing up in the minds of many who have caught a glimpse of the seven-fold splendour of the New Jerusalem. Twelve months ago, we were almost unknown, a stranger being seldom seen within the chapel, whilst now we have a number every Sabbath, some of whom are regular in their attendance."

"The Society beg to tender their cordial thanks for the liberal support they have received (especially to their distant friends), and hope, ere long, to afford them more gratifying intelligence. May the Lord, in His infinite mercy, prosper the work of our hands!"

SWEDENBORG MISREPRESENTED BY SOUTHEY.

To the Editor.

Sir,—In reading the sixth volume of Southey's "Life and Correspondence," lately edited by his son, I was struck in meeting with the following, which I extract for your pages, in order to show that that celebrated author sometimes, in his literary remarks, ventured upon grounds where he was utterly unlearned and ignorant. This case is in relation, as the reader will see, to Swedenborg's doctrine of Heaven, as being, as to its form, Christ's mystical body; or, as Swedenborg calls it, the *maritus homo*, or the *Grand Man*. All, of whatever nation, or people, or denomination, who have received anything of spiritual life, through looking, whilst upon earth, to God, and through living according to His commandments, enter, into some

member or province of this Grand Man, or mystical body, and enjoy the greatest happiness of which they are capable. Now, this is a doctrine in itself most rational and consistent, as well as Scriptural, and is in accordance with the perceptions of all pious minds when they think about heaven; but Swedenborg has brought this, like every other doctrine he has treated, into a prominence and clearness which renders it delightful to the contemplation of every good mind. It is, therefore, to be lamented that such men as Southey, whose works are so extensively read, should be the mediums of misrepresentations in respect to any of Swedenborg's statements and doctrines, and thereby preventing their readers from having recourse to the most enlightened author, on every subject of theology and spiritual philosophy, that ever wrote for the instruction of mankind.

London.

Z. Y.

Extract.

"Have you (says Southey, in a letter to one of his friends), seen the strange book which Anastasius Hope left for publication; and which his representatives, in spite of all dissuasion, have published? His notion of immortality and heaven is, that at the consummation of all things, he and you, and I, and John Murray, and Nebuchadnezzar, and Lambert the fat man, and the living skeleton, and Queen Elizabeth, and the Hottentot Venus, and Tharbell and Probert, and the twelve apostles, and the noble army of martyrs, and Genghis Khan, and all his armies, and Noah, with all his ancestors and all his posterity,—yea, all men and all women, and all children that have ever been or ever shall be, saints and sinners alike,—are all to be put together, and made into one great celestial and eternal Human being. He does not seem to have known how nearly this approaches to Swedenborg's fancy. I do not like the scheme. I don't like the notion of being mixed up with Hume and Hunt, and Whittle Harvey, and Philpotts, and Lord Althorpe, and the Hans and the Hottentots, and the Jews and Philistines, and the Scotch and the Irish. God forbid! I hope to be myself; I, in an English heaven with you yourself, you and some others, without whom heaven would be no heaven to me."—Vol. vi. p. 156.

Now, we would appeal to any of the readers of Swedenborg, to know whether what Southey calls the "*fancy of Swedenborg*," in respect to the form of heaven, is

anything like what is here represented as being the idea of Anastasius Hope. Southey, with all his reading, could never have read a single book of Swedenborg's, or else he would not have dealt in such groundless and reckless fancies and statements respecting an author with whose writings it is one of the greatest blessings of any man's life to become acquainted. But I must not indulge in any vein of honest indignation against such erroneous statements and perversions. I will only refer the reader to Swedenborg's "*Heaven and Hell*," where, in Nos. 59 to 67, his doctrine on this very important subject may be found.

CIRCULATION OF NEW CHURCH PUBLICATIONS DURING THE GREAT EXHIBITION.

To the Editor.

Sir,—In reference to that part of one of the suggestions made by your correspondent—"A Minister," which relates to the two Printing Societies offering their publications for sale, at a reduction of 25 per cent. from the retail price, to all who may purchase for distribution; I beg to inform you that I am prepared to supply all my own publications—all the Manchester Society's publications, and all other books for the sale of which I am the sole London agent, at the reduction named, for the purpose proposed. Indeed, I would not strictly limit myself to this purpose; but let our foreign friends, purchasing for their own use, have the same advantage. All the New Church publications for which I am *not* agent—such as those of the London Printing Society—some of Mr. Chisold's works, and a few others, I would supply at a reduction of 20 per cent. This I do as a small offering of gratitude for the great patronage with which I have of late been favoured by the members of the church.

I also intend to print a large quantity of my complete catalogue of New Church works, for the use of those who may be disposed to avail themselves of that mode of making known the existence of these works. Further, I shall continue to advertise; and if those authors who retain an interest in their own works should be disposed to assist in this way, through me, such assistance shall be appropriated as additional to my own efforts. I shall also not fail to keep a watchful eye over the circumstances connected with this

great public assembly, and to take advantage of every favourable occurrence.

Your correspondent's suggestions have drawn forth these remarks; and so far as an individual's exertions may go, I trust they will be satisfactory; and that the result will prove that there really does exist a great interest in the matter among the members of the New Church.

Yours very truly,

JAS. S. HODSON.

22, Portugal-street, London,
April 21st, 1851

MANCHESTER TRACT SOCIETY AND THE
GRAND EXHIBITION.

In reference to the valuable suggestion of "A Minister," which appeared in this periodical for last month, respecting the propriety of the Printing and Tract Societies offering their publications at 25 per cent. below the retail price, to all who choose to purchase for distribution at the Exhibition, the Committee of the Manchester Tract Institution have resolved that societies sending orders for tracts, shall be entitled to such discount, and they earnestly recommend every society to procure a parcel of tracts, which could then be divided amongst its individual members as might be deemed most useful or desirable. In this way, not only would the tracts cost less, but the expense of carriage would be comparatively nominal.

But perhaps the most important, and certainly the cheapest means of disseminating a knowledge of the heavenly doctrines of the New Jerusalem, is available in the "Synoptical Tables" lately issued by the Manchester Society. At a trifling expense the "Contents" of the smaller works of Swedenborg may be circulated far and wide, presenting a comprehensive and luminous, yet harmonious and rational exposition of the genuine doctrines of the Holy Word, adequate to the regeneration of society, and dispelling the clouds of scepticism and falsity which at present overshadow the religious world.

Another aid in this field of usefulness has just appeared in the form of the sixth minor work of Swedenborg, entitled "On the New Jerusalem and its Heavenly Doctrine," price 4s. per dozen.

Thus we have, within our limited circle, ample means to enable our fellow-men, who are so disposed, to read and judge for themselves respecting those high and holy principles of genuine Christianity

which will ultimately "cover the earth as the waters cover the sea," and realize that happy period when the Lord shall be King over all the earth, when there shall be One Lord, and His name—One.

What is our duty on the present unparalleled occasion, is so self-evident as to need no comment; and we hope that every recipient of the heavenly verities will deem it a high privilege—a duty not to be neglected—to aid to the utmost of his ability, however limited it may apparently be, in the realization of the good that may be effected by a plentiful distribution of tracts in the metropolis during the present season.

JNO. B. KENNERLEY, Hon. Sec,

April 18th, 1851.

CONFERENCE TO BE HELD THIS YEAR
IN LONDON.

To the Editor.

Dear Sir,—The readers of the *Repository* are already informed of the desire of many members of the New Church that the General Conference should this year be held in London. In deference to this desire, the Edinburgh Society have generously relinquished their claim upon the Conference, whereby it devolves upon the president to appoint another place of meeting. I take the earliest opportunity, therefore, to inform the Church, through the medium of the *Conference Magazine*, that arrangements are now completed for holding the next session of Conference in the Church in Argyle-square, London.—I am, my dear Sir, very truly yours,

RICHARD STORRY,

President of the 43rd General Conference.

PROPOSED MEETING OF MEMBERS OF THE
NEW CHURCH DURING THE GREAT
EXHIBITION.

Since the last notice there has been a small increase of communications, which, although not equalling the wishes of the committee, and the urgency of the occasion, afford ample evidence that the writers regard the proposed effort as worthy of all support. The sentiment contained in the following extract, we would hope, is felt by many who have not yet expressed it:—

"I am sorry to notice a sort of lethargy on the present occasion with any one wishing well to the Lord's New Church, and I am not a little surprised at the societies not lending you a helping hand in some way.

"But let the feelings of the committee speak out. They have a good cause in hand, and the colours of all nations soon to cheer them on in leading volunteers to follow. Then why not call the attention of every society to the opportunity they now have of doing good in a way they may never more be enabled to do? If all cannot do what they wish, let them do what they can, so that the Lord may know that their heads and their hearts are in the right place. I am fain to hope there is nothing for the committee to doubt or fear, if they only show a good heart in the matter."

The following sums have been received:—

| | | | |
|----------------------------|----|----|---|
| Mr. Gethen..... | £0 | 10 | 0 |
| E. J. M. | 0 | 10 | 0 |
| A friend, Devon (4th don.) | 0 | 10 | 0 |
| Ditto, Louth | 1 | 0 | 0 |
| Miss Gourson | 2 | 0 | 0 |

For Tracts:—

| | | | |
|--------------------------|---|----|---|
| Friends at Clifton | 2 | 0 | 0 |
| Ditto " Oxford | 0 | 10 | 0 |
| Ditto " Bingley | 1 | 0 | 0 |
| Col. Gwynne..... | 1 | 0 | 0 |
| Mr. Hayward | 0 | 10 | 0 |

One society—Birmingham—has responded to the invitation given last month, and has begun a subscription towards the expenses. The friends there are unanimous in approving of holding the Conference in London, and of having a meeting of New Church friends during the Great Exhibition.

This example, the committee hope, will quickly be followed by other societies. Probably others are even now making similar exertions. It is, however, very desirable that it should be known as early as possible what amount of funds will be to be employed on the occasion, for on that will mainly depend what shall be spent in advertisements, and also in procuring a supply of tracts, which most certainly ought to be large. The committee also hope that the friends in London, as well as elsewhere, will individually exert themselves in this interesting and important matter, and forward their contributions.

Application is about to be made to our friends Dr. Tafel and Mons. Le Boys des Guays, soliciting them to undertake the preparation of suitable tracts in the German and French languages respectively, for distribution among their countrymen. This measure will, of course, involve expense; but it appears to be a bounden duty, when so many foreigners are ex-

pected to visit us, that we should embrace so favourable an opportunity of giving them a general notion of the doctrines of the New Church, which they would not be likely to meet with in their own country. If suitable arrangements can be made, it is also proposed to have sermons or lectures in our own churches in French and German.

The number of the committee has been increased to eight, the Rev. Messrs. Bruce and Shaw having recently joined them.

Communications are requested before the 15th of the month. Post-office orders may be made payable to

HENRY BUTTER,

48, Cloudeley-terrace,
Islington, London.

MANGNALL'S QUESTIONS.

To the Editor.

Dear Sir,—Being a bookseller, I have many opportunities of recommending such books as I think most conducive to the advancement of truth; and as a matter of course, have to supply works of all kinds to order. The latter mode is oftener resorted to by myself than the former as regards *Magnall's Questions*; and I need scarcely tell you, that I always experienced pain at being compelled to sell to another a book containing so contrary an opinion of Swedenborg to what I conscientiously believed.

With the idea of remedying this evil, I communicated my views on this subject to Messrs. Longman and Co., the respectable publishers of this popular work, pointing out the false position the editor held, both with respect to our esteemed author and the New Church as a body; and, after showing the *injustice* of forcing erroneous notions upon the minds of the young, I respectfully suggested the propriety of expunging so much as related to Swedenborg's spiritual capacity, and (if they were not satisfied as to his entire qualification in this respect) only to advert to so much of his *philosophical* career as may be gathered even from the annals of his own country;—to which communication I received the annexed very interesting reply.

(Copy.)

"London, April 2nd, 1851.

"Dear Sir,—Your suggestion relative to Swedenborg shall be attended to in the next edition of *Magnall's Questions*.

"You will see in the edition of *Mausader's Biographical Treasury* which will appear in about a fortnight, a very satis-

factory account of Swedenborg, by the gentleman who will edit *Mangnall*.

"Yours faithfully,

"LONGMAN, BROWN, GREEN, & Co.
"Mr. Stevenson."

Thus we see that the liberal publishers of these important school appendages have acquitted themselves nobly by this concession; and let us trust that future editions will become, at all events, the vehicles of *truth*, and thence of good. To the Lord be all the praise.—Yours truly,

THOMAS STEVENSON.

Nottingham, April 10th, 1851.

COMMUNICANTS AT THE HOLY SUPPER.

The Conference has still to lament that considerable neglect of the sacrament of the Holy Supper continues to exist in the New Church, both in societies where the means for its administration are complete, and also, which may be more excusable, in societies which have no ordained ministers. This defect was strongly adverted to by many, and the utmost anxiety was manifested for its removal. A committee was appointed to consider the best means of affording opportunity to all, and on their report the Conference grouped the societies into districts, and recommended the ministers to direct their pastoral superintendence and care over these districts, both to lead them to the use of availing themselves of the Holy Sacrament of the Lord's Supper, and to every other orderly use belonging to a society of the Lord's New Church.

The Rev. T. Worcester stated, in refer-

ence to this subject, that in America, and especially in his own society, the young people were trained to expect to enjoy the Holy Supper as soon as they were twenty-one years of age; and this was the almost universal custom. To be a member and a communicant was the same. And often in the Boston society more than 200 attended the Sacrament, on which occasions there prevailed with all a sphere of holy joy. The Sacrament is administered once a quarter.

THE PRINTING OF THE LITURGY.

To the Editor.

Dear Sir,—The printing of the Liturgy having been ordered by the last Conference (Minute 146), it is my duty, as the secretary of the committee appointed to carry that resolution into effect, to explain, that the reason of its not having been done is, that the Conference held in Leeds, 1848, formally and distinctly abrogated the "Consecration service" in the present edition; (see Minutes 56, 57.) whereas there is no minute of either of the subsequent Conferences by which that service is restored, or the one to be substituted for it, determined on.

The committee, therefore, finding it impracticable to carry out the resolution, under these circumstances, have come to the unanimous decision of postponing the matter till the views of Conference have been ascertained thereon.

I am, yours truly,

WOODVILLE WOODMAN.

Kersley.

Marriage.

At the New Jerusalem Church, Cross-street, Hatton Garden, London, March 23rd, by the Rev. W. Bruce, Mr. John

Connolly, late a member of the Russell-street Society, Liverpool, to Miss Emma Millen.

Obituary.

At Gateshead, on the 29th January, 1851, Mr. James Liddell, aged 71 years, a member of the Newcastle Society since its commencement. If it be a virtue in man to pursue with all his heart that which he deems to be just and right,—good and true,—and thus to let his light so shine as it may be seen by men, to the glory of God, then was our departed friend possessed of one such virtue, at least, which no man who knew him could mistake. He thought it to be an especial duty and privilege to worship the Lord in His sanctuary, and certainly in this respect he was a "burning and a shining light," for he loved the courts of the Lord.

He was *never* known to be late in coming to worship! nor was he *ever* known to be absent for twelve years, except five times! Listen, ye living, to the voice of the dead. He held an office in the society, that of attending to seat-rents, &c., for nearly eighteen years, to which he most punctually attended. Nor did he make age, or distance, or weather, or hard work, or any other excuse, for the non-performance of Sabbath duties. The life of this good old man speaks volumes to those whom he has left behind,—a life of Christian charity and use. He has gone to reap "a greater weight of glory." Oh! that my life and latter end may be like his! R. C.

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VOL. XII.

ON BEING CONVERTED AND BECOMING AS LITTLE
CHILDREN.—MATT. XVIII. 3.

A WORK and a state, without which it is impossible for any one to enter into the kingdom of heaven, must be deserving of our serious consideration and our earnest cultivation. To know what it is to be converted, and to become as a little child, and to seek after the change and the state which they imply, is true and practical wisdom. It is not, indeed, to be supposed that each of us has this wisdom yet wholly to learn; but every lesson of wisdom contained in the Word is so incapable of ever being exhausted either by knowledge or practice, that the wisest and best may always sit with humility and earnestness to learn, where the spirit of the Lord is eminently the teacher, and where it is man's highest praise to show least of himself.

We shall therefore consider what the Divine Teacher means by conversion, and by becoming as little children.

Conversion, like every other change that affects the states of spiritual life, must be a change in the ends and purposes of the human heart. Its commencement may or may not be attended with a change of religious opinion, or deep impressions; it may begin so secretly as not to be perceived, and proceed so gradually as not to be marked; but at whatever time it begins, or whatever form it assumes, it is and must be a change which operates on the ends and issues of life.

But in the New Church, conversion, like every other subject of religion, and like every other part of the work of human regeneration, is

presented in a light which gives us a precise and striking view of its necessity and nature. The human spirit, long regarded as a spark, or a breath, or a mere principle of vitality, is now made known to us as a substantial form, completely and marvellously organised, far more wonderfully elaborated than the body itself. The truth of this is immediately recognised when it is once admitted as a principle that there is only one life and one fountain of life, and that created beings are but organised forms for the reception of this life. All finite life is but received or derived life,—a stream flowing constantly from its fountain, and which can only exist in connection with it. The quality of this life is according to the quality or character of the organised form into which it flows. It is the same life that flows into the animal as into the man ; it is the difference of their organization that makes it bestial in the one and rational in the other. This general law, that the quality of life is according to the quality of organization, accounts not only for the difference between the human and the brute creation, but for the difference of the male and female mind,—for that which exists amongst nations and individuals, so far as it is hereditary ; and finally, for the difference of state between the good and the evil, not only in this world, but in the other. The good and the evil derive their life from the same source ; their faculty of thinking is from the same pure intelligence ; their faculty of willing is from the same pure love ; the only difference being, that the evil pervert all that they receive from above, while the good receive and give it in its own heavenly order. The good and the evil thus give opposite manifestations of the same life. The same sun rises upon them, the same rain descends upon them, but they are productive of opposite effects. As life takes its form and quality from the receptacles into which it flows, these opposite effects must result from the receptacles in the human mind being in a contrary direction to the true order of humanity. When God created man, his perfection consisted, not in any actual wisdom or holiness, but simply in all the organical forms, and consequently, all the faculties of his mind being in their right order and direction, in consequence of which the inflowing life of love and wisdom from God became true spiritual affection and intelligence in man. The love and wisdom of man was thus a finite, but increasing measure of the love and wisdom of God. The fall consisted in a departure from, and resulted in an entire inversion of, this order into which man was created. That organization which had been formed from and according to divine order, and in harmony with the circles of celestial and terrestrial life, according to which all things are seen to come from God, and are returned to God again, was turned

away from God, and from the order of God, and all its activities were discordant with the divine spheres in heaven and the world, and thus with the operations of that Providence by which the works of God are governed, and the purposes of God in creation are accomplished. The human mind may be considered as having consisted of or contained, innumerable tender vessels for the reception of celestial affections and perceptions; all these vessels being turned upwards to the divine source from whence they were to be filled with spiritual heat and light through the sun of heaven. The ruling love turns all things to itself, as the sun turns to itself the expanding flower, that it may nourish it with its rays. While love to God predominated in the human heart, all its powers were turned to God; but when self-love and the love of the world began to have an undue influence on the mind, those powers became deflected from their normal state; and finally, when the natural loves obtained complete ascendancy over the spiritual, the mental powers acquired a direction diametrically opposite to that which was originally impressed upon them. The tender vessels of the mind, in which its faculty of recipiency consists, no longer look upwards to the Lord and heaven, but downwards to self and the world; and to self they ascribe all their powers of thinking and willing, and to the world they look for all their satisfactions.

It is from this state of inversion and disorder that man has now to be converted: and such a conversion must be effected in every one, as every human being is hereditarily and constitutionally such a form of inverted order as we have now endeavoured to describe. Restoration from such a state of disorder to a state of order cannot, it is evident, be effected by a mere change of opinion, nor by an intellectual conviction of its necessity, nor by confessions of sinfulness and prayers for remission, nor by any single act of the mind, whether of faith or repentance. It can only be effected by a life of patient and pious well-doing; in brief, by a life contrary to the tendencies of our fallen nature and corrupt self-hood. It is therefore a gradual work—a reformation of the mind reduced by evil to a chaotic state of darkness and confusion. Or, to express it by another analogy from the Word, it is a being born again, being “curiously wrought by a Divine hand in the lower parts of the earth,” and a restoration to something of that pristine innocence from which our race has so woefully departed.

This brings us to consider that innocence which our Lord declares to be essential to the attainment of the kingdom of heaven:—“Except ye become as little children, ye cannot enter into the kingdom of God.” The innocence of childhood is perhaps the only natural emblem that

remains of the primeval state of man. Yet even that state is not hereditary; but while there is as yet no active hostility to the order of heaven, the influences of heaven act upon the yielding mind, and shed upon it some of the purity and tenderness which gives to infancy and childhood some faint resemblance to the state of man in Paradise. But the innocence of childhood, however beautiful compared with the unregenerate state of adult age, is still but the emblem—the natural correspondence of spiritual innocence. We find that early innocence has little or no power to control the passions, or check worldly and selfish views. As the hereditary dispositions become unfolded, the innocence of early life retires, and too often leaves the strong man of the natural selfhood in entire possession of the mind. The innocence of spiritual life is therefore distinct, both in its origin and its character, from the innocence of childhood. It is an innocence that is begotten and exists not in ignorance, but in wisdom; an innocence that does not precede the dawn of the passions, but asserts dominion over them, and holds them under habitual control; it is the little child that puts its hand on the hole of the asp and the mouth of the cockatrice den, that leads in innocence the wolf, and the leopard, and the lion, so that nothing shall hurt or destroy in all the holy mountain. It is an innocence that grows out of experience, and is the essence of all virtue. There are two things which constitute the very inmost life of all other things, and of all heavenly states—innocence and peace. If we consider them in connection, one will throw light upon the other.

Peace, it is evident, must be a principle and a state in which all the discordant elements of the mind have subsided into rest; when the wind and the waves have been rebuked by the voice of Divine Love and Truth, and a great calm has been produced within. But the calm of spiritual peace cannot be produced by merely removing external disturbing causes. It is not true peace, unless it can maintain its tranquility amidst the rage of outward hostility. Outward things disturb our peace only when they find an affection which they are able to excite within. If we have subdued the inordinate love of earthly things, earthly things will not seriously disturb our peace. If we are at peace with ourselves, we shall be able to possess our souls in patience in times of outward tribulation. Inward peace, therefore, is that state of inward repose which arises from having overcome the world. As peace is a heavenly state of mind more opposed to the love of the world, innocence is a heavenly state more opposed to the love of self, and can only therefore exist as this love is subdued. Innocence is directly opposed to all hatred, revenge, pride, self-will. These are the root of

all human disorder and of all human misery ; and where they are cherished, they poison every virtue and every true enjoyment of life. Innocence can only exist as self-love, and all its derived and disorderly affections are subdued. Even in the sense of perfect harmlessness, innocence implies the absence of all desire of retaliation—all active hatred against others. But innocence is not merely a negative, but a positive principle. It is not merely the absence of even the greatest evils, but the presence of the greatest good. It is a principle that comes from the Lord, and is given to those who have overcome themselves in the warfare of spiritual life. So far from being a negative principle, or a principle or state peculiar to man, which it would be were it only the absence of evil, innocence is a principle in the Lord himself, and is the inmost of His divine love. Those are most innocent who make the most entire surrender of themselves to the Lord ; for one of the essential characters of innocence is, that it places an unreserved reliance on the Divine Being, as a child does upon its parent. But in the case of the Christian, this reliance rests on a knowledge and conviction that it is the only means of safety from the corrupting and disturbing influences of his own selfhood. This knowledge and conviction can only be acquired by experience. For who can know himself without having passed through some of the states of inward or outward suffering which arise from an undue dependence on worldly or selfish wisdom ; and on the other hand, without having tested and seen that the Lord is good in all his requirements and dealings ? Innocence is, therefore, that principle of purity which is acquired by the removal from the very ends of life of those secret leanings towards self, which enter into the affections and thoughts of the unregenerate mind, and turn its outward good into evil. In no finite and fallen mind can this leaning be entirely abolished. Human nature can never be entirely freed from its corruptions ; for even the heavens are not clean in the Lord's sight. But it can be so far purified as that its corruption shall be seen, and acknowledged, and held in subjection, and made the ground of profound and habitual humiliation. Humiliation and innocence go hand in hand. Genuine humiliation consists in acknowledging from the heart that in ourselves we are nothing but evil, and that all the good we can either think or do is from the Lord. This does not imply that we can neither think nor do anything that is good in itself, but that the merit of all such good belongs to God. Innocence dwells in humility ; it is the principle which inwardly shrinks from evil and from the meritoriousness of good. Indeed, it is that principle which enables us to feel that there is no protection against evil, and no preservation in good, but in the Lord.

It is that principle which enables us to elevate the inmost affections habitually to the Divine Being, as the author of all that is pure and holy and peaceful. It is this principle that enables us always to pray and not to faint; for it is a principle of perpetual devotion in the heart, that ascends as an odour of rest before the Lord. The consecration and perpetual homage of the mind, through this principle of innocence, was represented in the Israelitish church by the daily sacrifice—or the offering up of a lamb morning and evening; and which was called the perpetual sacrifice, because it represented the perpetual worship of the regenerate heart, through that innocence which the Lord himself has implanted, and of which innocence a lamb, as well as a little child, is the emblem. The Lamb offered in this sacrifice, represented in the highest sense, the Lord himself—"the Lamb of God which taketh away the sins of the world." But the Lord was represented by and is called a Lamb, because he made his Humanity essential innocence, and the pattern and the fountain of innocence to men. And the Lord made his Humanity innocence in the same way that every one of his disciples has to acquire a state of innocence,—by resisting the evil and doing the good, which were continually present with *him* as they are with *us*. Whatever is said in the Scriptures respecting the Lamb, where the Lord is understood, is said spiritually of his innocence. The Lamb of God takes away the sin of the world, because the Lord removes sin by implanting innocence from himself; for innocence is essential sinlessness. The saints "wash their robes and make them white in the blood of the Lamb;" for the innocence which is in divine truth is that which essentially purifies from false principles and brightens the perceptions of truth. A blessing is pronounced upon those who are called to the marriage supper of the Lamb, for innocence is that by which the Lord communicates his highest blessings to the mind, and draws it into holy communion and conjunction with himself. It is on this ground that so much is said of the blessings enjoyed by little children—that "of such is the kingdom of heaven;" for the inmost principle of heaven is innocence, and every principle has so much of heaven in it as it has of innocence: love to the Lord and charity towards the neighbour, and faith and piety and works, are only heavenly, because they are only pure so far as they have innocence within them. The Lord says further of little children, that they do always behold the face of his Father who is in heaven,—because innocence is that which converts the mind to the Lord, and gives an inmost communion with the divine love, and turns all the interiors of the mind to the Lord as the source of its love and happiness. The Lord also says, that "he who offends

one of these little ones that believe in him, it were better for him that a mill-stone were hanged about his neck, and he were drowned in the depths of the sea,"—intimating that he who violates or despises innocence in himself, and consequently in others, were better to have remained in a state of self-derived intelligence, and become immersed in false persuasions, by which that innocence would be hid from their eyes, and saved from their profanation.

Finally, we observe, that when the warfare of the faithful is accomplished, "the Lamb that is in the midst of the throne shall feed them, and shall lead them to living fountains of water, and God shall wipe away all tears from their eyes;" the Lord from his own divine innocence, which is the inmost of heaven and of the regenerate mind, and the inmost of all government and dominion, will give joy and peace to those who have followed him in the regeneration, and by the power of his divine truth will remove all the sorrow and suffering of trial and temptation.

W. B.

EXTRACTS FROM A PUBLISHED WORK OF THE LATE
REV. THOMAS HARTLEY, A.M., RECTOR OF WINWICK.

Mr. Hartley was one of the earliest receivers of the testimony of Swedenborg in this country, and was personally acquainted with him; he became the translator of the first English edition of the work of Swedenborg *On Heaven and Hell*. As a translation, it possessed considerable beauty of style, but it was superseded by the translation of Mr. Clowes, being judged somewhat too free, and in some instances not sufficiently close to the original. Most of the readers of the *Repository* have admired Mr. Hartley's beautiful preface, also affixed to Mr. Clowes's translation; which translation, in its turn, has given place to the Printing Society's translation effected by Mr. J. W. Hancock, and Mr. Noble's translation, recently announced by his publisher.

The memory of a man so dear to the members of the New Church as Mr. Hartley, will naturally create an interest to know his turn of mind and thought previous to his reception of the doctrines. What was there in him akin to our sentiments that led him to accept them? What were the congenialities between his mind and the mind of Swedenborg? We are able to afford some answer to these inquiries, by presenting some extracts, in themselves very beautiful and edifying, from the Preface to a volume of truly eloquent Sermons published in 1754, and which were

certainly composed previous to Mr. Hartley's acquaintance with the doctrines of Swedenborg. A numerous and highly respectable clerical and noble list of subscribers is prefixed, indicative of the high estimation for learning, eloquence, piety, and goodness in which the reverend gentleman was held. It is from a long preface of 109 pages that the following beautiful passages are extracted ; and if our friends are gratified by them, a further selection will be made from the sermons. Certainly the sentiments expressed in the extracts are precisely such as the ill-informed opponents of the New Church would consider abundantly protective against what they deem the delusions of Swedenborg ; while they are just such as *we*, who are better informed, and better able to give an accurate judgment on the subject, would consider as evidencing a remarkable degree of preparation for the reception of "the Heavenly Doctrines of the New Jerusalem."

The sentiments of Mr. Hartley will also shew what high attainments in truly evangelical wisdom and goodness were possible before the revelation of the spiritual sense of the Word. They shew how the Lord met every truly devout mind that aspired towards Him through his Word, in the spirit of those touching words of David,—“As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God : when shall I come and appear before God ?” We must not, then, when contrasting our beautiful doctrines with the crudities of human invention and tradition, called orthodoxy, imagine that these bear any resemblance to the interior spiritual and celestial wisdom from above, imparted by its beneficent Source to the purified heart and prepared understanding, and which *really* constituted his church before his Second Coming. Such instances are occasionally met with in our day, of individuals who have far outstripped the theological conventionalities of their party, undeterred by the pretension of their constituting “the faith once delivered to the saints.” Whenever there shall be nothing left out of the New Church but these vain traditions, the first Christian Church will have attained its full consummation and conclusion.

It must not, however, be supposed, that all the contents of Mr. Hartley's volume are as free from popular errors as these extracts. When he delivered these discourses, he was a double man ; the contents of his mind, theologically speaking, consisted of matters heterogeneous to each other, although not discovered to be so by their possessor, until the light he derived from his personal acquaintance with Swedenborg helped him to the discovery. Then he saw that one part of his theological mind was made up of false views, generated by a defective educa-

tion, while the other part was made up of pure truths, generated above the other portion, by the Spirit of truth, and the Word of truth, during the process of his regeneration. By the help of the light of the New Church, he found the contrariety of the one portion to the other; and having discarded his educational errors, and received instead genuine truths, these then united with his individual attainments in practical wisdom, and so all his thoughts, judgments, and knowledge were brought into a state of harmonious oneness; thus anticipating the process which, as we believe, by the ministry of angels passes upon all good but mistaken minds, when they arrive in the world of spirits, if they have not had, while here, the advantage enjoyed by the members of the New Church, of being led into all truth, and preserved from all error. May the readers of these extracts catch, and retain, their pure and exalted spirit!

W. M.

“Most authors fix the ceasing of miraculous powers in the church about the time of Constantine; and the reason commonly assigned for such discontinuance is, that being now under the protection and security of an establishment, she no longer stood in need of those extraordinary seals and attestations to the divinity of her original and doctrines; whereas the truth of the matter lies here: the inward gifts and graces of the Holy Spirit were eminently possessed by the primitive Christians; their ardent love of God; their holy imitation of the life of Christ; their powerful faith; their severe discipline; their deadness to the world; and their fervent devotion, enriched their souls with wonderful communications of the Divine energy. They were, indeed, living temples of the Holy Spirit, and Christ wrought in their faith, and by their faith, and therefore many mighty works did shew forth themselves in them. But when Christians forsook their first love, and became wedded to the things of this world, they commenced members of another kingdom; their spiritual powers departed with the spiritual life, and consequently the effects ceased.”

“We (the clergy) have now of a long time been speaking to the head, according to the rudiments of this world, and in the way that man's wisdom teacheth, and we find the world neither the wiser nor the better for it. Let us, then, lay the axe to the root, and level our strokes at the heart, break open the fountain of its corruption, uncover the hidden mystery of iniquity in the inward parts, shew men their horrid apostacy from God in the very essence of their fallen nature, and bring them to the loathing of themselves by the sight of their vileness, wretchedness, and sinfulness, till they are forced to cry out with the leper, ‘Unclean! unclean!’ * * * ‘Lord, if thou wilt, thou canst make me clean,—I believe, Lord, help thou mine unbelief.’ In this ‘obedience of faith,’ under grace, the soul no longer makes resistance to the drawing of the Father to the Son, and so receives the spirit of adoption, for as many as

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receive Christ, to them giveth He power to become sons of God. And in this ground is opened the doctrine of the new birth, or God's spiritual kingdom in the soul, where Christ is represented as sitting on his throne, and ruling with his sceptre of righteousness in the hidden man of the heart, there doing the office of a refiner's fire and of fuller's sope, by cleansing us from inward pollution, and purifying us unto Himself, as a peculiar people, zealous of good works, and making us partakers of his own Divine nature."

"The perfection of that religion which bringeth salvation, consisteth not in notion and speculation, but in spirit and in truth; not in form, but in power; not in opinion, called orthodoxy, nor in 'bodily exercise,' but in experience and change of nature; and no creeds nor systems of divinity,—no particular schemes or modes of worship, have any other excellency or help in them for us, than as they are proper means to produce, or cherish, the life of God in the soul of man."

"What cause shall we assign for that opposition to gospel truths that appears amongst us, and for that dislike to those who urge the necessity of regeneration and of the spiritual life? The true reason is nigh at hand, though others are pretended: such doctrines are contrary to the maxims and principles that govern the hearts and conduct of the children of this generation; are at variance with the false interests of flesh and blood; declare open war against the kingdom of self, and strike at every thing that is most near and dear to corrupt nature. Carnal men of every denomination can be zealous for opinions, forms, and an external worship of any kind, because these leave them in quiet possession of their ambition, their covetousness, their love of themselves, and their love of the world. They can readily take up a profession of faith in a suffering Saviour; nay, they can bring themselves to trust in an outward covering of his merits and righteousness for salvation, because this costs them nothing, but to be clothed with his spirit of humility, poverty, and self-denial; to renounce their own wills in his lowliness, meekness, and total resignation to the will of God; to mortify the fleshly appetites; to be crucified to the world; to strip themselves of all complacency in mental endowments, whether natural or acquired, which appear great and glorious in the eyes both of themselves and others, and, in a word, to take up their cross, and follow their Lord in the regeneration."

"Unless the great doctrine of regeneration be mainly insisted on, the people in general will be so far from seeking a new nature, that they will not know that they want it; accordingly we find that where this great mystery of godliness, 'God manifest in the flesh' and revealed in the heart by his spirit, is preached with energy, and from an inward experience of its power, the Word prevails mightily, and is received into every fitly prepared heart, not as the word of man, but, as it is in truth, the Word of God, who still bears testimony to the Word of his grace, with power from on high."

"Zeal for religion, springing up in hearts unpurified by Christian faith and humility, partakes of all the foulness of the soil that feeds it; mixes with the unsubdued passions of the natural man; and, where it meets with any uncommon degree of pride and affected singularity, lays itself open to all the delusions of Satan, becomes impregnated with the spirit of error, and brings forth the poisonous fruits of a malignant enthusiasm."

"There is not perhaps anything more opposite to the genius of true Christianity, than that closeness and bigotry of spirit which hinders us from seeing and loving the beauty of holiness in the character of any person, only because he thinks not, or walks not, with us; as if the all-bounteous God measured out his grace and goodness according to the scanty pattern of the national, notional, orthodoxy of men."

"Very few there are who have their minds so thoroughly enlightened with wisdom from above, and their hearts so totally purified by faith and humility, as not to have remaining in them great mixtures of ignorance and frailty—like the feet of Nebuchadnezzar's image, which were partly of iron and partly of clay. Hence arise mistakes with regard to their spiritual state. They find in themselves at times a very ardent love for God, and the flame of their devotion rises high; and in such frames scarce any figures are lofty enough to express the sublimity of their raptures. We see them riding on the wings of the wind, or soaring as an eagle towards heaven. Young converts to the divine life have generally the most sensible experience of them, the reasons of which are assignable: but they are apt to place too much to their account, immoderately coveting them, and as much dejected upon their being withdrawn. The like vicissitudes we meet with in David: sometimes we see him sit upon his high places, rejoicing that his hill is made so strong that he shall never be moved; and then presently he is in heaviness—God has turned away his face from him, and he is troubled."

"We should leave the dispensing of His comforts to God alone, who knows best what we stand in need of, and remember, that a life of faith under the denial of these spiritual enjoyments, doth best accord, for the most part, with the nature of a probationary state. It may not be amiss to observe here, by way of caution, that to publish promiscuously our inward experiences, is not at all times prudent. What passes in the interior, betwixt God and our souls, is not always designed for the benefit of others, but for our own private instruction, trial, or improvement. Besides, as the religion of the many rises no higher than their forms, it will be talking to them in an unknown tongue, whilst people of a cavilling, scoffing, spirit, will not fail to treat the relators as enthusiasts. But this must be left to Christian prudence, as there are, confessedly, occasions where they may be of great use to such as are fit to profit by them."

"Another error, which people of good dispositions under strong reli-

gious influences are subject to, is that of confounding the motions of God's Holy Spirit with those of their own natural wills. In regard to the distinct knowledge of the operations of the Holy Spirit, we are generally more sensible of its restraining than of its inciting power over us. Whenever our impressions are not clear and convincing, they should be attended to with a cool, deliberate judgment, and a mind as free as possible from all partial affections, and every sinister bias, tried by the rule of the written Word, according to the light given us, accompanied with prayer for direction. However, it is both safer and better to call our motive by the name of impression or persuasion, than an impulse of the spirit. For want of distinguishing with a cool dispassionate judgment in cases of this nature, the ebullieny of natural fervours, and a premature zeal, will be apt to pass easily on the mind for divine impulses, and our own hasty resolves for the dictates of God's Spirit."

"Christianity is considered by many as a science only, but they who deny it to be experimental, know nothing of it yet as they ought to know, nor are qualified to speak with propriety on any one grace of the gospel. The soul has its sensations as well as the body; nor is it easy to conceive how we can be made partakers of the fruits of the spirit, as love, joy, peace, except by our spiritual senses, which constitute a self-evident and glorious display of the kingdom of God within us. He that is come up hither may well be compared to Jacob's ladder; for though he standeth upon the earth, yet he reacheth unto the highest heavens. He is in possession of every thing that is great and excellent, for he is united to God; he hath attained to the end of all ordinances, for love filleth all things in him, and Christ giveth him to eat of spiritual meat, and to drink of the water of life freely. He needeth not that any one should teach him, for he is taught of God, and that wisdom which is a breath of his power, maketh her abode with him, and feedeth him with knowledge and understanding. He is beyond the reach of delusions arising from the phantasms of an irregular imagination, being reduced to an entire poverty of spirit, denuded of all selfhood, so that his illuminations are clear as the rivers of paradise, and the divine communications to his soul pure as the shining light."

"The way to any good degree of perfection in the Divine life lies through great mortification and self-denial. Some think it enough to get doctrines into the head; but until the heart is in some measure purified by faith, nothing is rightly done. In order to this, the children of Anak, those corrupt passions and inclinations that war against the soul, must be driven out; the perverseness of the will broken; the understanding simplified; the pride of our hearts plucked up by the roots; and all the cords that bind us to the world and the things of it untwisted: in a word, our idols must be cast out, and everything removed that separates betwixt God and us—for the pure in heart, and they only, shall see God."

"Only from the revival of the spirit of true Christianity can we hope

to see peace restored among the divided churches of Christendom. Whilst religion resides only in the reasoning part of man, it is tinctured with all the prejudices and passions of his fallen nature, and his reason will therefore be ready to plead for or against the truth, as interest or education sways. It is the same hired kind of logic that wrangles at the bar, rails in the pulpit, harangues in the synod, or wields the club of controversy. Party spirit, whether it be in religion or politics, proceeds from littleness of mind and narrowness of heart; it puts out both the eye of judgment and the eye of charity, and so hinders us from seeing the brightest excellence in our neighbour who is not just as high, or as low, as ourselves. The Christian knows no such straightness. His charity is as wide as the east is from the west. He cannot wrangle and hate about differences of opinion, for he has got above them—his call, his universal call is to universal love.”

THE CORRESPONDENCES OF TREES.

(Concluded from page 169.)

THE prophecy that “instead of the thorn shall come up the fir-tree, and instead of the briar shall come up the myrtle tree,” (Is. lv. 13.) is of the same purport as that which promises the planting of the desert; thorns and briars being the natural counterparts of what is spiritually valueless and injurious. It is often thought that such prophecies have no relation to individual men, and that they belong to some period far in advance of, or far behind us. There cannot be a greater mistake. The prophecies of God’s Word all apply as largely to every human being of all time as do the plain literal precepts themselves. When reading the Bible we ought never to allow our minds to be taken away from the present moment, nor to fasten on something *out* of ourselves. The Word, like its author, is *omnipresent*. “All Scripture” is not only “given by God,” but given for every day application.

Three trees of peculiar symbolic interest are the olive, the vine, and the fig. The olive has from time immemorial been identified with peace, forgiveness, charity, reconciliation, and similar high attitudes of virtue. The ancients used its branches on all occasions where friendship was sought to be conciliated, and forgiveness sought;* and a modification of its name was used by the Greeks to denote gentleness, sympathy, and mercy. The tree was *ἐλαία*, the virtues were *ἐλεος*. The vine has in like manner been identified in all ages, with wisdom and intelligence. Here again the Greek language furnishes an apposite and striking illus-

* See, for instance, the allusions in *Æschylus*, *Eumenides* 43; and *Agamemnon* 493. And in *Virgil*, *Georgic* ii. 425, *Æneid* viii. 116.

tration, σοφία, the Greek name for intellect or wisdom, signifying in its primitive though disused sense, the juice of the grape. The uses to which the fig has been and is still symbolically applied, in the countries where it grows freely, indicate a perception of its original relation to the lower faculties and tendencies of our nature. It was not from accident that fig-leaves were chosen for the first dresses upon record; nor from caprice that the fig-tree was made sacred to Priapus, and its branches and fruit carried in the phallic processions. All these facts are fully borne out by the metaphorical citations of the several trees in philosophy as well as in poetry.

These three trees are of the *fruit-bearing* class. Nothing is more obvious than that trees fall into two natural classes, namely, those which, however valuable for other purposes, yield only hard and dry seed-pods, unfit for food, and those which produce juicy and delicious fruits. While all trees correspond to mental things primarily, the former, accordingly, answer more intimately to the invisible faculties, as thought, reflection, and faith; the latter, or the fruit-bearing kinds, to the bringing out of their correspondent mental essences into visible acts or works. Hence in Scripture, the activities of human nature are perpetually denoted by fruit-trees, and by these three in particular. The references to them are more abundant than to any of the other class, and this because Scripture addresses itself, as its chief theme, to the *acts* of man, rather than to his *thoughts*,—to the practice or *fruits* of religion rather than to the inactive *knowledge* of it. "God shall render unto every man according to his *deeds*." The olive is put for whatever springs from the exercise of his moral sentiments; the vine is used to denote the expressions of his intellectual powers; the fig for the deeds of his sensuous nature. Sometimes they are used in reference to the perversion of these activities, there being nothing in human nature but what may be applied to an evil use, in place of its original legitimate one. The triple constitution thus recognized, has nothing hypothetical about it, being a fundamental and admitted fact in all true metaphysics, and receiving the sanction and support of phrenology. Nor is the abundance of these fruits in Syria, and their commercial and domestic value to the inhabitants, as some may suppose, the sole reason of their frequent mention. Certainly the Word of God was constructed, as to its letter, in reference to the features and productions of that country; but nothing can be supposed to be mentioned in a divine gift to all nations, which is of simply local interest.

With these facts before us, we perceive accordingly, why olive-wood was used, under the Jewish dispensation, in many of those represen-

tative structures and instruments whereby a life of Christian deeds was denoted,* and why olive oil was used in the consecration of persons, and even of utensils, dedicated to the service of God. The innumerable citations of olive-trees can alone be interpreted in a way that shall spiritually profit us, by the mode necessary with the 'cedar' and 'fir;' while the references so frequent in the biography of Jesus, to the 'mount of Olives,' are intended to indicate his identity with everything that the olive symbolizes, and thence what should be our own deportment, if we would be like him. Regeneration proceeds in exact relation to the frequency of our visits to the Mount of Olives. In the New Testament, *ελεος* is continually used to denote the Christian virtues of mercy, forgiveness, &c. 'Blessed are the merciful, for they shall obtain mercy,' is literally, 'Blessed are the *olive-givers*, for *olives* shall be given them.' The word 'alms' is a derivative of this identical *ελεος*, and thus denotes in its essence, olive-giving. 'Alms' are so called, because the outward symbol and representative of the Christian life. The vine and its products, as grapes and wine, (which 'maketh glad the heart of man,' as olive oil 'maketh his face to shine') express in similar manner and extent, the good deeds which result, under God's guidance, from *intellectual* perceptions. Hence, too, the frequent allusions to "vineyards," which refer to the aggregate of such perceptions, and their productiveness when rightly ordered and attended to. Our Lord calls himself "the true vine," to shew that in Him alone resides genuine truth or wisdom. What could be more admirable as a delineation of such truth, in its energy and glory, than the Psalmist's exhibition of it under the figure of "a vine brought out of Egypt"? "Thou hast cast out the heathen and planted it. Thou didst cause it to take root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river." (lxxx. 8—11.) What, on the other hand, could be more mournful and expressive than the picture of apostacy and infidelity conveyed in the succeeding verses, which describe the "vine" as torn down and trampled on; "the bear out of the wood doth waste it, and the wild beast of the field doth devour it"? Well may the Divine mercy be supplicated to "return, look down from heaven, and behold and visit this vine," a solemn and impressive lesson that when the mind is corrupted by false teachings, God alone can restore it to order.

Other trees, interesting from their symbolic qualities, are the oak,

* See, for example, 1 Kings vi., 23, 31, 32, 33.

the palm, and the almond. Not that any kind of tree is *destitute* of meaning; that would be impossible; but it is in conformity with all experience that some kinds should be more familiar and obvious in their natures than others. The oak is the emblem of *strength*, a fact expressed in one of its very earliest appellations, viz., the Hebrew name אֵלֹן (*allon*), and this, notwithstanding that in Palestine the oak is by no means a mighty tree, nor even common, except in hilly regions. Our noble British oak, the *Quercus robur* of botanists, is altogether unknown there. The climate is too warm for it. The English name appears to be of the same radical purport. In reference to the symbolic nature of this magnificent tree, is used the expression 'heart of oak,' to denote indomitable courage, a similitude proverbial even in the time of the Odyssey,—

οὐ γὰρ ἀπὸ δρύος ἔστι παλαιφάτου.

"For thou art not of the oak of ancient story."—(xix. 163.)

The Romans, as in the case of the use of the word olive by the Greeks to denote mercy, appropriated their name for the oak, *robur*, to designate strength, firmness, and resolution. Hence our terms 'robust,' literally 'oak-like,' and to 'corroborate,' literally to establish, firm as an oak. Similar significance attaches to the figurative citations of this tree in Scripture. On several occasions, however, in the authorized version, (as in Gen. xxxv. 4, Judges vi. 11, 2 Sam. xviii. 9) it is the terebinth or *Pistacia Terebinthus*, which is really meant, the Hebrew name of the latter (אלה *alah*) having been mistranslated. This is important to be observed, because the significance of the two trees is distinct. The terebinth is the tree meant also in Hosea iv. 13, where the original is wrongly rendered 'elm;' and likewise in Isaiah vi. 13, where it is mistranslated 'teal (or lime) tree.' Caution must be exercised, indeed, with regard to many other names in natural history, as given in the authorised version of the Bible. Wherever the latter gives 'apple,' for instance, it should rightfully be 'citron.' In Palestine and the neighbouring countries the terebinth attains a large size, and is regarded with the same distinction as the oak in more northern latitudes. Isaiah names them together, when referring, in the verse above quoted, to the few who after 'a great forsaking in the midst of the land,' still remain true to God;—"they shall be as a terebinth tree, and as an oak, whose substance is in them, when they cast their leaves," that is, though but a remnant, God shall replenish them with strength and trust. When Joshua renewed the covenant, he 'took a great stone, and set it up under an oak,' as symbolical of the solid fidelity with which it was proper it should be observed. (xxiv. 26.)

The palm has been the admiration and delight of all nations among whom it has raised its lofty and slender stem, and its beautiful coronet of leaves. In its form alone it is pre-eminently emblematic of the upright man. Its ancient Hebrew name, (תָּמָר *tamar*), is descriptive at once of this, and of its physical conformation, being literally straightness or uprightness. By reason of this noble significance occur the manifold passages in Scripture where the just and good are denoted by palms, and also the comparisons of such to palms,—‘the righteous shall flourish like a palm-tree.’ Linnæus styled these beautiful ornaments of the earth ‘the Princes of the Vegetable Kingdom.’ Their moral analogues, the righteous among men, are in the sight of God, the Princes of human nature. Righteousness, or excellence of life and conduct, has in all ages been deemed deserving of *reward*. Merit, accordingly, with the ancients, was rewarded with chaplets and other insignia prepared from the palm,* and its large branch-like leaves carried, and strewed upon the ground, on occasions of shewing honour. The ‘multitude of heaven’ described by St. John, were ‘clothed with white robes, and had palms in their hands.’ (Rev. vii. 9.) Derived from these customs were the expressions, yet extant, of deserving the palm, bearing off the palm, wearing the palm, &c., all of them fine metaphors grounded on the natural harmony of the tree, first with moral worth, and thence with merit and success in general. The antiquity of them is illustrated by Virgil, (*Æneid* v. 70) Terence, Cicero, and many others. Tasso seems to have had peculiar delight in this figure, introducing it in almost every canto of the *Gerusalemme*.

The significance of the *almond* tree is indicated in the well known fact of its early and lovely pink blossoms, which, expanding long before the leaves, mark the first dawn of spring. It is scarcely preceded even by the hazle and poplar, and these being amentaceous, are not *flowering-trees* in the popular acceptation of the word. Promptitude and vigilance are the symbolic qualities which might thus be predicated of the almond, even without the testimony of Scripture, which on several occasions confirms them in the most striking manner. Jeremiah, for instance, had a vision of an almond branch, the Lord following it with the words—“Thou hast well seen, for I will hasten my word to perform it.” (i. 11.) The blooming of Aaron’s rod was a miracle of similar significance. In Hebrew this tree is named שָׁקֵד (*shaked*), which is etymologically the same word as *shakad*, to watch or be wakeful, the

* Viridesque coronæ

Et palmæ, pretium victoribus.—(*Æneid* v. 110.)

“Green chaplets, and palms, the prizes of the conquerors.”

expression used by David, when he says, "Except the Lord keep the city, the watchman waketh in vain;" (cxxxvii. 1.) literally, 'in vain is the watchman an almond-tree.'

The walnut, ash, and mulberry correspond in similar manner, to the qualities of prudence and discretion, beautifully expressed in their delaying to put forth their leaves till the danger of spring frosts is wholly past. The balsam-trees correspond with sympathy; the ivy is the emblem of faithful friendship; the willow, of sadness and mourning. Hence the hanging of their harps upon the willows by the captive Israelites; and Shakspeare's unspeakably beautiful introduction of it, in his description of the unhappy, forsaken Dido:—

"In such a night
Stood Dido with a willow in her hand,
Upon the wild sea-banks, and waved her love
To come again to Carthage."—(*Merch. of Ven.* v. 1.)

The transfer of the willow from her heart to her hand, is in the highest and truest vein of poetry.

Doubtless it is the primitive accordance of particular kinds of trees with particular qualities of the mind and affections of the heart, as above briefly exemplified, which originates men's admiration of one species, and indifference towards another. One prefers the oak, another the birch, another the elm; each giving his love to the kinds which he feels to be the counterparts or reflections of ingredients in his own being, though what may be the nature of the relation he cannot tell. Doubtless, also, the diversified forms and attitudes of trees are phenomena resulting from their primitive relations to man. For all material objects and appearances are effects or results, not independent creations; and all have reference to something in the human soul, which is at once the image and likeness of God, and nature spiritually epitomized. The oak is pyramidal, the birch pendulous, the cypress spire-like, not from mere exercise of invention on the part of their almighty framer, with a view to illustrating how large a variety could be produced from a given type of vegetable, but because they are the natural and determinate expressions of antecedent spiritual essences, which to the angels wear similar appearances. In the present life, these sublime relations are almost wholly undiscoverable by us, as to their particulars, because it takes angelic wisdom to perceive them. But when we enter into the enjoyment of that wisdom, we shall learn the significance of every shape and every aspect; and find on every spray, leaves of an endless book of knowledge and delight. If astronomy, as some suppose,* is to form one

* Dick's Philosophy of a Future State.

of the amenities of angel-life, surely so will botany. Yet even now, what a lovely object of contemplation becomes forest or woodland scenery, luxuriating in everything that is tasteful in design and tint, when viewed as the depiction, such as it really is, of an elegant and heavenly soul. Viewing it so, we perceive, in a minute and finite measure, how such a soul must appear to the eyes of God; and what an engaging and powerful inducement does this become to seek his aid in planting such a landscape in ourselves!

We go into woods and forests when we would *meditate*. Why is this? Because of the felt harmony of the trees with our inmost being, and the beautiful sympathy they exchange with the thoughts and feelings we most love to dwell upon and cherish. It is not simply because the woods are lonely that we go there at such times. Indeed, few places are less lonely than the woods, when the soul is up and stirring, and keen to hear the voices and catch the glances of the dear old friends amongst which it there finds itself. There is far deeper loneliness in the streets of a great strange city—

“The crowd is safer than the silent wood,
Where love’s own thoughts disturb the solitude.”*

Quintilian found so much in the tranquillity of the woods to interrupt the meditations which he carried thither, that when he would pursue them unbrokenly, he was fain to stay at home. But however it may be with certain subjects of thought, there is yet no place where, as a rule, the mind is felt to open itself out more deliciously and gratefully than under the shade and influence of the woods; and the oftener we go, the more kindly is their encouragement. “In the woods a man casts off his years as the snake his slough; and at whatever period of life, is always a child. In the woods is perpetual youth. Within these plantations of God a decorum and sanctity reign, a perennial festival is dressed, and the guest sees not how he should tire of them in a thousand years. In the woods we return to reason and faith: there I feel that nothing can befall me in life,—no disgrace, no calamity, which (leaving me my eyes) nature cannot repair. With the trees I am not alone and unacquainted: they nod to me, and I to them.” Because of these elegant facts, there are, to the lover of nature, few greater privations than to be detained from the frequent sight and intercourse of trees. The woods, like the

* Shelley. Compare the fine stanzas in *Childe Harold*, beginning

“To sit on rocks, to muse o’er flood and fell,
To slowly trace the forest’s shady scene.”

(*Canto* ii. 25.)

waves on the sea shore, seem identified with his very existence, claiming intimate companionship with all his best and happiest emotions.

"Though caged in this close town, my thoughts still are
To visit thy green fields and pensive woods,
And rivulets that chant their lowly ditties
In the sleepy ear of summer; and the sea
That talks for ever to the quiet sands."

No wonder that the lively fancy of the ancients led them to assign to every wood its dryads, and to every tree its nymph: It was but impersonating the sweet influences which still and will for ever abide in their smiling and musical solitudes. Verifying the poetry of it in ourselves, how meaningful becomes Virgil's little picture, —

Jam neque Hamadryades rursus, nec carmina nobis
Ipsa placent.

"Now neither do the wood-nymphs give me delight, nor even songs themselves."
(Ecl. x. 62.)

One of the prettiest allusions to the dryads is that in the eighth book of the *Metamorphoses*, where they are described as dancing round a fine old oak tree, its branches hung with votive garlands. (746—748.) How beautiful, too, are the curious legends preserved by the same poet, of the transformation into trees of human beings; and how full of fine poetic meaning would they doubtless become to us, could we translate their original intent! That they had a deep and instructive significance is plain from the story of Appulus, who was changed, it is said, into a wild olive.

Quippe notam linguæ baccis oleaster amaris
Exhibet.

"Its bitter fruit records the infamy of his tongue." (xiv. 525.)

Some of the Italian poets have resuscitated the idea with remarkable beauty and success, as Ariosto, who describes Alcina charming men into olive-trees, beeches, and palms.

It was by reason of such feelings as those above alluded to, and others of kindred quality, that religious worship was anciently celebrated in woods, and that groves and trees were consecrated, primarily to God, and afterwards to the deities of mythology. The latter were supposed to frequent them as favourite haunts, rivers and fountains receiving their alternate visits. Cybele, for instance, in Virgil, speaks of a place so chosen by her,—

Pinea silva mihi multos dilecta per annos.

"A pine wood beloved by me through many years."
(*Æneid* ix. 85.)

The deep, yet cheerful and serene solemnity which fills the arched and sacred pathways of the woods, and which infuses itself into our own minds as we penetrate their depths, is alone sufficient to excite emotions of piety and veneration. Abraham himself, it is said, "planted a grove in Beersheba, and called there on the name of the Lord." (Gen. xxi. 33.)* This was the golden age of worship amid such sceneries and influences. But like everything else, originally pure and holy, in time it became corrupted, and then we find it prohibited as sinful. For the Jews, who throughout their entire character and ritual were principled in externals and representatives, soon made the practice an idolatrous one, and profaned what in itself was most pure and devout. Hence their later history affords frequent instances of divine condemnation of the practice; while the prophets give warning to ourselves that we fall not into the same error. For it is grove and tree-worship fully as gross, when setting up our own understandings in opposition to the revealed law of God, we virtually deify the former. It is important to observe, however, in reference to these various passages, that the word usually rendered 'grove' (אֲשֵׁרָה *ashreh*), sometimes denotes, by metonymy, the idol set up and worshipped there. In 1 Kings xiv. 23, and 2 Kings xvii. 10, for example, where, to make sense, 'groves' should be corrected to "idols." It is erroneously said in both places, that 'they set up images and *groves* under every green tree.' The images were in honour of Baal, the idols in honour of Ashtaroath or Astarte. The Greeks consecrated groves not only to the heavenly, but to the infernal deities, as illustrated in the *Œdipus Coloneus* of Sophocles. Euripides makes frequent allusion to the former, as do Virgil and Ovid to the sacred groves of the Roman mythology, the latter usually speaking of them under the name of *lucus*. At first there were neither altars nor temples in these groves. Afterwards, however, it became customary to erect such structures within their shades, and in memory of this, when temples were built in other localities, it was a frequent practice to surround them with trees, which were esteemed equally holy, and whose coverts were a recognized asylum and sanctuary for the unfortunate. This custom was likewise perverted by the Jews, and forbidden accordingly. "Thou shalt not plant thee a grove of any trees near unto the altar of the Lord." (Deut. xvi. 21.) To cut down

* The word here translated 'grove' (אֲשֵׁל *ashel*), is different from that which usually stands for the sacred groves mentioned in Scripture, and may perhaps mean only a single tree. It is rendered in the latter sense, and seemingly with justice, in 1 Sam. xxii. 6, and xxxi. 13. The narrative, as to its *principle*, remains the same, nevertheless.

or injure the sacred groves, was an act of the grossest sacrilege. Hence perhaps, the stress of the Divine command to 'cut down the groves' of idolaters. (Deut. vii. 5.) The Druids of Gaul, Germany, and Britain, retaining the image of the primæval custom, always sacrificed in the recesses of forests. The earlier Anglo-Saxons would likewise seem to have inherited some relics of it, from the fact of its having been prohibited by Canute. Even to this day, traces of arborolatriy may be found in various parts both of Europe and Asia. Two traditions there are of this ancient and beautiful mode of worship which will never be lost;—the lofty and graceful columns which architecture learned to imitate amid the palms of the orient,—the first use of which was consecrated to the temples of the gods; and secondly, the aisles and arches of the cathedrals of the west. Man could never have thought of so solemn and beautiful a style as that which he finds in the long, majestic vistas of the woods. Who that has been in the heart of a venerable wood when the level, leaf-entangled sunbeams are filling it with the calm and tinted light of evening,—especially when Autumn has been busy with her pencil,—but has had all brought back to him when he has visited an old cathedral or abbey church, with its pillared roof, its meeting branches, its delicate tracery, and soft and variegated colours? Man does well to adorn the temples of God with branches of trees, though it be but once a year. They not only memorize the origin of such buildings, but are in harmonious keeping with their object. In ancient times boughs of trees were largely used in the ceremonials of religion, being esteemed one of their most appropriate adjuncts. Tacitus informs us, for example, in his description of the consecration of the capitol, after its repair by Vespasian, that the first part of the ceremony consisted in the soldiers entering with boughs of the trees in which the gods were supposed to take most delight. In the 'feast of Tabernacles' olive branches were carried. The strewing of the ground with branches when the Lord made his entry into Jerusalem, (already alluded to when speaking of the palm) was in conformity with the same instinctive procedure. But in this there is also a lesson for ourselves. It teaches that when he enters into our souls, we should spread in his path every thought and faculty we possess.

From the perception of the relation of different trees to particular states of the mind arose their *particular* uses in connection with the religious sentiment. We have already seen that the cedar, the fir, and the olive were thus used in the construction of Solomon's temple, and for other sacred purposes having a representative significance. The statues of the pagan deities were in like manner carved out of the wood

of particular trees; the kinds esteemed sacred to the several gods furnishing each their appropriate material. Thus, the statues of Jupiter were made of oak; and Minerva's of the olive. Those of Venus were of myrtle, and those of Hercules of poplar. Cypress, cedar, yew, box, and ivy, respectively belonged to as many other deities. Hence, too, it is said of the idolater in Isaiah, that "he heweth him down cedars, and taketh the tizrah, and the oak, which he strengtheneth for himself among the trees of the forest." (xliv. 14.)* Correspondentially this denotes the fostering and idolizing of the intellectual faculties which the trees originally answer to, and worshipping them in preference to the Lord. For to be an idolater in the sight of God, it is not necessary that we set up material images and statues. If we have them in the soul, it is enough. The statues of the Greek and Roman gods were ornamented likewise with the fresh foliage of the trees thus consecrated, indicating the liveliness of the worshipper's emotions. Their crowns and chaplets were also prepared from it. In itself, nothing could be more beautiful or reverent. For all of these practices, it must be remembered, took their rise in perception of the correspondences between things spiritual and material;—thence of the fitness of objective nature to symbolize the truths of religion, philosophy, and poetry; and finally, in the pure and pious application of it. In their original design and institution, they were therefore neither idolatrous nor fanciful. Fancy, commonly so called, never originated a single ceremonial that has received a widespread and lasting observance among mankind.

MATERIALS FOR MORAL CULTURE.

(Continued from page 139.)

XIX.

WE should rejoice in discovering good in others, as well as in promoting their improvement. To be the instrument of good to others, is pleasing even to the natural man; for while the spiritual man finds his satisfaction in acts of duty, whether successful or not, the natural man seizes on the success as his peculiar portion. Hence in success there is danger of self-merit, and of claiming undue influence over those benefited by our instrumentality. The remark is applicable even to

* Compare with the spirit and even the language of this matchless piece of satire (v. 16, 17), the opening lines of Horace's 8th Satire, where the workman hesitates whether to make of his piece of fig-wood a bench or a statue of Priapus.

conscientious and diligent parents, who are apt to appropriate to themselves their success, taking more account of what *they* have done, than what the Lord has done in their children ; and being more alive to their own image in them, than the Divine likeness.

XX.

Since there is a natural tendency in every one to promote in others a resemblance to himself, we shall do well to guard against supposing that our endeavours to communicate truth, or even to promote good, are proofs of our benevolence ; our natural tendency to this course, although rightly directed, may have much in it of the nature of self-gratification.

XXI.

When we succeed in introducing our doctrines to an individual, we are tempted to a kind of appropriation of the benefit we confer, by claiming a property in the qualities that result from it. If this tendency be not guarded against, it may lead to an unwise interference with individual liberty of judging and acting ; while our well meant efforts may become defiled by contact with our selfhood. It would seem that we are permitted to find more pleasure in the good in others resulting from our own instrumentality, than in the good we discern as previously existing. This may arise from the law, that every one "shall eat of the fruit of his doings," to the end that every one may be incited to duty, by a perception of its pleasantness.

XXII.

He who bestows benefits for the sake of the Lord and his gospel, lays up for himself treasure in heaven ; but he who bestows benefits in the spirit of patronizing the cause of the Lord and his gospel, will find, whilst benefiting his fellow-creatures, his reward in this life only,—the miserable reward of self-merit.

XXIII.

Some are tempted to avoid even good people, on account of a difference of religious views. This should be resisted. All good people are wise people in proportion to their good ; and wisdom is more estimable than accuracy of doctrine.

XXIV.

Since the cultivation of the external man's habits is of equal importance with the cultivation of the internal man's principles, it is quite as necessary for the Christian to cultivate the outward good of civilization, called morality, both in principle and in practice, as it is to cultivate the heavenly good of charity.

XXV.

The good of civilization may be pure (according to its place and degree) or it may be spurious; the principles of morality and honour may be sound or unsound; but the procedure of those solifidians must not be imitated, who unjustly depreciate this good, in order the more to exalt the supremacy of their faith. Every degree and kind of good, the Lord requires his true disciples to cultivate, and devote to his service.

XXVI.

It is certainly desirable to be placed amidst orderly external delights, sanctified by gratitude to the Supreme Giver; but it is still better to be in the performance of active uses, sanctified by love to the Lord, and especially when external delights have been renounced for the sake of use, in obedience to the calls of duty.

XXVII.

Reverence for God is the corner stone of piety; and for the same reason reverence for good men and women is the corner stone of charity. As the best men have most reverence for God, so have they also for the wise and virtuous.

XXVIII.

To be blind to good in others, indicates the absence of the "light of life," in which good is discerned with clearness and delight. The want of this light indicates neglect in following the Lord, for to those who follow the Lord, this light is promised.

XXIX.

A writer evidently teeming with prejudices, quotes the words of a celebrated author, that "men have fire for falsehood, and ice for truth," not being at all aware that he is himself affording a personal illustration of the truth of the saying!

XXX.

"A little knowledge is a dangerous thing." This much quoted line is now generally considered to be inaccurate. It is nevertheless true in this sense, that we are prone to value ourselves most for kinds of knowledge in which we least excel. Had we advanced far enough to see the extensiveness of the subject, and the difficulties in our way, our estimate of our attainments would have been more moderate.

XXXI.

The habitual and spontaneous recognition of a principle in our actions, is the mark of a healthy conscience ; but all paltering with our likings, or compromising principle with expediency, marks an unhealthy state of the conscience.

(To be continued.)

PHYSIOLOGY AND THEOLOGY, OR THE CORRESPONDENCE OF THE HUMAN BODY AND ITS PARTS TO THINGS SPIRITUAL AND DIVINE.

THE human body, so fearfully and wonderfully formed, is an epitome of Divine Order, shewing how the Deity operates, by his life-giving influx, and in what manner *uses* of every kind are performed. The body, viewed physiologically as to its organs, functions, and uses, is a type of all the divine operations, and also of the divine economy in the universe. As a *microcosm* or little world, the body is the image of the *macrocosm* or great world. Whatever principles of science have ever been discovered in mechanics, chemistry, hydraulics, hydrostatics, botany, electricity, &c. &c., are perfectly imaged in the human frame by its functions and uses. Thus the body is the temple of all the sciences, both physical and philosophical.* But this image can only be rationally seen by analogy and correspondence. Thus in the human system there is a perfect image of domestic order,—the *economy* of the body is the type of the *household* in which we should live. How one principle is *subordinated* to another, and how all are *coordinated* together, is perfectly exemplified in man's corporeal system. For without subordination and coördination there can be no order, and without order nothing can subsist in its proper state, so as to produce its destined usefulness. Again, in the human system there is a perfect exhibition of civil order, and of political government. The *body politic* is conceived of as being in the human form, according to which the mind not only derives its metaphors of language, but its principles of thought. But lastly, the church and kingdom of God are thought of in accordance with the human form ; the principles which govern this form also govern the mind when properly thinking about heaven and the church. Hence it is, that

* See Swedenborg's *Animal Kingdom*, 317.

heaven is called "Christ's mystical body," and the faithful are said to be members of that body. (1 Cor. vi. 15; Eph. v. 30.)

Now, from what has been said, it will follow that physiology is a most important science, not only to the medical practitioner, but to the general reader, since it forms, more directly than any other science, the basis of theology. It supplies a ground of thought respecting God, his kingdom, and the human soul, more solid and firm than any other kind of knowledge. Even the divine Word itself, the only source of all revealed knowledge respecting divine and spiritual realities, is likened by Swedenborg to a man; and the prophets, especially Elijah and John the Baptist, represented, even as to their dress, the Word of God. From the importance, then, of physiology as a science, forming the basis of thought and reflection on subjects relating to the human soul, to God, and universally to things spiritual, celestial, and divine, every individual who desires to be gifted with any degree of spiritual and rational intelligence should cultivate a knowledge of anatomy and physiology, as the principal means of access to the great world of interior realities, or of genuine intelligence and wisdom. This will become more evident when we consider that the body and its parts often occur in the Scriptures, and that it is impossible to understand their true meaning without a spiritual discernment, or a spiritual perception of their correspondence to what is heavenly and divine. This will abundantly appear as we proceed. The head and its coverings, the hair, the scalp, and the skull, frequently occur in Scripture, and in most cases in so striking a manner as at once to evince that something ulterior or spiritual is implied. One of the most universal metaphors of language is the *head*, as denoting the chief, the primary, essential, and governing principle in relation to the subject of which it is predicated. As being the central seat of the powers both of the will and of the understanding,—as denoting the mind in its first principles, the head is at once an obvious figure of the governing principle of the soul. From the head every thing in the body is animated with life. Here it is that all motion, the first indication of life as well as its first correspondent, exists, and from which, with a velocity greater than that of electricity, it is communicated to the entire system. Here likewise dwell all the organs of sense, and here all sensation is experienced. The head being the *top* of the body, we find that in all those passages in the Word where in the common version we meet with the term *top*, in Hebrew it is *head*. Thus, "the tower, whose *top* (*head*) may reach unto heaven." (Gen. xi. 4.) "The *top* (*head*) of the ladder reached to heaven." (xxviii. 12.) "Jacob poured oil on the *top* (*head*) of the stone," &c.

This is its most common metaphorical meaning, because all correspondences have relation to the human form, and in most cases, in Hebrew, designations of objects are taken from parts of the body. Thus we read of "trees clapping their hands." (Isaiah lv. 13.) This is adduced in order to shew that every thing, when viewed from heaven, has relation to the human form, or to what is opposite thereto, and monstrous. The correspondence of the *head* as the governing principle of the life, will now be obvious, and the numerous allusions in the Word to the *head* will be seen in their true and edifying meaning. Hence the Lord is said to be "the lifter up of mine *head*," (Ps. iii. 8.) to denote that during the process of regeneration He elevates the governing principle of our life to the love of Himself above all things, by which elevation our head is truly "*lifted up above our enemies*," (Psalm xxvii. 6.) the evils to which we are prone. He also "anoints our *head* with oil," (Psalm xxiii. 5.) to denote that He flows with His divine love—*oil*—into the inmost or supreme principles of our life, and thus governs and blesses all things in the mind of man. Of what use would it be to anoint the *head* with oil, unless it had this spiritual signification? Hence it is that to *anoint the head* is one of the divine precepts of the Gospel—(Matt. vi. 17.)—to open the heart to the reception of the Lord's love. Our iniquities are said to go over *our heads* (Psalm xxxviii. 4.) when, during temptations, we feel the sinfulness of our depraved nature, and dread lest it should become the *governing principle* of our life. In this case, we feel that "*the whole head is sick*," (Isaiah i. 5.) which signifies, that even the governing principles of our life are nothing but evil, and that from the Lord alone can we be healed and restored to spiritual health. The mischief or evil of the wicked is said to return upon his own *head*, (Ps. vii. 16.) to signify, that according to the law of action and reaction, which is as prevalent in spiritual things as in natural, the evil intended always comes back again, with sevenfold vengeance, upon him who intends it; for all intentions and designs originate in the governing love, or the *head*; here also is the seat of all our *motives*, or of every thing which *moves* us to think, feel, and act.

The *hair* which covers the head, and which is found more or less over the whole body, denotes, in relation to the principles of our life, what is most external and ultimate. As in nature, or the great world around us, all active principles and forces from the sun terminate in inactivity, inertia, and fixedness: so, in like manner, in the little world of man, the body, all the active principles and forces of life, from the head, terminate in the bones, cartilages, nails, and hairs, which are the ultimates

where things settle down in comparative inertia and fixedness, deprived of nearly all sensation and life. Now the *hair*, and especially the *hair* of the head, is often mentioned in Scripture in a manner which it is impossible to understand but by means of the spiritual signification, discovered to our perceptions by the science of correspondences. In confirmation of this statement, we will adduce out of many passages only a few. What, for instance, is meant by the Lord's declaration in the prophet, that "*instead of well-set hair there shall be baldness*"? (Isaiah iii. 24.) Again, what is signified when it is said that the "*Lord shall shave the head, and the hair of the feet*"? (Isaiah vii. 20.) And also, what is involved in the divine command to Jerusalem—"Cut off thine *hair*, O Jerusalem, and cast it away"? (Jer. vii. 29.) Every man who believes the Word to be divine, can see that something very important is involved in these statements; but he cannot have a clear perception of the divine teaching, unless he knows, from correspondence, the spiritual signification of the *hair*.

Of all the institutions among the Jews, that of the *Nazariteship* was probably the most remarkable: see Numbers vi., where the laws to be observed by the Nazarites are stated. One of these laws commands that the Nazarite, during his vow of separation, or of his especial consecration to God, "should suffer no razor to come upon his head; and that he should let the locks of the hair of his head grow." (verse 5.) There were, it appears, two kinds of Nazarites: one like Samson and John the Baptist, who were Nazarites from their infancy; and another kind, who voluntarily took upon themselves the vow of the Nazariteship for a season only, after which they returned to their usual avocations, and to their ordinary mode of living. But the distinguishing characteristic of the Nazarite was his *hair*: and in respect to Samson this was especially the case, for it is expressly stated that his wonderful strength consisted in his hair; and that when his locks were shorn off, his strength failed him. (Judges xvi. 17, 19.) Now, no merely rational investigation could ever discover the reason why the strength of Samson consisted chiefly in *his hair*. No rationale of this circumstance can be discovered *à posteriori* by our ordinary modes of thinking and of rational investigation. Hence it is that mere rationalists, or those who reason from merely external grounds of thought, and from sceptical and negative principles, consider the history of Samson to be a mere fable from beginning to end, and thus they reject the Scriptures. This is the case with very many at the present time in the Protestant universities and colleges of Germany, and also with some in this country. But it should be borne in mind that there is a *true rationalism* as well as a *false*, and

that the *true* consists in reasoning from more elevated or from more interior principles of thought, and thus in "judging not according to the appearance, but in judging a righteous judgment." But when the doctrine of correspondences and representatives is understood, new fields of thought, especially in relation to the Word of God, are opened to the mind; and what before might appear fabulous, or as the apostle says, *foolishness*, to the natural man, assumes now a different aspect, and becomes the "wisdom of God unto salvation." Hence it is that the discovery of the true nature of God's Word, and of its spiritual sense by the science of correspondences, is not only indispensable to its right interpretation, but absolutely requisite to rescue the Scriptures themselves from rejection by the increasing powers of infidelity.

We learn from science that no power can be exercised but by ultimate principles. Thus, none of the internal physical powers of the body, in the brain and in the heart, can be exercised but by the arms, hands, and feet, which are its ultimates. None of the mental powers of the will and the intellect can be realised but by the mouth, and, in general, by the muscular energies of the body, which are ultimates. The same may be said of the steam-engine: none of its wonderful powers can be realised in useful effects but by suitable machinery, consisting of levers and wheels, which form its ultimates. All powers, therefore, are exercised in ultimates. Now as the *hair* is the extreme ultimate of man, we may see, from the doctrine of representatives and correspondences, according to which the Word of God is written, how it was that the great power of Samson resided in his *hair*; and as all types and representatives, in their supreme sense, relate to the Lord, hence Samson was a type of the Lord in the flesh as our Redeemer, that is, clothed with the ultimates of humanity, in which He subjugated the hells and accomplished the work of universal redemption. The power of Samson, therefore, represented the Lord's omnipotence when he descended into ultimates, or when the "Word became flesh." And, generally, he represented the power which every man by regeneration receives from the Lord, who alludes to this power when he says—"If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you." (Matt. xvii. 20.) Hence the very important truth appears, that unless we now, whilst in ultimates, endeavour to remove and reject, through the Lord's mercy and power, evil, as the governing principle of our lives, we cannot possibly remove it after death, when we leave the world of ultimates, no more than a man can walk without feet, which are his ultimates, or than a locomotive can speed its way without wheels,

which are in like manner its ultimates. This, then, was the reason why the strength of Samson resided in his *hair*; and why the Nazarite was not allowed, during his Nazariteship, to cut his hair. For hereby was represented the power of celestial good in ultimates: hence we may see the reason why Jesus was called a Nazarene, and why he dwelt in Nazareth; (Matt. ii. 23.) and also why, when the Lord acknowledged himself to be Jesus of Nazareth, the officers who came to take him, *went backward and fell to the ground*, (John xviii. 6.) to denote the divine power which came from Him as the divine Nazarite, so remarkably represented by Samson, who was a Nazarite from his infancy.

We may now see the signification of "*well-set hair*" in the passage quoted above. This finish and adornment to the body, is a type of the orderly arrangement of all principles in ultimates; that is, in our sensual and corporeal affections and appetites. When these are *well-set*, that is, when they are subordinated and arranged under higher principles of spiritual and heavenly order, the Lord can flow in and bless with His divine operation and presence, every state of our lives, from inmost to outermost principles. We may also see the reason why Jerusalem is commanded, in the passage quoted above, "to cut off her *hair* and cast it away," to signify the cleansing of our sensual and corporeal states, that new ultimates may be formed, denoted by the new growth of the hair. It is also evident why the Lord is said, in reference to the king of Assyria, to shave "the head and the hair of the feet," and to "consume the beard;" (Isaiah vii. 20.) which implies that all who from sensual fallacies, as the ultimate principles of thought, have cherished scepticism and infidelity against Divine Truth, will, at the time of judgment, be rejected. Hence we may also see why *baldness* was considered as a reproach in the representative church. (See Lev. xxi. 5; Isaiah iii. 24, xv. 2; Ezekiel vii. 18.) For this imperfection signifies the destitution of truth in ultimates, which is the case with those who are confirmed in false doctrines, and also with those who, from inordinate worldly love and selfishness, are unconcerned about the knowledge of Divine Truth, except they can turn it to account in promoting some selfish advantage in the way of honour and gain.

As the case of Absalom and his wonderful hair is very peculiar, involving mysteries of wisdom which should be known in order that the Word may be rationally and spiritually discerned, and thus vindicated from the insults and assaults of infidelity, we shall resume the subject, together with the correspondence of the skull, in another paper.

SCRUTATOR.

Poetry.

TO THE EDITOR.

Dear Sir,—Thinking that the following lines to the memory of Emanuel Swedenborg will be received with some interest by the readers and admirers of his writings, I have sent them for insertion in the *Intellectual Repository*, if you see no reason to the contrary. They have been many years in my possession, but I do not know the author.—Yours respectfully,

F. G.

TO THE MEMORY OF EMANUEL SWEDENBORG.

Though short man's life, yet while a pilgrim here,
 Much may be done within life's narrow sphere.
 Mark Swedberg's* life, his works of genius scan,
 And all the labours of the upright man;
 Review the toilsome path he cheerful trod,
 How he instructed man and "walked with God!"
 Oh! ye who watched him on his heaven-bound way,
 Found ye the mantle by him cast away?
 Oh! wrap it round you, 'twill a blessing prove—
 'Twas wove in Candour's loom, and lined with love.
 His fame's bright star shall long unclouded shine,
 While other stars and prouder lights decline;
 Memory of him shall live among mankind,
 While love inspires or virtue charms the mind;
 And when to rage the wrath of bigots cease,
 And men pronounce each shibboleth in peace—
 When all mankind unanimous agree
 To let opinion, like heaven's light, be free—
 His useful writings, his celestial page,
 Will claim respect in Time's remotest age.

MISCELLANEOUS INFORMATION.

TRANSLATION OF SWEDENBORG'S WORKS IN THE EASTERN LANGUAGES, and the immediate importance of suitable Addresses to the millions of the Eastern World, on New Church literature and doctrines.

The time seems now come when one of the most important events in the history

of the New Church should take place, in a translation of Swedenborg's Works in the eastern dialects, which will be found to be the intellectual life of the progression of the New Church at this eventful and momentous epoch of the planting of the kingdom among the nations.

The fact seems apparent, up to the pre-

* His family name.

sent time that not an effort worthy of any name has been made in planting the New Church amongst the populous nations of the east; although it appears beyond question, that steps taken upon this ground, issues the most signal and stupendous would be soon seen in the reception the doctrines would meet with by the millions of the eastern world, attended with the most happy, the most beneficial, the most permanent results.

The happy change now taking place in the heathen and Mahomedan population, furnishes matter upon this subject of the deepest interest, in enriching New Church literature with an eastern dress; and of all the countries still in heathen darkness, there is perhaps none more interesting than China, whether we consider its vast extent or the character of its population of 360,000,000, as is evident from a work just published by Montgomery Martin, late colonial secretary in China. The immediate importance of a translation of Swedenborg's works in the Chinese language alone, the written language being one throughout its eighteen provinces, cannot be over estimated at this epoch in the history of the New Church; in a country, too, where education is a passport to the highest offices of the state, the literati alone of the empire numbering 80,000. Well may we now sing, "Jerusalem, arise! the heavenly glory view: thy light is come, lift up thine eyes, all things are now made new;" or in the words of one of the old church,—hasten the day when

"From Greenland's icy mountains—
From India's coral strand—
Where Afric's sunny fountains
Roll down their golden sand;
From many an ancient river—
From many a palmy plain—
They call us to deliver
Their soul from error's chain.

Shall we whose souls are lighted
With wisdom from on high,
Shall we to man benighted
The lamp of life deny?
Glad tidings of salvation!
The joyful sound proclaim—
Till each remotest nation
Has learnt Messiah's name."

—*Bishop Heber.*

From the great favour Christianity has found with many of the emperors of China, there appears the finest and most magnificent field opened up for the planting of the New Church, as well as for a translation of the doctrines in the Chinese language; indeed, may we not infer, that the time

foretold is come, (Isai. xlix. 12.) when the ancient land of Sinim shall be brought to the knowledge of the Lord, and the glad tidings of salvation from sin be made plain to all capacities among the millions of China.

The subject of opening dépôts for the sale and translation of Swedenborg's works in Bombay, Madras, Calcutta, as well as Hong Kong, seems not to present formidable obstacles with a well-directed effort in a special appeal to the members of the New Church in both hemispheres, as well as to the admirers of the illustrious seer in various countries, and who would doubtless feel delighted in helping on the spiritual advent of divine truth in all Asia. What may appear to present formidable difficulties, vanishes before united effort and perseverance; indeed, such an appeal would only seem an opportunity to promote and demonstrate the sincerity of zeal for the wide diffusion of New Church theology, and which must take deep root and flourish in all parts of eastern Asia, from the universal diffusion of New Church truth and literature,

When the countless millions of Asia shall hear
The Lord is God—his name revere;
From sin, and death, and darkness rise,
And join the concert of the skies.

A NEW CHURCHMAN FROM INDIA.

P.S.—A special address to the friends and admirers of Swedenborg, resident in India, China, and other climes, would doubtless in many cases command the invaluable services and coöperation of many friends, in translating many of the works gratuitously, and much could be done with addresses upon this subject.

INFIDEL CANDOUR.

[We have received this paper from the secretary of the London Missionary Society with a request that it be inserted, as necessary to explain certain particulars relating to the delivery of Mr. Woodman's lectures in London, an account of which was given in our last number.—EDITOR.]

To the Editor.

Dear Sir,—One of the principal topics on which the public advocates of infidelity dilate, is the sad want of principle and candour they profess to have discovered among Christians, and, by implication, the superior degree in which these virtues exist among themselves. As an illustration of the kind of candour

current among them, I beg to trouble you with a brief reference to Mr. George Jacob Holyoake's notices of my lectures, in refutation of Atheism, Deism, and Materialism, recently delivered in the London Mechanics' Institute, Southampton Buildings, given in the *Reasoner*, an Atheistical periodical edited by him.

The first instance of his candour is the following (February 12th):—"The placard (announcing my lectures) said 'questions might be asked the lecturer,' but this was reduced at the meeting to permission to persons who could not understand the speaker to ask for explanations. Argument was out of the question, and refused." 'Tis true speechifying was not allowed, the questioner being confined to five minutes; but there was no restriction as to the nature of the questions beyond their being confined to the subject of the lecture of the evening; so that to say "argument was refused," is absolutely false. The merest tyro in debate is well aware that a question is the strongest form in which many arguments may be put; and there were no questions put during the lectures that were not fully and fairly met. It was moreover distinctly stated by my chairman, that there was no intention to shrink from discussion, but that I should be found ready to meet, in public debate, on the topics brought under consideration, any one who desired it.

The next instance of Mr. Holyoake's candour is contained in the following extract from the same paper:—"He (meaning myself) said that some Mr. Wilson, whom he described as an uneducated man, had driven Richard Carlile out of Lancashire. Mr. Holyoake denied the likelihood of this story. Mr. Carlile, whom nine years' imprisonment could not subdue, whom Castlereagh nor Sidmouth could intimidate, was certainly not likely to be exiled by an uneducated Swedenborgian. Next Mr. Woodman recounted, under the head of 'Infidel craft,' how this redoubtable Mr. Wilson has proved a terror to Mrs. Martin, which ended in her friends in Leeds being so inspired with disgust towards her on account of her defeat, that they absolutely pushed her out of the town."

Now, what I stated of Mrs. Martin, under the head of "Infidel craft," was this:—That in the course of last summer she announced by placards the delivery of a course of lectures in Leeds, and put forth on the same a challenge to Chris-

tians to meet her in public discussion on the Being of a God; that our friend, the late Mr. Thomas Wilson, of Woodhouses, accepted it, but that Mrs. Martin, after raising various difficulties about which of the two should open the debate, and the time to be occupied by each speaker, to which Mr. Wilson acceded, at length refused to meet him, *unless she were paid out of the proceeds four pounds for the first night's discussion, and two pounds for every succeeding night the discussion might last.* Mr. Holyoake is discreetly silent on this part of the subject. He has given what was merely incidentally mentioned, and left out what really contained the whole pith of the matter.

Mr. Holyoake continues:—"On Thursday evening Mrs. Martin, though still labouring under indisposition, attended, and exposed the misrepresentations of Mr. Woodman, producing a placard which proved that she had delivered a long course of lectures in the town *after* the time she had been pushed out—according to his account." (I may remark, in passing, that I was quite aware of that circumstance, and also, that she took care that Mr. Wilson should be out of Leeds before she attempted it.) But not a word does Mr. Holyoake say about the *four pounds* for the first night, and *two pounds* afterwards, demanded by Mrs. Martin, although he must have known that that was really the ground on which my remarks on 'Infidel craft,' in reference to Mrs. Martin, were based.

He also observes a discreet silence on the sequel. He omits to inform his readers, that I told Mrs. Martin I should no doubt be prepared with documents to substantiate my statements, and that accordingly, on the lecture night following the one he has alluded to, I produced a printed copy of a placard which had been posted in Leeds, from which I read the following account of the matter:—"The friends of Mr. Wilson, the gentleman who engaged to accept Mrs. Martin's challenge, unseemly though it was, think it necessary to inform the public, that she has declined to meet Mr. W. unless she were permitted to have £4. for the first night's discussion, and £2. for every night afterwards. Mr. W. has no inclination to be made a tool by which to replenish the funds of Mrs. M., and therefore refuses to permit her to receive any such extravagant sum; but is willing to meet Mrs. M. (notwithstanding the disadvantage he places himself in through her being a

woman), or any other atheist or deist, on the following simple conditions, which he proposes again to Mrs. Martin, after she has once refused them, viz. :—"That the proceeds, after paying the expenses of the room, bills, posting, &c., be handed over to some charitable institution in Leeds." Besides this, I had a document attesting the same particulars signed by the chairman of Mrs. Martin's committee, in Leeds, in conjunction with a member of Mr. Wilson's committee, which I also read to the audience, together with extracts from a letter bearing the signature of the latter party. Mr. Holyoake's reasons for taking no note of these matters will no doubt be readily understood, though I hardly suppose your readers will be prepared for the cool assurance with which he states (*Reasoner*, March 12th), that "Mrs. Martin fully answered the Rev. Mr. Woodman to his face!!"

Notwithstanding Mr. Holyoake's somewhat contemptuous notice of our late friend, as "*some Mr. Wilson*," it appears he was not altogether unacquainted with him: for he states in the article from which my first extract is made, that "when lately on a tour, Mr. Wilson sent two deputations to him (in Leeds and Manchester) to debate with him; but when he (Mr. H.) heard the conditions Mr. Wilson proposed, *which were the same as those proposed to Mrs. Martin*, he (Mr. H.) flatly refused to hold any communication with Mr. Wilson!" In other words, he refused to hold any communication with Mr. Wilson, unless he first ascertained that he was to be paid for discussing.

I must trouble you with another instance of the sort of candour current among Mr. Holyoake and his friends. He again adverts to these deputations, as he calls them, (*Reasoner*, Feb. 19.) sent to him, as he says, by Mr. Wilson. He says, in a letter to the Rev. J. R. Rutherford,—"When last in the provinces, a Mr. Wilson, represented to me as a Swedenborgian preacher, sent deputations to me in two towns, to request me to debate with him. I asked what terms he proposed: the reply was, that the entire proceeds were to be given to some charitable institution. I answered, I had no communication to make to Mr. Wilson, and I refused to have any further intercourse with the deputation. My reason was this,—if Mr. Wilson was able to live without work, he was more fortunate than I was; if he was in the secret of living without paying his bills, I did not wish to share that secret

with him; if he could travel by railway without paying for his tickets, it was more than I could." These insinuations, mean and unmanly as they are, may be taken as a tolerably fair sample of the kind of candour prevailing among the leaders and lecturers of the infidel party. Those who know anything of Mr. Wilson's life, know that during the most active period of his public advocacy of Christianity against infidelity, he was not "able to live without work," and that still less was he in the secret of "living without paying his bills," or "travelling by railway without paying for his tickets." So far from his being able to live without work, on the occasion of his first discussion with Carlile, which was fixed to take place at ten o'clock in the forenoon, he worked the whole of the previous night, his circumstances (he was a handloom weaver at the time) and the claims of a young family not allowing of his losing so much time. Dependent, however, as his family and himself then were on his single exertions, if an infidel lecturer made his appearance within ten or twelve miles of Mr. Wilson's residence, he would nevertheless walk that distance, after his day's work, to expose his sophistries. The secret Mr. Wilson possessed, and which Mr. Holyoake and his coadjutors have no disposition to share, is that of "spending and being spent" for the cause of truth. In their advocacy of their principles, though they dignify them with the sounding title of "*Truth without mystery, mixture of error, or the fear of man*,"* they are avowedly actuated by the desire of gain. Mr. Holyoake continues, in the same article from which the preceding extract is made,—"*I will debate with no one who refuses me the means of living while I do it: and if, when I make the reasonable demand of the supply of my wants and those of my home, it is imputed to me as venality, then I will not debate with any one who makes the imputation.*" This is only saying, in other words, that he will not discuss unless he is paid for doing so. Discussions, if they could be conducted on these principles, would be a very profitable affair; parties would only have to do as Mrs. Martin did at Leeds,—give public challenges, and when they were accepted, demand four pounds for the first and two pounds for each of the subsequent nights, and whatever the result of

* This is the heading of one of their bills, a copy of which I have.

the argument might be, the profit would be secured. What, however, makes Mr. Holyoake's vindication of Mrs. Martin come with a worse grace, is, that the principal part of her lectures frequently consists of invectives against the ministers of religion, on the ground of their receiving a stipend for their labours.

I must trouble you, sir, with one more extract. In the *Reasoner* (March 12), Mr. Holyoake says, in reference to me, in an article I have already quoted from—"Various communications have been sent me by persons whom I suppose to be partisans—[of which party, Mr. H. or myself?—sometimes appealing to my vanity and sometimes to my pride, to induce me to challenge him to a public discussion; but his remarks on Mrs. Martin gave me such an unsatisfactory impression of the man, that I should have no pleasure whatever in controversy with him." One circumstance bearing on this matter, but which has been omitted in the notices of the subject in the *Reasoner*, is, that Mrs. Martin, on one of the two nights she attended my lectures, publicly challenged me to public discussion, which challenge I publicly accepted, but have since heard nothing of it. At the conclusion of my lectures, therefore, I adverted to that fact, and stated that I was quite prepared to fulfil my part of the engagement, or, if Mrs. Martin had declined, to meet any other of the same party on the subjects of *The Being of God*, *The Divinity of the Word*, and *The Immortality of the Soul*; adding that my address was on the bills, and any communication to me on the subject should be promptly attended to. But Mrs. Martin and Mr. Holyoake appear to have discovered that "discretion" is, in this case, "the better part of valour." They are not the first, and I dare venture to assert, will not be the last, of their party to make the discovery, when brought into contact with the advocates of New Church truths.

Apologising for the length of this communication, I subscribe myself, in the cause of the Church, very truly yours,

WOODVILLE WOODMAN.

Kersley.

THE SPIRITUAL EXPOSITION OF THE APOCALYPSE; by the Rev. Augustus Clissold.

It may be recollected, that some few years ago a work was published in two volumes, entitled *A Review of the Principles of Apocalyptic Interpretation*, in

which were examined the principles of literal and figurative interpretation, the author proposing to complete the work by a third volume, on the principles of spiritual interpretation. At the time this plan was proposed, it was his design to confine himself to Protestant writers; but having met with some remarkable instances of spiritual interpretation in some of these authors, he was induced to inquire farther into the subject, when he traced them to Roman Catholic writers—still further inquiry enabled him to trace them to the fathers and other ancient writers. This of course opened up the whole question of spiritual interpretation as it had existed in the Church from the earliest periods; and the author was led to see that no work would be satisfactory on the subject which did not treat the question in its most comprehensive form. This naturally led to such an extension of the original plan, as to amount almost to an entirely different work. He has, however, been permitted by Divine Providence to complete the greater part of his laborious undertaking. The work itself, instead of being confined to a single volume, as at first proposed, has extended to four, of which three have been printed, with the exception of the notes and preface. The greater part of the fourth volume is also in print; and as the materials for the remaining portion are nearly all ready in manuscript, the labour required for completing this portion of the work is comparatively trifling. A considerable time, however, will be necessary for corrections, as well as for the notes and preface; and it is not thought that the work can be conveniently ready before October or November next.

A.C.

NOTE.—The third volume of the *Review of the Principles of Apocalyptic Interpretation* is intended to consist of an abridgement of the four above mentioned; and will not be sent to press until the author has had the advantage of any remarks and suggestions that may be offered upon the larger work.

MANCHESTER PRINTING SOCIETY. (*Forty-sixth Report.*)

The last annual meeting of this useful society was held at the house of Mr. Francis Goadsby, Broughton, near Manchester. This society is the oldest in the New Church, having been instituted so long back as 1782. The late venerable

Clowes was the founder: himself and a few friends, seeing the very great importance of the new doctrines, and being deeply impressed with their spiritual and heavenly tendency in explaining the genuine doctrines of Christianity, and in vindicating the Holy Word from the assaults of infidelity, resolved to translate and to publish the theological works of Swedenborg, in order to make those doctrines known as widely as possible to mankind. For this purpose this institution was established; and for many years, down to 1810, the society had the exclusive privilege of printing and publishing those works. Since 1834, however, when this exclusive right was transferred to the London society, this institution has confined its operations to the publication of the writings of Mr. Clowes, and of other authors whose productions are written either in illustration or vindication of the heavenly doctrines. Thus, a very valuable volume of lectures, by the Rev. S. Noble, has been published by this society, which, from the manner in which that able writer treats the important subjects discussed, must be considered as a great acquisition to New Church theology.

We have much pleasure in presenting to our readers an extract from the address delivered to the members, at their last annual meeting, by the Rev. D. Howarth, president of the society:—

"At our last annual meeting," says the report, "we had to notice a falling off as compared with the previous year, in the sale of the works published by this society; and it was then observed that annual variations in the amount of sales might reasonably be expected, because of the constant mutation in the number, tastes, and circumstances of purchasers.

"The experience of the present year verifies the remark by indicating a favourable change—a change having, of course, an upward tendency; for we have now to state the cheering fact, that during the current year the sales have been at least double the amount of those of last year. To be able to announce an increase in trade, and in the profits of trade, is ordinarily a subject of high gratulation to the worldly-minded. But in *his* sense of the word ours is a profitless trade; and yet we hail its increase as a most welcome fact and a joyous indication. Our great profit, as well as our privilege, is, to behold a wide-spreading diffusion of the sacred truths which relate to the Lord's second Advent, and to the blessings

which, in the actual commencement of this long promised event, may now be realised by the universal family of the Lord's rational creatures. And knowing, as we do, that these truths and blessings are proclaimed both doctrinally and practically in the works issued by this Society, therefore an increase in our trade is so much *mental* profit, because it is so far the attainment of the *end* which the members of this institution have in view; and must, consequently, be attended with its appropriate cheering joy. Thus may the selfish and the disinterested—the worldly and the heavenly—alike rejoice on the attainment of their respective ends; but between these ends there is, nevertheless, this broad and vast distinction—the end, the profit, and the joy of the former are vaporous, fleeting, and perishable, whilst those of the latter are substantial, permanent, and eternal.

"This meeting will no doubt also hear with pleasure that a new edition has recently been published of the venerated Clowes' admirable little work on the 'Two Worlds;' and likewise that we have just completed a new edition of his excellent Sermons, 'On the Call and Deliverance of the Children of Israel out of the land of Egypt, and their Journey through the Wilderness to the Land of Canaan.' Specimens of both works are now presented for the inspection of the meeting. The latter, it will be seen, is now enriched with the addition of twenty-two sermons selected from the author's manuscripts. Mr. Clowes's sermons generally, and those contained in this volume in particular, are acknowledged to be eminently useful for reading in the family circle, and for the pious use of private devotion; and we may observe that one reason for the introduction of additional sermons is, that the new edition may supply, for these purposes, at least one distinct sermon for every Sunday in the year. In the 'Call and Deliverance,' &c. the literal facts themselves are full of interest to the opening minds of children, and the 'Spirit and Life' contained within the letter, are also presented with so much simplicity and beauty, as to be well adapted to the tender apprehension of the young, and, at the same time, to afford a rich feast to the higher developments of intellect, and the deeper tones of feeling, or to that spiritual appetite which is always hungering and yet never wanting, because it is the offspring of truly Christian faith and humility, derived from the Lord Jesus

Christ as the Author and Finisher of all the virtues and graces of the Gospel dispensation, and as the only Divine Source and Giver of every blessing, both in time and in eternity.

"The additional sermons in this volume are all on most important and edifying subjects—such, for instance, as 'The blessed results of seeking the kingdom of God,' 'The purity and excellence of the Divine law and testimony,' 'The dangers of religious lukewarmness,' 'The great duty and efficacy of Christian prayer,' 'The meaning and blessedness of a single eye,' 'The merciful operations of the Divine Providence,' &c. And as the volume is not greater in bulk than before, and will be but little increased in price, the Committee cherish the hope that it will meet with a ready demand; and that, by the Divine blessing, it will add, in no small degree, to the uses of former editions."

The address concludes with the following striking remarks respecting the present aspect of things in the theological world:—

"But be this as it may, the passing events of the year, since we last met under this roof, are unmistakable signs of a most deplorable destitution of the truth in almost all the sections of the professing Christian Church, and consequently, they are so many evident demonstrations that the '*end is come*,' and that there is a growing and pressing necessity for the fulfilment of the Lord's gracious and merciful promise—'Behold, I make all things new.' We are living witnesses of the predicted 'wars and rumours of wars,' the 'famines and earthquakes' of the desolated Church; and however painful under one aspect may be the battle-field contentions between the powers of Babel and those of Philistia, yet, when viewed under another aspect, as the precursors of the appearing of the 'Son of Man in the clouds of heaven, with power and great glory,' they are calculated to sooth, and encourage; and under both aspects, they add strength to our previous convictions as to the necessity of renewed and more vigorous exertions on the part of this and kindred societies to render the precious treasures of Divine truth, with which we are so highly favoured, the 'circulating medium, the sterling currency,' of our own and distant lands, until 'the knowledge of the Lord shall cover the earth as the waters cover the sea.'"

THE NEW CHURCH IN AFRICA.

To the Editor.

Dear Sir,—As every fact elucidatory of the progress of the infant church will be of value to its future historians, I send you the following for insertion in the pages of the *Intellectual Repository*, if you think it worthy of such preservation.

I sent, a few years back, to my youngest son, Henry, then at the Cape of Good Hope, a parcel, containing, among other books, the *Heaven and Hell* and the *Divine Love and Wisdom*. This parcel was consigned to the care of a gentleman in Graham's Town, who had kindly undertaken to receive and forward to my son, who was located up the country, any letters and parcels I should send him. With this parcel I sent instructions authorising my friend, if he found that he could not forward it immediately, to open it and use, if he felt it agreeable to do so, the books it contained, until they could be passed to Henry. But Henry was unhappily killed by Kafirs,* not long after the arrival of the parcel. My eldest son, who is now settled at the Kat River settlement, eighty miles west of Graham's Town, has lately sent me a letter, which he found among the papers of his deceased brother. This letter is addressed to me, but which he had not had the opportunity of posting; in it occurs the following passage:—
"My books, which you sent to Mr. D. S., I got almost immediately; but by some oversight, Swedenborg's two works were retained, and though I often sent for them, I never could succeed in procuring them. A Mr. W. Smith, brother to the commissary-general, happened to see them lying at Mr. S.'s: he borrowed, read, and believed: he has sent to England for the whole of Swedenborg's writings.† Another person has also received the doctrines; and the whole of Graham's Town, which is chiefly Wesleyan, is in a ferment, not to hear and learn, but to laugh at and persecute Mr. Smith; he, however, is undismayed, and delivers lectures and reads the writings to all who choose to attend, and no doubt great good will result from the *Heaven and Hell* being thus by chance left behind. The last time my brother was in town, about two months since, I sent him to Mr. Smith to

* His obituary may be found in the *Intellectual Repository* for January 1847.

† See extracts from a letter from this gentleman in the *Intellectual Repository* for 1845, p. 335.

procure my *Heaven and Hell*, but as Mr. Smith was using the other work, I allowed him to keep it till he received more from England. He has also borrowed Mr. J. S.'s *Appeal*."

The copy of *Noble's Appeal* mentioned by my son, I had presented to Mr. J. S. on his leaving here for the Cape. In Oct. 1849, I sent a box to my eldest son, containing, besides the productions of several New Church writers, all the theological works of Swedenborg, except the *Arcana* and the *Apocalypse Explained*; these arrived at their destination in safety last summer. The Kat River settlement, where my son resides, is upwards of seven hundred miles north-west of Cape Town, and therefore these books are in all probability the first New Church works which have penetrated thus far into benighted Africa.—I remain, dear sir, yours very truly,

London.

ALFRED ESSEX.

PROPOSED MEETING OF MEMBERS OF THE NEW CHURCH DURING THE GREAT EXHIBITION.

In reference to the tracts in German and French, alluded to last month, letters have been received from Dr. Tafel and Mons. Le Boys des Guays, both of whom have kindly complied with the request of the committee, and will write the tracts in their respective languages. The German one will also obtain a wider circulation than was expected, as Dr. T. intends to print it in his magazine, and also to have an additional number of copies for distribution in Germany. Both he and Mons. Le Boys des Guays intend to favour us with their presence at the meeting.

It is intended to prepare a series of propositions, embodying a general view of some of the peculiar doctrines of the New Church, to form the ground work of the addresses to be delivered at the meeting; and much good may be expected from giving them extensive publicity by means of advertisements.

The subjoined list of subscriptions is very gratifying; and it is to be hoped the increase during the next few months will be in a similar ratio. The committee will, to the utmost of their power, make a good use of the funds placed at their disposal. The expenses cannot fail to be considerable, and a large sum ought assuredly to be spent in advertising.

| | | | |
|----------------------------|-----|----|---|
| Previously announced*... | £10 | 7 | 6 |
| Birmingham Society | 5 | 5 | 0 |
| Mr. Tideswell..... | 5 | 0 | 0 |
| Devon friend (5th don.)... | 0 | 10 | 0 |
| Mrs. Clark, Dorset..... | 0 | 5 | 0 |
| Mr. Salter | 0 | 5 | 0 |
| Mr. Carter | 0 | 10 | 0 |
| Mr. Barton, Peterboro'... | 0 | 9 | 0 |
| | £22 | 11 | 6 |

For Tracts.

| | | | |
|--------------------------|-----|---|---|
| Previously announced ... | £10 | 2 | 6 |
| Bristol Society | 1 | 1 | 0 |
| | £11 | 3 | 6 |

A parcel of tracts, value £5. 0s. 11d. has been received from some friends at Manchester; and from our Devon friend, five shillings' worth. The London Missionary and tract Society, at their anniversary meeting, also passed a resolution, authorising its committee to coöperate in regard to a liberal distribution of tracts.

The committee will be happy to receive communications and subscriptions from societies and individuals by the 15th of the month. Post-office orders may be made payable to

HENRY BUTTER.

48, Cloudesley-terrace, Islington,
London, May 21, 1851.

SPIRITUAL REFLECTIONS.—NOTICE.

The third volume of *Spiritual Reflections*, with daily prayers, being a continuation of the work of the late Rev. T. Goyder, is now ready for the press; but it will not be proceeded with until a list of subscribers, sufficient to cover the expense of printing, is procured. Of the two volumes already issued, 2,000 copies have been printed. At the suggestion of many judicious friends, the author of the continuation intends so to construct and arrange the work as to render it distinct and complete in itself, so that it can be purchased by those who have not been subscribers to the two first volumes. With this view, double title-pages will be issued, and subscribers to the two published volumes will find title-pages according with them; and the other two can by the binder be cancelled, when the work is bound. The work will be handsomely printed, the same size as the two volumes already issued, and will be put to press as soon as 250 copies are subscribed for. It is

* In the last statement, instead of Miss Gourson, it should have been printed Miss Gomm.

most respectfully solicited, that subscribers will transmit their names as early as possible to David George Goyder, 8, Norwich-road, Ipswich, Suffolk, or Melbourne, Derbyshire. The work will be sent free

to subscribers to any part of the kingdom, on receipt of which, it is expected the price will be transmitted. Subscribers, by sending their names, will be considered as subscribing for both volumes.

Marriages.

Married, at the New Church, Cross-street, Hatton Garden, London, on Saturday the 19th of April, 1851, by the Rev. W. Bruce, Mr. Samuel Teed, to Miss Elizabeth Williamson, both members of Cross-street Society.

Married, on the 24th of April, at New York, by the Rev. Geo. Bush, Mr. Christopher Roberts, of Middletown, Conne-

ticut, formerly of Manchester, to Mary, eldest daughter of the late Mr. Duncan Campbell, of Cheetham, Manchester.

Married, on Tuesday the 29th of April, at the New Jerusalem Temple, Cathedral-street, Glasgow, by the Rev. T. O. Prescott, William Fryer, Esq., of Liverpool, to Margaret, youngest daughter of the late Andrew Ferguson, Esq., of Glasgow.

Obituary.

Died, on the 10th January, 1851, Mrs. Grace Collins, of Birmingham, formerly of Bath, in the 71st year of her age. She had been a widow about eight years, and a recipient of the doctrines of the New Church about sixteen years. Previously to receiving the truths of the New Dispensation, she regarded herself as a member of the Church of England,—but doubts respecting the existence of a tri-personal Deity, occasioned by a sermon preached on that subject in one of the Bath churches, first induced her to accompany a kind and dear friend to the New Jerusalem Church in Bath. She was edified and delighted with what she heard advanced by the minister, (the Rev. J. W. Barnes) and from that period became a regular attendant, and afterwards a sincere member. Two of her children also became affectionate recipients, one of whom has entered into the spiritual world. On account of her reception of the doctrines she had the bitterest trials of opposition to endure from her husband, and some portion of her family, and which in one form or other extended even to her latest days. These were passed in the house of a son, a Roman Catholic convert, who, finding all other means of forcing his mother into the absurdities, mummeries, and superstitions of Romanism of no avail, forbade all

visits of New Church friends, except those of the minister, and had he dared, she would have been deprived of these. In these fiery trials, however, her charity never forsook her, and her faith was a firm support. For several years, by reason of severe bodily affliction, which confined her in a great measure to her room and bed, she was unable to avail herself of the consolation of public worship. Still her convictions of the truth of the heaven-descended doctrines of the New Jerusalem, were not only unbroken, but to the last received new accessions of spiritual strength. Towards the close of her temporal existence she frequently received the Lord's Supper, in token of her unwavering faith, her devoted love, and her humble gratitude to the Lord, and found an ever-present consolation to sustain her through her bitter tribulations. In her domestic conduct throughout her life, she was irreproachable, an example of Christian affection, and unending integrity. And in the Lord's own good time, whose providence overrules all events for the eternal good of his faithful children, the heart-broken mourner was relieved from all her afflictions, and now enjoys that true freedom, unmixed joy, and undisturbed peace, which belong to the kingdom of God.

Birmingham.

E. MADELEY.

ERRATUM.—In former number, at p. 177, first line, for *nature* read *native*.

Cave and Sever, Printers, Palatine Buildings, Hunt's Bank, Manchester.

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JULY, 1851.

VOL. XII.

PHYSIOLOGY AND THEOLOGY, OR THE CORRESPONDENCE OF THE HUMAN BODY AND ITS PARTS TO THINGS SPIRITUAL AND DIVINE.

(Absalom and his extraordinary Hair.)

IN a former paper (in the last number) on this subject, we considered the general system and economy of the human body as being the microcosm, or the temple of all the sciences both physical and philosophical, and especially as being the epitome of the operation of Divine Order in the universe at large, both of matter and of mind. Heaven itself, we have seen, as being called "Christ's mystical body," must also, both as to its form and its order, be thought of from the functions, uses, order, and form of the human body. Physiology, therefore, is the high road to the intelligence of interior and spiritual things, and by correspondence, to the right understanding of the Word of God, which, as we have seen in our last paper, so frequently makes mention of the body and its parts, to convey to our minds spiritual ideas and divine Truths. Having spoken on the *head* and the *hair*, and having shewn from Scripture the spiritual signification of these parts of the body, in numerous passages, where every thoughtful reader can at once see that the merely natural idea is not the idea intended, but that a spiritual idea is involved, the perception of which is the "*spiritual discernment*" (1 Cor. ii. 14.) of the Word of God, and of its Divine Truths, we will now proceed to consider what is said of Absalom, especially in relation to his extraordinary *hair*, as being, at last, one of the causes of his death.

We read of Absalom, that "in all Israel there was none to be so much praised as Absalom for his beauty; from the sole of his foot even to the crown of his head there was no blemish in him; and when he polled his head (for it was at every year's end that he polled it; because the hair was heavy on him, therefore he polled it) he weighed the hair of his head at two hundred shekels after the king's weight." (2 Sam. xv. 25, 26.) Commentators have been not a little perplexed in ascertaining the real weight of Absalom's hair. It is, however, agreed that there were two kinds of shekel, the common shekel and the king's shekel. According to the former the weight would be twelve pounds and a half; but according to the latter it would only be fifty, or as some calculate, forty ounces, or about three pounds and a half troy weight.* But whatever might have been the weight of Absalom's hair, we know that, as in the case of Samson, his *hair* was a type, and that it represented the ultimates of the Word, of the Church, of Worship, and of the Lord Himself when clothed with Humanity. On this account, and for this purpose, the hair of Absalom is mentioned in the Divine Scriptures.† The apostle declares, "that all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. iii. 16, 17.) Now as *ALL Scripture is divinely given for this purpose*, we may readily conclude that this portion is also given for our *instruction in righteousness, &c.* But how can we gather that "profitable instruction," except from the spiritual sense of this Divine Record? From the merely literal sense but little can be gathered which is profitable for our instruction in righteousness, from this account of Absalom. When, however, seen as to its spiritual meaning and application, the instruction becomes profitable and important indeed.

That David, the father of Absalom, was a type of the Lord, every Christian will readily admit, so that no proof of this point is requisite here. All the patriarchs, prophets, and kings, mentioned in the Word, are indeed types of the Lord; but each represents Him as to some peculiar characteristic of His Divine Nature, and as to some peculiar office of His redeeming and saving love. David, as a prophet and a king, represented the Lord as to His Divine Truth prior to the incarnation; Solomon symbolized Him as to His Divine Truth after the incarnation, as glorified in His Humanity, of which the temple, built

* As to this subject, *Winer's Biblisches Realwörterbuch*, or *Taylor's learned edition of Calmet*, or *Kitto's Biblical Cyclopædia*, may be consulted.

† See Swedenborg's *Spiritual Diary*, 2658.

by Solomon, was an especial type. (John ii. 21.) Absalom, another son of David, represented also the Lord, but as to the Divine Truth ultimated in the literal sense of the Word. For the Divine Truth thus ultimated is as a most perfect and handsome man. It is therefore said, that "in all Israel there was none to be so much praised as Absalom for his beauty; from the sole of his foot even to the crown of his head, there was no blemish in him." Hence, in proportion as we become receptive of Divine Truth from the Lord, through His Word, and by faith, love, and practice, have it *ultimated* in our thoughts, words, and deeds, we become beautiful, and "from the sole of our feet even to the crown of our head there is no blemish in us;" for the Lord is then the all in all of our life, and where He is, there is no blemish, but perfection and beauty. When, however, the Divine Truth is not received, so as to be *ultimated* in our life and conduct, there is no soundness in us, but "from the sole of the foot even to the head there is nothing but wounds and bruises and putrefying sores;" (Isaiah i. 6.) that is, nothing but evils of all kinds, and hideous deformity and weakness, instead of strength and beauty; and in the place of *well-set hair*, like Absalom's when it was polled, there is only *baldness* and infirmity. (Isa. iii. 24.)

Now, that Absalom, with his extraordinary hair, represented the Divine Truth ultimated in the literal sense of the Word, will, we think, be evident to the spiritual discernment of the mind, by considering some of the remarkable particulars related of Absalom, and of David's attachment to him, although he, by insidious and by open rebellion, endeavoured to deprive his father of the kingdom. The first account that we read of Absalom is that relating to his determination to be avenged upon Amnon, his brother, for having violated his sister Tamar. (2 Sam. xiii.) On the occasion of the festival of sheep-shearing, this purpose of Absalom was accomplished. (See verses 23 to 30.) For *sheep-shearing* was a kind of festival among the Jews, and the honourable of the land were invited to the entertainments then enjoyed. (See Gen. xxxviii. 12; A. C. 4110.) *Sheep-shearing*, from which wool for eminent uses is derived, has also, when mentioned in God's Word, its spiritual signification. For *wool* is to the sheep what *hair* is to the man, and is an ultimate representing the truths of heavenly goodness and charity brought out through faith and love, and ultimated in the life of man. Thus, on account of its correspondence in the church of types and shadows, *sheep-shearing* was a kind of festival to which kings and their sons were invited. Now, truth in its ultimate, or in its literal sense, may be either *united* with truth in its interior or spiritual sense, or it may be *separated* therefrom. When united with its interior prin-

ciple, it has "*spirit and life*;" (John vi. 63.) but, when separated, it is "*profitable for nothing*"—(John vi. 63.)—it is as a body deprived of its soul, or of its living principle, and which consequently becomes the source and seat of innumerable corruptions,—of innumerable evils and heresies in the church.

The guilt of Amnon violating his sister is a type of truth falsified and profaned by the man of the church, who receives it, but who subjects it to merely selfish and worldly purposes, either for the purpose of honour or of gain. By thus employing the truth of God, he violates and destroys the proper spiritual affection with which truth can alone exist. This affection was denoted by Tamar, the sister of Absalom. The consequence must be, that all such as violate the proper affection with which the truths of the Word can alone consist, will inevitably perish, being condemned and destroyed by the Truth which they themselves have separated from its proper Goodness. For Truth united with Goodness saves; but Truth separated from Goodness condemns and destroys. All in heaven are governed of the Lord by Truth united with Goodness, or Love; but all in hell are governed by Truth separated from Goodness or Love. In proportion as we now receive of love and goodness from the Lord through the love and practice of His Divine Truth, we shall be brought under the dominion of His Divine Love; and, on the contrary, if we now, by a life of merely selfish and worldly love, reject His love and goodness, and refuse to become regenerate and spiritual, we must needs have a "cruel lord to reign over us." (Isaiah xix. 4.) This cruel lord is the falsity of our own evil, which we ourselves have chosen in the place of Truth from Goodness, which is the Lord Himself. This fact is clearly declared by the apostle when he says — "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness?" (Rom. vi. 16.) Absalom's slaying Amnon at the sheep-shearing at Bahal-hazor (see 2 Sam. xiii. 23 to 20.) involves the great and awful fact that all who thus violate the proper affection of truth, destroy all charity in themselves, and all heavenly usefulness and peace, denoted by the festival of sheep-shearing, and are consequently condemned and destroyed by the Divine Word separated by them from its spirit and its life. For the Lord says,—“I judge, or condemn, no man, but the word that I have spoken, the same shall judge him in the last day.” (John xvi. 47, 48.)

We shall now, we apprehend, be enabled to see that Absalom represented the Word as to its literal sense, in both cases; that is, when the letter is united with its spirit, or its internal life and light, and when it is

separated therefrom. In the former case, Absalom was "beautiful, and without blemish;" but in the latter, he was insidious, rebellious, and murderous. The greatest evils that arise in the church are from the falsification of the divine truths of the Word. This falsification and perversion arises when, by false doctrines, the letter is separated from the Spirit of the Word, in which spirit its genuine truth consists. Genuine doctrine, on the contrary, unites the letter with the spiritual sense, and draws forth, as from a living fountain, its genuine truths. For the Word is always understood according to the doctrine which guides and influences the mind. "How can I understand," said the eunuch to Phillip, "unless some man should guide me?" (Acts viii. 31.) Thus, the understanding is always guided by some doctrine or other, as the horse is guided by bit and bridle. Now, it is invariably the tendency of a false doctrine to separate the letter from the spirit of God's Word, and thus to destroy both, or to cause the letter, as the apostle says, to kill instead of making alive. (1 Cor. iii. 6.) Thus when Absalom assumes the representative of the letter separate from the spirit, he is intent upon rebellion and murder rather than upon life and peace. In this case he becomes deadly hostile to his father, who represents the genuine, or interior Truth of the Word; for the genuine Truth of the Word has no enemy so hostile and deadly as the letter, when separated from its spirit and falsified. The literal sense, thus perverted by false doctrine, exalts itself above the spirit of the Word, and endeavours to take from it the kingdom, and to rule exclusively over men's minds. Thus Absalom, by specious pretences and fallacious reasonings, endeavoured to "steal the hearts of the men of Israel," and he said,—“Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice.” (2 Sam. xv. 4.) This insidious rebellion increases until it bursts out into open warfare against David,—the interior or genuine Truth of the Word and of the church. Hence this divine record reads us a lesson, which is of daily application both to the church and to individuals. When in the church the letter is separated from the spirit of the Word, as in the case of Peter, the rock and the keys, in Mat. xvi.—where, by false doctrine, the Romish Church has so separated the letter from the spirit of the Lord's Words, as to arrogate to itself the power of the keys, of opening and closing heaven at its pleasure, and of assuming pre-eminence and authority over God's heritage upon earth;—in this case we may easily see how hostile the letter is thus made to the genuine spirit and teaching of that passage, which shows that the Lord alone hath that power, and which cannot possibly be

transferred to any man or to any church whatsoever. Absalom, with his extraordinary hair, instead of being beautiful and without blemish, has thus become a deceitful and rebellious monster, ready, under every false pretence and fallacious reasoning, to usurp the kingdom, and to wrest the sceptre from the hand of him who alone should govern.

This case of Absalom's rebellion might also be illustrated by every false dogma which has perverted the true teaching of the Word, and separated its letter from its spirit. The doctrine of three Persons in the Trinity, the dogmas of salvation by Faith Alone, of Predestination, &c., are all so many hostile rebellions of Absalom against David, his father. We will, however, only mention one other case, which is of infinite importance to practical Christianity in our individual life. It is common to consider the patriarchs, Abraham, Isaac, Jacob, David, &c., as men of God, and as saints whom we can imitate. Now, although they are often mentioned in the letter of the Word with divine approbation, so much so, that David is called a man "after God's own heart," yet if we, on that account, think that we may indulge in the licentiousness which David or Jacob indulged, and imagine that as they were not condemned for their conduct, so shall we, in like manner, escape condemnation;—or if we look upon their deception and licentiousness as any palliative or excuse for our own evil thoughts and acts,—we are guilty of separating the letter of the Word from its Spirit, and have joined with Absalom in his rebellion against his father, as the King of Israel. Such abominations, both in doctrine and life, are aptly represented by Absalom "going in unto his father's concubines in the sight of all Israel." (2 Sam. xvi. 22.) The consequence will inevitably be, that if we persist in such a perversion of the "letter which killeth," we shall at length experience the same fate as Ammon, or as Absalom, when, being caught by his *hair* in the branches of the oak, he was pierced through and slain by Joab. The patriarchs were not intended to be models for our imitation; but they are types or representatives; and it is only in their representative character that we have to consider them, not in their private and personal character, in which they are by no means models and examples of perfection for our imitation. In respect to the good things which are said of them in Scripture, they represented the Good and Truth realized in the church; but in respect to the evil things so often likewise said of some of them, they represented the evil and false principles of our unregenerate nature, and of the fallen states of the church. Thus, both phases of the church, its orderly and its disorderly states, are signified by the things predicated of the patriarchs, and of the kings. In like manner, Peter represented, on certain occasions, the true faith of

the church, such as it ought to be in every Christian; but when he denied the Lord, he typified the fallen state of the church, when the Lord is utterly rejected. Peter, therefore, is not always a model for us, nor is David, nor any of the Old Testament saints, as they are sometimes called.

Another account related of Absalom which we shall consider, is that of his tragical end, after his defeat in the battle in which twenty thousand of his followers were slain. (2 Sam. xviii.)* Divine Truth

* It is said (Chap. xv. 7.) that "after *forty years*, Absalom said unto the King, I pray thee let me go and pay my vow, which I have vowed unto the Lord, in Hebron." A correspondent has recently inquired of us whether *forty years*, as rendered in the common version, is not a mistake, since David himself only reigned *forty years* altogether, and it is certain that Absalom's rebellion did not occur at the end of his father's life. We beg to inform our correspondent that this question has much perplexed the commentators and the learned. The result of the investigations, as given by Bagster in his Comprehensive Bible, is as follows:—"As David reigned in the whole only *forty years*, this reading is evidently corrupt, though supported by the commonly printed Vulgate, the Septuagint, and the Chaldee. But the Syriac, the Arabic, Josephus, Theodoret, the Sixtine edition of the Vulgate, and several MSS. of the same version, read *four years*, and it is highly probable that *arbaim*, *forty*, is an error for *arba*, *four*, though not supported by any Hebrew MS. yet discovered. Two of those, collated by Dr. Kennicott, however, have *yom*, *day*, instead of *shanah*, *year*, that is, *forty days*; but this is not sufficient to outweigh the other authorities." It appears, therefore, from this statement, that all the Hebrew MSS. yet discovered have *forty*, and not *four*, but as the Word, we are taught by Swedenborg, is preserved entire in the Hebrew, we have no other appeal than to a strict collation of all the Hebrew MSS. still extant; and this has been carefully done by Dr. Kennicott, and by others. But can this difficulty be solved? We think that it admits of solution on the following grounds:—The primary object of the Word is to convey spiritual and Divine truths, and not merely natural facts and ideas. But Divine truths are conveyed through correspondences and representatives. Now *forty*, in one of its meanings, has a similar correspondence to *four*, and signifies a plenary state either of good, of evil, or of temptations. *Four* also denotes what is full and plenary, and, in this respect, has spiritually, or representatively, a similar signification to *forty*, but in less fullness. Now as *forty* and *four* have representatively a similar signification, we may see that as a type, either the one or the other may, in this instance, be employed; and, therefore, in a spiritual point of view, it is immaterial which number is assumed. As an analogous case, which to a great extent proves the truth of our remark, and the validity of the explanation of the difficulty here given, we would refer to Exodus xii. 40, where it is stated "that the children of Israel dwelt in Egypt 430 years;" whereas it is quite certain that from the time Jacob went with his sons into Egypt, to the period of the departure under Moses, was only 215 years, thus only half the period stated in the text. It is true that from the time of Abraham's descent into Egypt, to the period of the deliverance, was 430 years, but the children of Israel themselves only dwelt in Egypt 215 years. Now Swedenborg shows us, in A. C. 7985, that 430 years is men-

cannot possibly be conquered ; when, at the time of judgment, it comes to battle with the rebellious, it invariably maintains its power and its authority, and vindicates all its rights and prerogatives. This battle comes to pass when the church, having fallen from its rightful king and head, has separated, by perverse doctrines, vain traditions, and by evils of life, the letter of God's Word from its Spirit, and consequently from its genuine spiritual teaching. This battle must also be fought between every individual and his Divine King, who has, during his sojourn here, lived merely in the externals of the letter, called by the apostle the "oldness of the letter," and who has not come to that "newness of life" which the spirit and life of the Word alone can give. We well know on which side victory will be proclaimed. The issue and result of the contest cannot be doubtful. Absalom and his followers must be slain, and the lawful king must reign in the church. . Genuine truth from the Lord, through the proper understanding of His Word, must finally prevail over every false dogma, every fallacious reasoning from appearances in the letter of Scripture, and over every assumption and every evil practice which has made its way through the fallen states of our humanity, aided and abetted by the powers of darkness, into the church on earth- Happy, thrice happy shall we be, if, when the day of that battle comes, we shall not be found "fighting against God!"

The battle occurred in the Wood of Ephraim. (2 Sam. xviii. 6.) Ephraim is an emblem of the intellectual principle of the church, or of the understanding of the Word in the church. Thus Ephraim is said to be "*the strength of the head*" (Psalm lx. 7.), because all the strength of the mind, and all the spiritual strength of man, come from an enlightened understanding, and a sincere love of Divine Truth. It is this which gives him strength in the day of battle. But the wood, or the forest of Ephraim, is an emblem of the intellectual principle of the church, or of the understanding of the Word, immersed in the darkness and fallacies of merely external ideas, not enlightened by any internal or spiritual perception of Divine Truths. Those who separate the literal from the spiritual sense of the Word, plunge themselves into this

tioned in this passage instead of the absolute literal fact of 215 years, for the sake of the spiritual sense of the Word, and for the purpose of describing an entire state of vastations from beginning to end ; so that the number 430 is more fully the hieroglyph of that state than 215, hence the reason why it was adopted. And by parity of reasoning, the number 40 was more fully the hieroglyph of Absalom's plenary state of rebellion, and of the consequent state of temptation and evil that would come over the church, and hence that number was adopted in the Divine text instead of the number 4.—EDITOR.

dark forest, where, at the time of judgment, they who are in evils are found and destroyed. For in proportion as our minds dwell only in the mere letter of the Word, without advancing to a spiritual discernment of its truths, we must needs remain in the fallacies of merely natural ideas, and think materially and grossly of spiritual things. Thus we remain in the "forest of Ephraim." Absalom, in making his escape, "was caught by the head in the thick branches of a great oak, and left by his mule, hanging between the heaven and the earth." (Verse 9.) This event was to teach us that those who acknowledge the literal sense alone of the Word, and who deny its internal "spirit and life," become at length, according to the confirmation of evils in the life, so implicated and involved, by fallacious reasonings, in the merely natural and sensual perception of things, as to be entirely caught by what is external only, to the denial of every thing spiritual and divine. For the *oak*, with its dense and complicated branches, corresponds to the merely natural and scientific principle of man, which is the ultimate plane of his thoughts and mental conclusions; and the *hair* of the head, as we have seen, is a type of his sensual thoughts and reasonings, which are the ultimates of his mind, as the *hair* is the ultimate of his body. There are two general classes of such persons, both of whom are here represented by Absalom hanging by his *hair* in the branches of the oak, and by being finally slain by Joab. The first class are mere rationalists, of a negative kind, that is, they who deny that the Word contains any thing but the mere letter, and who endeavour, by negative reasonings, to show that the Scriptures are like every other book preserved from antiquity, and to be interpreted according to the same principles only. They thus reason until they finally reject the Word either altogether, or as to a great part of its contents. This is done by the numerous class of rationalists of the Lutheran Church in Germany, and by many in this country. All such are caught "by the hair in the thick branches of the oak;" in the time of judgment, at the battle of the great day, they will find that their boasted rationalism, in which they had trusted, will be of no avail in the presence of Divine Truth,—the Lord as the King of the Church; but will forsake them as the mule, the emblem of the rational faculty in man, forsook Absalom, and left him a prey to his enemies. The other class to which we allude is that who, from the want of instruction superior to that which a fallen church can give, remain in the merely gross literal ideas of the Word and its teaching, and never come to any clear discernment of Truth. But of this class there are two kinds,—those who desire, from a love of Truth, to come to clearer and more spiritual

ideas; and those who heedlessly remain in the principles imbibed in their childhood, and never indicate any desire to go beyond the mere elements and rudiments of instruction which they then learnt; and caring but little whether what they know be true or false, so long as they are allowed to live in selfish and worldly love, and to secure the enjoyment of merely earthly good. The former kind can be rescued at the time of judgment, from the "forest of Ephraim;" but the latter, in proportion as they are confirmed in evils, will share the fate of their leader, Absalom. But instead of being caught, like him, "in the branches of the oak," they will be entangled and slain in the brambles and bushes of the forest, for it is said that the "wood devoured more than the sword." (Verse 8.)

It may now probably, in some measure, be apparent why David so much loved Absalom as, notwithstanding his great wickedness, directed personally against his father, to entreat for him saying—"Deal gently for my sake with the young man, even with Absalom." (Verse 5.) And also when David heard of the death of Absalom, he, in intense grief exclaimed, "O my son, Absalom, my son, my son Absalom! Would God I had died for thee, O Absalom, my son, my son!" (Ver. 33.) It seems difficult, in the ordinary way of thinking, to explain the cause of David's intense grief on account of Absalom's death under such circumstances of rebellion and bloodshed. But we know that the letter of God's Word is so inspired and penned as to be altogether subservient to the spiritual sense; and although the letter may, when viewed from a natural point only, appear incongruous with our natural ideas, yet, as Mr. Noble as shewn in his work on the *Plenary Inspiration of the Scriptures, &c.*, this very incongruity is divinely intended to awaken our minds to the necessity of looking for a higher sense than is obvious in the mere letter. And Origen, in the papers on the Spiritual Sense of the Word, as maintained by him, and generally by the Christians of the four first centuries, and afterwards down to the period of the Reformation, lately inserted in this Periodical,* utters a similar statement. We do, however, admit that on merely natural grounds the intense grief of David can be explained. For setting aside parental affection, there was sufficient cause for grief in the bloodshed and misery which the rebellion of Absalom had occasioned. It does not, however, appear that this was the cause why David so bitterly lamented the fate of Absalom. The fact is, we must look more deeply for the cause, which can only be found in the doctrine of representatives and correspondences according to which the Word is written. Now, from this

* See the numbers for February, March, and April.

doctrine it appears, that the relation between David and Absalom is representative of the relation between the internal and the external sense of the Word.* Nothing can be so dear to the internal as the external with which it desires most ardently to be united, even as the soul is united with the body. Since if the external is rebellious, the internal cannot act out any of its purposes of salvation; and if the external is altogether destroyed, the internal must perish; that is, in relation to the subject in whom the external is rebellious. Thus the Lord is said to be dead to his church (Rev. i. 17.) when He is not acknowledged and loved by its members. And when a man of the church rejects the external of the Word, its internal life and spirit are also rejected by him, and salvation becomes impossible. Hence to preserve in the faith and practice of man, this relation between the external and internal of the Word, is of infinite importance; and the lamentation which ensues on its disruption, denoted by the rebellion and the death of Absalom, can only be adequately expressed in the lamentation of David over the loss of his son.

SCRUTATOR.

MATERIALS FOR MORAL CULTURE.

(Continued from page 226.)

XXXII.

It is remarkable how frequently the generous affections shew more activity under comparatively humble circumstances, than in subsequent comparative prosperity. This apparently arises from the tendency of poor human nature to think too much of itself for what *it has*; and so forget what *it is* in the sight of God. No amount of prosperity can impede the exercise of the benevolent social affections with those who *habitually* act in the apostolic injunction, "not to think of themselves more highly than they ought to think."

XXXIII.

A truly wise woman will never suffer herself to entertain the thought for a moment, that she is attractive, however true it may be. She will promptly dismiss it as soon as detected, as one of her worst enemies. Let it be once harboured, and then, with all persons of sense, repulsion will take the place of attraction. But the more serious result will be, the alienation of angelic friends, who are "meek and lowly in heart."

* See *Spiritual Diary*, 2694.

XXXIV.

The whole value of Christian Doctrine lies entirely in the moral application of it; first, in the study of moral wisdom by means of it, and secondly, in the regulation of moral life according to that wisdom. Any other view of Christian Doctrine reduces it down to the level of a mere intellectual curiosity.

XXXV.

Whenever an individual commits an evil, he is too ready to impute it to some circumstance or person to whom the greater share of the blame is due; but when his conduct obtains praise, he is not at all unwilling to take the whole of it to himself.

XXXVI.

The discharge of duty and the performance of uses, will never conduct us to the true love of the Lord, unless an active, intelligent principle, and devout feeling of piety, take the lead in our endeavours. Until such a principle of piety comes into operation, Divine Truth is but trifled with, and converted into a mere plaything for the amusement of self-love.

XXXVII.

Words of comfort and sympathy are of more value to the afflicted than some imagine. The sorrowful heart, especially when its trial is mental, as well as outward, is too poor in consolation to undervalue even the poorest offering.

XXXVIII.

When alienation occurs between two parties really principled in charity, however the parties may judge of each other for the time, the principle of charity is not destroyed, but only clouded over by the relatively external state of alienation. When reconciliation has been effected, charity resumes its influence. But if either of the parties be not principled in charity, with that party the reconciliation and apparent friendship will be only external, the feeling of alienation still lurking within.

XXXIX.

To be affected with truth for the sake of doctrine, and in order to acquire intelligence, is impure, because of the presence of self-glory; but to be affected with truth for the sake of life, is to reject the impurity of self, and to embrace charity. (*A. C.* 6247.)

XL.

The worst apostacy from the truth, is the apostacy of a bad life, whether it consists in the open sins of a man against his own body; or

the secret sins of covetousness, malice, or the love of rule, against the neighbour.

XLI.

When a power has been given to a man, by his knowledge of truth, to exercise a just judgment, it appears that an impulse is always given to him to exercise it, either against his own evils or the evils of others. If he be spiritually-minded, he will take the former course; but if not, the latter; so that, in exact proportion as the mind's judgment turns inward to judge its own evils, it is averse to turn outward to judge others. Hence it follows that, so much censoriousness, so much practical faith alone.

XLII.

Splendid intellects, when they are far in advance of the will, are often found eventually to resemble the beautiful double blossomed shrubs, which dazzle the sight by their beauty in spring, but yield no fruit to the hope in autumn; on the contrary, good, simple minds resemble the unpretending single blossoms, which are followed by fruits in due season.

(To be continued.)

 THE BABYLONIAN IN THE CHURCH.

EVERY truth of the Word, when spiritually discerned, is a mirror in which the Lord is presented to view, precisely as every sunbeam brings with it an image of the sun himself. Not only the Lord, but His church is also, by the truths of the Word, reflected to our view. The church, in its states of order, glory, and happiness, and in its opposite states of degradation and misery, is clearly exhibited by the truths of the Word. It is a very great mistake to suppose that the Word, in its essential sense, treats of the kingdoms of the world, that is, of the merely natural and civil polity of the nations and cities, as Babylon, Assyria, Egypt, Philistea, Moab, Edom, &c. Under this mistake nearly all commentators have laboured. True it is that these nations and cities are often named in the Scriptures, but a slight elevation of thought will clearly show to the reflecting mind that these nations and cities are types of things relating to the church, and are not to be regarded as when mentioned by Herodotus, and by other ancient historians, as mere designations of certain countries and cities, which flourished at certain periods in the history of the world. For as the Lord's kingdom is "*not of this world*," so His Word, which treats of

His kingdom, is not and cannot possibly be, in its true sense, of this world, but must relate universally to the Lord's kingdom; that is, to heaven and the church. As the "Lord spake nothing without a parable," (Mark vii. 15.) so the entire Word, which the Lord himself also spoke, is, from beginning to end, a magnificent parable, under various forms and phases of expression, showing forth the Church of God in the aggregate, and in the individual character of man, both as to its states of order, beauty, and happiness, and its states of disorder, deformity, ruin, and misery. There is also an intermediate state, in which the church is described as passing through a wilderness, and struggling in temptation, that it may rise purified and exalted to its proper dignity and glory. In this state it is surrounded by enemies of every kind, through whom, by deadly combats, it has to battle its way, and to achieve its conquests. Passages to prove these three positions in which we behold the church so frequently depicted in the volume of Revelation, will occur to every attentive and devout reader of his Bible. All Christians admit that Egypt, with Israel in bondage, is a type of our fallen and unregenerate state; that Canaan is an emblem of a restored and spiritual state, and that the intermediate wilderness is a symbol of our temptations and struggles against our spiritual enemies, who are evil spirits operating upon us through our fallen nature, and the various corruptions to which we are prone, and which, by self-denial, and by bearing the cross, must be subdued and overcome. There is no difficulty in believing the symbolic character of Egypt and Canaan, and also of Israel, together with its chief city, or Jerusalem, which is emphatically called the "*City of Truth*," (Zach. viii. 3.) as though the spirit of inspiration itself would prevent the mind from dwelling in the merely natural idea of an earthly city, but would urge it onwards to a higher perception, involved in the terrestrial idea, that thereby is depicted, in parabolic form, without which the Lord never spake, the *Doctrine of Truth*, which is indeed the proper city of the mind, in which all its affections should love to dwell. Probably no book in the former church has been so excellent, and so universally useful to all classes of pious minds, as the *Pilgrim's Progress*, by Bunyan, describing, under striking emblems and types, the progress of the Christian through the various trials and experiences necessary for his purification and humiliation, that he may eventually arrive at his proper home in heaven, and be happy for ever. Yet the Word of God describes, with infinitely greater fulness, precision, and power, the *Pilgrim's Progress*, and in a manner which the good old Bunyan but faintly imitated. Why, then, do not all serious and pious minds come,

at once, to the acknowledgment of the spiritual sense of the Word, and of the system of correspondences by which its types and shadows can be explained and understood?

Now, upon what is admitted by all Christians, namely, that Egypt, Canaan, and Israel, Jerusalem, Sodom and Gomorrah, &c., as countries and cities, are types of spiritual states, and realities relating to the spiritual life of the church and of man, either in its orderly and regenerate, or in its unregenerate and fallen condition, we would ground an argument, which is this:—As Egypt and Canaan, and Jerusalem and Sodom, &c., are, by universal confession, types, so it must follow, if one Divine Spirit of Truth dictated the Word, that all other names of countries and cities mentioned in their inspired pages are types also, and that consequently [Babylon and Philistia, and Assyria, &c., are equally typical and symbolic as Egypt and Canaan. This, indeed, might be abundantly proved from the prophets; but we will mention only one proof from the Revelation of John. Babylon is here described as a mighty city, and is said emphatically to have fallen, and to have been destroyed. (Rev. xviii. 21.) The prophecies, however, when delivered in the Apocalypse, were prospective, and had relation to the Christian Church; but Babylon, as a city in Assyria, could not have been the object of the prophecy, since that had already been destroyed when the prophecy was given, consequently Babylon, as mentioned in the Apocalypse, must be regarded in a typical light only, as symbolic of an awful state of the church, when all its heavenly light and love were extinguished, and when it was, through the prevalence of evil and error changed into the opposite of a church, and had become “the cage of every unclean thing, and of every foul bird,” &c. (Rev. xviii. 2.)

What, then, is Babylon in the church, and what is its chief feature, by which it can be recognised in the church at large, and in the individual man of the church in particular? Of all the various corruptions in the human heart, in its fallen state, there is one which *towers* aloft above every other. This *towering* love is the love of power, pre-eminence, and dominion. All other corrupt principles, such as the inordinate love of wealth, and of voluptuous pleasures, are speedily made to fall prostrate before this golden and prodigious image, which Nebuchadnezzar, the King of Babylon, sets up. They indeed become its willing votaries, and its humble and obedient slaves. The being in whose heart this love of pre-eminence and power has begun to rear its head, will readily sacrifice every consideration of wealth and sensual pleasure to gain his purpose of universal dominion, either in the small sphere in which he individually moves, or in the larger sphere in which

the society or the church, of which he is a member, revolves. The member of a club, or of a committee, or of a society, will sacrifice his money, or for a time renounce his darling pleasures, to gain his point of power and dominion. The religionist will shave his head, clothe himself in sackcloth, walk barefoot, and deny himself even the necessities of life, if he can but gain his beloved object of pre-eminence, power, and dominion. I will give you everything, says he, if you will but allow me to govern; well knowing that he who governs will soon command wealth, dignity, and the sensual enjoyment of every gratification to which his heart may be prone. Now this principle is the essential root of our fallen nature, and it is constantly endeavouring to germinate and to ramify itself in every direction. This is the very *head of the serpent*, which must be bruised by the *seed of the woman*,—the Divine Truth from the Lord in His church, and the Lord Himself in His Divine Humanity. No other power can subdue it. In hell it is the universal element of all evil. Its progeny is pride, conceit, ambition, hatred, revenge, despotism, tyranny, persecution, and every evil. It engenders the furies of ungoverned tempers and passions, and sets the father against the son, and the daughter against the mother, and robs the happy home of its innocence and peace. It gives birth to the demon of war, and sets nation against nation, and kingdom against kingdom. The earth, from one end to the other, has been wrung with anguish at the cries of widows and orphans, whose husbands and fathers have been murdered by this fiend of darkness, and the vault of heaven has re-echoed the lamentation in sighs, weeping, and woe. Such is but a faint depiction of the love of power and pre-eminence, grounded in the love of self. Now as this principle is so prevalent and active in fallen human nature, it was indispensable that it should be represented and described in the Word of God. And we shall find that Babylon is its type when it rears its head in the church.

That humility is the foundation in man of all good from the Lord, is abundantly evident. He that "humbleth himself shall be exalted." Humility consists in thinking of ourselves *as nothing*, and of the Lord *as everything*;—that all life, love, wisdom, truth, goodness, &c., are from Him alone, and nothing from man. In this blessed state of belief from the heart, man is truly humble. But the first cloud that comes over this innocent and happy state, is the baneful supposition, that according to the appearance, man has nevertheless a life of his own, independent of the constant influx of life from God. This idea is the root of all evil. Man then begins to fancy himself to be something; yea, as this serpentine suggestion would fain persuade him,—that he is a

god. The first result of this state is the love of self and of pre-eminence over others, and a desire to govern; hence conceit, pride, and every evil. Others who refuse to come into the sphere of this rule, are treated with contempt and hatred. Now, in order to carry out its purpose, it must needs seek for suitable means; these are found in various sources, but chiefly in the world, hence the love of the world becomes the great ally of the love of self. But when this love seeks for pre-eminence, as did Diotrephes, who is the first on record that sought pre-eminence in the Christian church, (iii. John, 9.) and who was consequently the first Pope, it endeavours to employ the truths of the Word as the means of securing its dominion. Thus, whenever a man endeavours to employ, by perversion, the truths of the Word, and the influence of the church, to carry out his own selfish purposes of dominion, he is, to whatever denomination he may belong, a Babylonian in the church. He, in his individual capacity, begins to rear a tower, the top of which he would fain should reach to heaven itself, that he may govern, not only over all things on earth, but over all things in heaven also. This Babylonish principle forms, as already observed, the central point of our fallen nature. It is seen amongst the earliest developments of childhood; it is conspicuous in boyhood; it comes out in bolder relief in early manhood, manifesting itself under various forms of conceit, arrogance, and pride. It is seen in the master and in the servant, in the teacher and the pupil, in the family circle, and in the mart of business. It is this which "loves the uppermost places in the synagogues," that seeks the platform at the public meeting or the festival. It is this which loves "the greetings in the market place," and seeks pre-eminence and dominion in the world of commerce. It is this which has engendered and sustained monopoly. And it is this which rears its hideous head in the church, when its dominion becomes dreadful indeed. It perverts every revealed truth, and all heavenly and spiritual good withers at its approach. It loves darkness rather than light, and consequently banishes the Word of God, the source of heavenly light, from the abodes of men. It erects an image of itself, which it desires all nations, and people of every tribe and tongue, to acknowledge and adore. It employs all kinds of fascinating charms to allure men into its vortex. "The cornet, the flute, the harp, the dulcimer, and all kinds of music," employed by Nebuchadnezzar to allure the nations to worship the image which he had set up, are so many types of its allurements, by its appeals to the merely sensual perceptions and delights of man. If these allurements do not suffice to subdue the nations to its authority, it has recourse to the inquisition,

the fiery furnace, and the lion's den, and thus practices every species of oppression and cruelty upon those who doubt its authority, or deny its power and dominion. Such, then, is the Babylonian in the church; and those who read the Word of God, where it treats of Babylon, without having its representative character in view, and without seeing the principle in the heart of which it is the type, will read the Scriptures to little or no profit; but when they behold the evil which is thus typified under the various things said of Babylon, and its destruction, they then derive immense advantages as to every spiritual good from the Divine records and prophecies concerning Babylon.

Heavenly love unites all mankind together in one bond of union and of harmony. It makes them of one heart and of one speech or language. That is, it associates them together in one general harmony of views respecting the essential things of all heavenly life and blessedness. But Babel, or Babylon, no sooner arises than this intelligible and harmonious speech is confounded, and dreadful strife and controversy invade the church and destroy its peace. (Gen. xi.) Babylon is the cause of all this evil. He who cherishes a love of pre-eminence in his spirit is certain to enkindle strife and confusion around him. Hence Babylon signifies, in its Hebrew root, *confusion*. It is this principle, also, which separates man from man, and divides them asunder, and scatters them over the face of the earth. (Gen. xi. 8.) The man who endeavours, through Divine mercy and power, to subdue in himself, and in the church to which he belongs, the incipient or nascent evils of Babylon, as he finds them germinating in his heart, is pronounced happy if he *take the little ones of Babylon and dasheth them against the stones.*" (Psalm cxxxvii. 9.) This divine declaration must needs appear cruel in the extreme if seen only as to its letter, as signifying the little children of the city of Babylon. But when it is seen that thereby are signified the incipient evils of Babylon as they exist and germinate in the heart, truly is that man happy who takes these little ones of Babylon and dashes them against the stones, or rather, as in Hebrew, the rock of Divine Truth; that is, who, by applying the truth to his life, destroys these germinations of this most dreadful evil. When the church has become enslaved to this evil, it is brought under captivity to Babylon; hence the reason why this captivity is so much spoken of in the Word, and especially in Jeremiah and Daniel.

From what has now been said, it will, we think, be seen how numerous the Babylonians are in the church at the present day! How lofty the tower which they have erected! How wonderfully the dominion of

this evil is extended! How dreadfully it has oppressed the nations where its power has been uncontrolled and supreme! "It has said in its heart, I will ascend into heaven, I will exalt my throne above the stars of God. I will ascend above the heights of the clouds, I will be like the Most High; yet, thou shalt be brought down to hell to the sides of the pit." (Isaiah xiv. 13—15.) Such are its aspirations, and such is its final destiny. If we look into the church as it is at the present time, we find many efforts are made to raise the tower and the walls of Babylon. Leaving the Romish Church as Babylon consumed, and, as to its root, destroyed, we behold the Puseyite movement as nothing but an effort to extend the dominion of this same horrible principle. Christianity, in its true form and character, cannot exist together with Babylon. The one or the other must recede. The storm is now gathering its blackness, and sparks of fury are frequently emitted which only indicate the approaching conflict. It is the decree of heaven that Babylon, in all its forms of development, shall be destroyed. Let us endeavour to subdue this spirit in ourselves, and, by spreading the truths of the New Jerusalem, to subdue it in others as much as possible.

APEX.

INCENTIVES TO DUTY.

(From the Boston New Jerusalem Magazine for January, 1851.)

UNDER whatever form of doctrine a man may live, there are certain inducements to discharge the religious duties of this life, which are more or less efficient, according to the kind of religion and the peculiar moral temperament of the individual. Let us take a cursory view of the duties which are acknowledged by the most zealous of some sects of the Old Church, and the motives which urge them to their discharge, and let us compare them with our own duties as members of the New.

It is the belief of that portion of the Old Church which is commonly denominated evangelical or orthodox, that to be saved from the punishments of hell, man must be convicted of sin, repent of past transgressions, and experience a very peculiar and specific change of heart, by which he passes from a natural to a regenerate state. As this change is considered indispensable, many of the sermons of the clergy are made to bear upon this point, and the importance of an immediate surrender of the heart to God is urged with vehemence upon the unregenerate. The moral duties of life are deemed of so secondary a nature, that they only elicit a share of attention when the fervor of the church declines

from its height. The value of the soul's salvation, and their faith in the special process by which that salvation is effected, stimulate the zealous to use strong efforts for its promotion; to urge it upon the thoughtless and gay, to disseminate tracts and sermons which inculcate it, and to pray earnestly for its extension. Nor are their efforts ineffectual. By their singleness of purpose, and by their sincere belief in its efficacy, they enlist the sympathies of many, and alarm the consciences of many more. For fear of losing the beneficial influence over their acquaintances and associates which their sanctity gives them, they deny themselves the recreations and amusements which would otherwise add much to their enjoyment of life. They send out missionaries of devoted piety, to awaken in the breasts of the heathen those fears which they formerly felt for themselves. Though they may, and often do, neglect the milder charities of life, they are generally scrupulous in the discharge of the devotional duties—ever ready to exhort and pray for those whom they regard as still under the ban of God's displeasure.

Those sects which are more external in their ideas of religion and its observances, are often as faithful in their discharge of them, according to their own understanding, and sometimes even more punctual and strict in their performance, than those who are more enlightened. The Jesuit, believing in the infallibility of his church, and in the saving efficacy of its ordinances, will compass sea and land to make a proselyte; while the humble Catholic will patiently undergo the penance which his confessor imposes upon his body, for the ostensible purpose of saving his soul. Even the Mahomedan and heathen will let nothing hinder their regular acts of worship at the rising and setting of the sun.

Now, although philosophy may turn the cold shoulder, and common sense may pity the peculiar delusions of these various devotees, there is an important lesson to be learned by the New Churchman from their example, by looking at the relative standing of each.

We live at a time when much has been done for the amelioration of the condition of man; but we know full well that much yet remains for us or somebody else to do, before the world will arrive at any thing like the highest and best state of which it is susceptible. Much that has been done heretofore in a moral relation, is of a merely palliative nature, and cannot heal soundly the wounds which society has received. To reduce all to order, it is necessary to go back to the first springs of action, to begin where life's ruling motives start, and purify the fountain, instead of labouring to filter the water in the streams which flow from it. These secondary labours have been often discharged, and are being discharged now, by virtuous and well-meaning men in the prevailing

sects of Christendom ; but the primary and more important ones are intrusted to the New Church, as the only body which is fitted for such a work by the light which is requisite for its completion. If any other denomination of men would assume our responsibilities, and could do so with a fair prospect of success, then we might repose in quiet with more show of reason than we can do at present. But how can they teach the vital truth that the kingdom of God should be in man, when they do not understand the doctrine themselves ; when they regard that kingdom as afar off, and heaven as a *reward* for a life of faith or certain religious experiences, instead of being the very *realization* of a holy life ?

If we examine the whole catalogue of dogmas, we find much error where all should be truth, and gross darkness where light should prevail. We know that Tritheism is taught instead of the Unity of God ; faith alone, as saving, instead of faith and charity ; the ordinances of religion instead of its vital principles ; the resurrection of the body instead of the perexistence of the soul ; the literal sense of the Word, (much of which is tottering before the onset of the sciences) instead of its spiritual meaning, which rises through and above science ; a vicarious atonement to appease an angry Father, instead of a reconciling of man to his Maker ; a vindictive God instead of one of love ; and many other points of doctrine at variance with natural and spiritual truth, which will readily suggest themselves to thinking minds. If truth will have a more beneficial influence on the human family than error would, or even than error mixed with truth, then its promotion in its purity is important, and presents an urgent incentive to action to those who profess to know that truth, and love it. While we witness the devotion of those who know so perfectly the nature of spiritual things, we must stand condemned in our own consciences if we do not at least equal them in our devotion to a more perfect system of truth.

There is implanted in the breasts of enlightened men, not only a love of scientific and natural truth, or what they believe to be truth, but also a disposition to promulgate it, and sometimes a feeling of antipathy to those who oppose its progress or slight its evidences. This has been the case with such men as Galileo, Galvani, and Newton, in all ages, where no higher interest was at stake than the establishment of their favourite science ; and thousands of far less notoriety have been sickened and disgusted with the stupidity of such of their acquaintance as rejected, unexamined, truths which to them appeared worthy of investigation, and thereupon entitled to belief. Now, if the feelings of learned men become so enlisted in the cause of natural truth, where only the temporal welfare of their fellows is concerned, and even that often in but a

slight degree, how much more enthusiasm should be felt by those who have the keeping of the momentous teachings of the New Jerusalem, where not only the temporal, but even the final well-being of our race is pending.

It is not to be supposed that the members of the New Church will feel the importance of propagating its doctrines so forcibly as the man who was the medium through whom its revelations were first made to the world. They have not had such a palpable evidence of its heavenly origin and tendency; they have not looked so deeply into its principles, and would clearly see only those beauties which lie comparatively near its surface; they therefore cannot be expected to become so engrossed in the subject as he was. But though they may-not, like him, spend a lifetime in the cause, and write dozens of volumes in its elucidation, they certainly should use what efforts are in their power, to extend upon earth a system of harmonious truths which so fully involve man's highest happiness.

In addition to those drawn by contrast, from the votaries of science, and the devotees of unfounded creeds, there are happily strong incentives to action in the example of men of our own church, who, like Clowes of the last generation, or Tafel of the present, are devoting their best energies to the propagation of a religion which is alone worthy of such zeal. It is to the patient labour, perseverance, singleness of purpose, and untiring effort of such men that we must look for the hastening of that spiritual and moral state which will be welcome to so many. And if we are far their inferiors in mental power or moral purity, we may still do much, if each will labour in his sphere of religious influence, and promote the truth according to his means.

C. D. R.

MINISTERIAL CANDIDATES.

THE custom of societies advertising for ministers, and of ministers offering themselves as candidates, has always seemed to me as one of questionable propriety.

In the first place, the tendency of it seems to be to lower the minister in his own estimation and in that of his society, and thus to diminish his peace and his usefulness. A minister offering himself as a candidate for a place, sacrifices in a degree the dignity and independence which should be attached to his office. He incurs, in the first place, the risk of his offer being declined; and he must be devoid, I think, of

proper sensitiveness and delicacy of feeling, as well as of a due regard to the character of his function, if he can receive such refusal with indifference. But, even should the offer be accepted, and he be successful in his application, the sacrifice he has made of his independence in suing for the place, he will never wholly regain. The thought that he asked for the situation will ever be a clog to his usefulness, and a pressure upon his moral courage, either in preaching to his members, or in meeting with them in private. He who began by asking of them a favour, will be apt to seek to sustain himself by continuing to court their favour; and a minister whose chief anxiety is to keep in the good graces of his people, instead of instructing them in their duty, and rebuking them when rebuke is needed, cannot but be unfaithful to the duties of his office, as well as devoid of true self-respect.

But to take still higher ground. A true minister—one worthy of the high office—has for his end *use*, and not self; his true and great purpose, in entering upon and discharging the duties of his function, is to spread abroad truth, to make mankind wiser and better,—not merely to get a support for himself or his family. He who is not capable of holding up to himself this disinterested end, is unfit for the office. This being so, then he should not even appear to be anxiously seeking anything for himself. He will have confidence that under the guidance of Divine Providence he will be led, without his own seeking, to that place where, in the Divine view, he can be most useful. To begin, then, by seeking something for himself,—by making application for a situation, as men of the world do for worldly offices, is to sink at once from this high and disinterested end. Nor can it be argued that such a course is necessary. The character and standing of the ministers of the church, especially in a body so limited as ours, is pretty well known throughout the church. If a young man (or one of any age) have excellence, it will soon be known; there is no need for his proclaiming it, or bringing it himself before the church. And when a place is vacant which under Divine Providence he is fitted to fill, a call will be made upon him, without his seeking, and the recollection that he was *invited* to the place, and called to it without application of his own, will be ever after a support and comfort to him, even under difficulties or temporary troubles which may arise, as there is always a possibility of these arising, between a minister and his society. And when there are no such difficulties—when pursuing the even tenour of his way, the same recollection will give him a feeling of self-respect and proper independence, which will enable him to perform his duties with far more faithfulness, efficiency, and satisfaction to himself.

On the other hand, a society will be far more likely to secure a worthy minister, by giving a private invitation, than by advertising and inviting applications. It is often the case that those best endowed and most truly fitted for the office by elevated moral and spiritual character, are the most modest, and both from diffidence of their own abilities, and from a shrinking sensitiveness about putting themselves forward, would hesitate about making such an application. They would rather wait till they have an invitation, even though obliged to occupy themselves in teaching or some other pursuit, till their services are asked for—resting assured that in due time, a place of usefulness will be opened to them by the Lord's Providence, if they are truly fitted for the office. I conceive, therefore, that this is not the best course for a society to pursue, if they would obtain the worthiest man. When in want of a minister, they have only to make careful inquiry, praying first to be guided in their choice by wisdom from above; and they will soon hear of the right one, if such a one is to be had at all: and we may trust that when there is a place of use to be filled, the watchful Providence of the Lord will ever raise up one to fill it.

OBSERVER.

EXTRACTS FROM SWEDENBORG'S SPIRITUAL DIARY.

(Not hitherto Translated.)

ON THE NECESSITY OF ATTENDING TO OUR THOUGHTS.

Concerning those who in their Thoughts, or in Themselves, condemn others, but who profess other things in their Speech and Countenance.

3169. There was a certain person who, during his life-time, could live in external association with others, and be esteemed by them, because, for the sake of his own name and reputation, he spoke cautiously of others. Nevertheless, in his thoughts he condemned every one except his own family connections, and those who were bound to him by peculiar friendship. Thus, in his thoughts he condemned others to hell in so direful a manner, that those who heard him speaking from the state of his thought to which he was then reduced, often exclaimed, Horrible! horrible! For a spirit can easily be reduced to every state of his previous life, in which he thinks the same things [as he did when in the world]; at the same time, others hear his thoughts, which are ideas, as though he were speaking them fully out.

3170. This person underwent, as to the entire region of the head, the grievous punishment of dissection, or tearing to pieces; the pain

being increased by a renitency on his part to yield, and by repentance being long delayed. Others beheld this punishment, but I did not see it.—1748, Sep. 15.

3171. This same person afterwards said, that in civil life he had been cautious in speaking of others, and that thus he had injured no one; wherefore, he ought not to have undergone such a punishment in the other life, especially as it was only thinking, which had not burst forth into act. In reply, however, it was stated to him, that he had been thus cautious for the sake of his own honour, and that if he had been in freedom, he would have acted as he thought. They also stated that he refrained from thus acting because he had been remunerated on account of his civil prudence, that is, he had been raised to dignities; whereas, in the other life, it is the thoughts which are thus punished. When he replied that he could not abstain from thinking, and that he consequently should not be punished on account of his thoughts, they asked him why he had thus condemned others, although they also had acted cautiously in their civil life; when he rejoined, that he had condemned them because they thought what was evil. Thus he convicted himself, wherefore he confessed that he had sinned.—1748, Sep. 15.

INQUIRY RESPECTING PSALM LXXII. 15.

THE words which are the subject of inquiry in this passage are as follows:—"To him shall be given of the gold of Sheba." Swedenborg gives the following spiritual explanation of the entire passage;—

"Here the advent of the Lord is treated of. By the kings who shall fall down before Him, and by the nations who shall serve Him, are understood all who are in truths from good. By the poor whom he shall preserve are understood those who are not in the knowledge of truth and good, but yet desire them. By the gold of Sheba, of which *He* shall give them, is signified the good of love, into which the Lord shall lead them by knowledges."—*A. E.* 242.

Our respected correspondent, on the first consideration of the subject, thought that the words could only be applied to the Lord in His Humanity, and that the writer of the paper "*On the Correspondence of Gold*"* was in error when he says—"To the man who seeks God, with his whole heart, it is promised that gold shall be given;—to him shall be given of the gold of Sheba." (P. 91.) Here the passage is applied by the writer of that interesting paper to the regenerate man;

* See number for March.

whereas it was thought that the passage should be applied only to the Lord. It is, indeed, true that this passage, like every other in the Word, in the Supreme sense, applies to the Lord; but it is well known that every passage also applies, in a subordinate sense, to man and to his regeneration, because this is an image of the Lord's glorification. And this also is evident from Swedenborg's explanation given above, in which he expressly applies it to the regenerate. But on considering the subject more closely a difficulty arises in the change of the pronoun by Swedenborg. In the Divine text it is said—"To *him* shall be given of the gold of Sheba;" but Swedenborg has rendered it in *A. E.* 242, by "*dabit illis*," he shall give *them*, &c. The Hebrew is *וְיָתַן לוֹ*, and he shall give him; thus the pronoun in the Hebrew is in the singular, and not in the plural. In the *A. C.* 113, the author renders it in the singular, "*dabit illi*." How this discrepancy has arisen is, we think, easily explained. In the passage in *A. E.* the author quotes several clauses from verses 10, 14, 15, and as the plural form prevails in these clauses, he was inadvertently led to put the said pronoun in the plural also. It is, however, by no means uncommon in Hebrew for both pronouns and verbs to change suddenly from the singular to the plural, and *vice versâ*, even in a narrative relating to the same subject; and this is more frequently the case in the poetical parts of the Word.—
EDITOR.

REVIEWS.

DESOLATION OF THE SANCTUARY, AND TIME OF RETRIBUTION. *A Course of Lectures, designed to shew that the first Christian Church has come to its end, and that a New Church is now being established. By the Rev. Robert Abbott, Minister of the New Church, Norwich.* London: HODSON;—NEWBERY. pp. 188.

THERE is one GREAT FACT, which is, no doubt, more momentous than all other wonderful facts occurring in this wonder-working age put together: this great fact is the END of the present Christian Church, and the commencement of the New Jerusalem Dispensation. But although this fact is so momentous in itself, and so portentous in its consequences, yet few are willing to see it, and still fewer are willing to believe it, when demonstrated to their rational perception. The Jew does not believe to this day that his church has come to its end, and that it has long since ceased to be the church of God upon earth, and is now nothing but a heap of ruins, which are regarded only by the antiquary with any degree of interest, except, probably, by the disciple

of Revelation, who points to the scattered sons of Israel as evidences of the fulfilment of prophecy, and of the Divine authority of the Hebrew Scriptures. But if the first Christian Church has, through evils of life, and through errors of doctrine, like its predecessor the Jewish, come to its end, then nothing can be more important for the members of every denomination of the said church to know than that such is really the FACT. How, then, can this fact be impressed upon the attention of men? This is the difficult question to solve; and yet on its solution, and on the admission of its truth, depends that spiritual improvement, both as to doctrine and life, which is so generally desired, especially by all reflecting and devout minds.

We may have some perception of the difficulty of impressing this fact upon the minds of men in general, by considering how difficult it is to convince even a single individual, notoriously imbued with erroneous persuasions, that he is in error. And this difficulty is still greater when the error is confirmed by strong attachments in the will; by maintaining which, some emolument either in the way of honour or of gain is secured and enjoyed. In this case all the attachments, prejudices, and persuasions of the merely natural event are enlisted on the side of their erroneous system. And however convincing the power of truth, both from Scripture and reason, which you bring to bear upon the fortress of error, yet—

“A man convinced against his will
Is of the same opinion still.”

Now if this be the case with a single individual, how extremely arduous the task becomes when an entire society of individuals, or an entire church, is to be convinced of its errors and evils, and that its system is so dilapidated and decayed that not even one stone is left upon another? Nevertheless, a new and improved state of things in respect to the church cannot come to pass, or a new Temple of Christianity cannot be built until the great truth becomes apparent that the old temple is utterly decayed and destroyed. And this difficulty becomes of immense magnitude and power when we consider that all literary honours, all ecclesiastical dignities, all church preferments and emoluments, as well as the respectability and recommendations of the world, are enlisted on the side of the erroneous system. Supported by these bulwarks from the world, the natural man of the church still maintains his position, although by the calm use of his rational perceptions he is at times convinced that the system to which, both by birth and education, he belongs, is decayed at its foundations, and ruinous in every part of its structure—so ruinous, indeed, that it is impossible to repair it, with any prospect

of success as to its long continuance. "No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse. Neither do men put new wine into old bottles," &c. (Matt. ix. 16, 17.) When the old system is entirely decayed and rotten, it cannot be repaired, but must be supplanted by one entirely new. "Behold I make all things new." (Rev. xxi. 5.) We should have no fear, notwithstanding the inbred hostilities in our fallen nature to genuine truth, that the doctrines of the New Church would more speedily prevail, if the external dignities and emoluments which now support erroneous systems were removed, and a clear arena and fair play were allowed to truth in its contest with error and falsity. We should be amazed to behold how soon the eyes of many would be opened to see a more Scriptural and rational development of the doctrines of Christianity from the Word of God, if the darkening influence of so many bribes were removed for the maintenance of false doctrines in the so-called orthodoxy of the day.

Now, although one great portion of the church—the Romish—saith in her heart, "I sit a queen, and am no widow, and shall see no sorrow;" yet it is Divinely declared, notwithstanding her boasted assumption, that "her plagues shall come upon her in one day, even death and mourning, and famine, and that she shall be utterly burned with fire, for strong is the Lord God who judgeth her." (Rev. xviii. 7, 8.) And although another great portion—the Protestant, especially in its so-called Evangelical sections—saith, "I am rich, and increased with goods, and have need of nothing;" yet she does not know that at the time she is in this boasting persuasion she is "wretched and miserable, and poor and blind, and naked." (Rev. iii. 17.) That is, utterly destitute of all genuine Truth and Good, or genuine Faith and Charity, which are the essential elements of a living Christianity. How to dispossess these branches of the church of their boasting persuasions, and how to show them their real condition as a church, or as churches—this is the basis which the admirable little volume before us has undertaken to accomplish; and verily the able author has opened the sanctuary, and shewn us, both as to doctrine and life, its entire desolation. We consider that productions of this kind, well sustained by an extensive knowledge of facts in dogmatic theology, and by able literary talent, which well characterise this work of Mr. Abbott, are of the greatest utility. For we are assured by the herald of the New Dispensation, that only in proportion as the erroneous doctrines of the former church are exposed and rejected can the doctrines of the New Church be attended to and received with any proper and salutary effect.* From this, then, it

* See Brief Exposition, 103.

would appear that one important duty of the members of the New Church at the present time is to expose the erroneous dogmas of the tottering church, and hence to prepare the way for the reception of the doctrines of the New Church. This, however, can only be effectually done by exhibiting, as much as possible, the light of Truth, for when Truth is seen, false dogmas and evils of life will be exposed and condemned. And in order to effect this, our writings and tracts should be distributed as widely as possible, and every individual who distributes tracts, or induces, by reading the works, a state of reflection in the minds of others, is assisting to build up the walls of the New Jerusalem, and to erect her palaces.

The volume before us consists of five lectures delivered in December and January last. Subsequently an appeal was made to the lecturer, that they should be published in order to give them a wider range as well as a more permanent power of usefulness. The author, in preparing them for the press, has carefully revised and considerably enlarged them. A view of the contents will give an idea of the important subjects discussed :—

“ **LECTURE I.**—Remarks on the present Ecclesiastical Agitation—The Apocalypse—Its Canonicity—Contradictory Interpretations—A New System—Fulfillment. **LECTURE II.**—Historical Review of the Dogmatic Dissensions of the Christian Church—Testimony of Distinguished Authorities to its generally Perverted and Consummated State. **LECTURE III.**—The Apocalypse Resumed—Signs of the Second Advent—Universal Apostacy of the Church—Babylon, the Dragon, and the Two Beasts, symbols of the essential Characteristics and acknowledged Doctrines of the Romish and Reformed Churches. **LECTURE IV.**—Comparison of the Romish and Reformed Religions—Their points of Agreement—Their Differences—Both Systems fundamentally Erroneous, and essentially Defective. **LECTURE V.**—Expansive Genius and Mission of Christianity—Unpromising Characteristics of its Popular Aspects—Theological Features of a New Era.”

These subjects are all discussed, not merely in a popular, but in a learned and searching manner. Of the evidences most valuable in proof of the “Desolation of the Sanctuary,” are those which come from the scene of desolation itself, and which, by its own members, are proclaimed abroad. Thus, in concluding the evidence of the entire desolation of Christianity in the Romish Church, if any more evidence were wanting than what is patent to every observer, Mr. Abbott adduces the evidence of no less an authority than the late Pope Gregory XVI., who, in his Encyclical Letter in 1832, addresses the entire Romish Church in this striking fashion :—

“ We speak, venerable brethren, that which ye behold with your own eyes; which, therefore, we deplore with united tears. An unrestrained wickedness, a shameless science, a dissolute licentiousness, are triumphant. The sanctity of holy things is

despised, and the majesty of divine worship, which possesses such great power, and is of so great necessity, is blamed, profaned, and derided by wicked men. Hence, *sound doctrine* is perverted, and *errors of all kinds* are daringly disseminated. This, our see of the most blessed Peter, in which Christ laid the foundation of his Church, is most grievously assailed; and *the bonds of unity are daily more weakened and broken*. Such is the state of the Romish Church; full of infidelity, immorality, division, uneasiness, innovations, enslaved by the evil powers, and rent internally by Jansenism, heresy, schism, and indifference. If she alone constituted the Catholic Church, Christianity would indeed be at the lowest ebb, and the gates of hell would almost have prevailed against it." pp. 61, 62.

Here, then, is a picture, given by the Pope himself, of the condition of the Romish Church. Here, indeed, is an announcement of the "*time of the end*." But the testimonies to prove a similar condition of the Protestant Church are not wanting. The author quotes from the late celebrated Dr. Arnold a similar testimony in respect to Protestantism:—

"I believe," says Dr. Arnold "that the 'day of the Lord is coming,' that is, the termination of one of the great *æons* of the human race—whether the final one of all or not, that I believe no created being knows. Society in Europe seems going on fast for a revolution, out of which Christ's Church will emerge in a new position, purified, I trust, and strengthened by the destruction of various earthly and evil mixtures that have corrupted it.

"Let us bear in mind," says Mr. Abbott, "that these declarations are not the outbursts of fanatics; but the deliberate judgment of men who had made the church their life-study. We might quote a host of similar expressions from eminent living divines; but these could add nothing to the authorities we have given. Surely there must be some solid ground for such a mass of positive convictions." p. 64.

To these testimonies we will add two of striking import and of recent occurrence. The Bishop of Exeter, in his late *Pastoral Address*, says, in reference to the theological doctrines and sentiments maintained by the present Archbishop of Canterbury, and published by him in one of his charges when Bishop of Chester, in 1841,—the Bishop of Exeter says,—

"I do solemnly declare, and with a deep sense of the responsibility which attaches to such a declaration, that I could not name any one book of any minister in our church, which, though of double the bulk, contains half so many heretical statements as are contained in this one charge."

Here, indeed, is a church divided, as to its vital and principal doctrines, against itself. Can a house thus divided through its very centre, long stand? Is not the time of its end nearly come? But we will quote another testimony from the strong ranks of dissent, uttered by the talented Dr. Campbell, the editor of the *Christian Witness* and of other publications, before a large body of Independent ministers, at one of their late meetings of the Congregational Union.

In addressing the Congregational Union, Dr. Campbell, replying to the statement that as editor of various publications issued from the Independent body, he was considered as representing that body, he repudiated the charge in the following words:—

“The idea! that I should represent the opinions of this body of gentlemen, no two of whom are agreed. (Laughter and cheers.) It were perfectly preposterous! You take widely different views from each other on the subjects of *inspiration, doctrine, ordinances, polity, education*, and much besides,—such a piece of Mosaic I am sure you seldom cast your eyes upon. (Laughter and cheers.)”*

So then, amongst the large body of the Nonconformists unity of views in respect to the essential doctrines of Christianity is a piece of Mosaic, where no two harmonize with each other even in their views of the most essential points of Christian faith!! Is not this the *time of the end*? It is perfectly obvious that if some common bond, such as hostility to a church established by law, did not unite them, they would not even present the union and cohesion of a piece of Mosaic, but the different pieces would fly off from each other in hostile commotion, and controversy and strife without end would be the inevitable result. And how charity, the “bond of perfectness,” could exist amongst such jarring and hostile elements, it is impossible to conceive. How different will be that church which gathers around the Lord in His divine Humanity as the common centre of life, love, and faith to the universe, and who hath said,—“I, when I am lifted up from the earth, will draw all men unto me.” (John xii. 32.) This is the universal centre of union and attraction, and until the church can be built upon this “precious foundation,” every other foundation will be nothing but a piece of incohesive Mosaic, which cannot possibly bear the magnificent structure of Truth.

But in order to see these facts brought fully out, and presented in an eloquent and striking form, we have only to insert extracts from each lecture, the contents of which are exhibited above; but instead of doing this, we cordially recommend this volume to the perusal and attention of our readers.

INFANTS IN HEAVEN; *or, the Probable Future State of Deceased Children.* By the Rev. R. Edleston, Minister of Albion Chapel, Leeds. London: HODSON;—NEWBERY. Manchester: KENWORTHY. pp. 54.

WE lately noticed this little work† with considerable approbation. The subject on which it treats is dear to every bereaved parent, and the

* See *Christian Witness* for June, 1850, p. 277.

† See this Periodical for April, p. 158.

manner in which the author has treated it, is calculated to open the heart to all the sources of consolation which a Christian parent, under circumstances so distressing to the natural feelings, can possibly enjoy. The heart left vacant and desolate by the loss of a darling child, can now be filled with hope and consolation, and, above all, with a peaceful resignation to the Lord's Providence, in whose all-merciful hands are our final destinies, both in time and in eternity.

The solemn subject of death, which the author first considers, is placed in its true light in the following manner :—

"We will begin where the parent begins to feel her loss, namely *death*. *What is death?* Some imagine that it is impossible for a *living* being to answer this question; for it is supposed that death can only be known in *dying*. But what is Revelation for? Are there no facts recorded there, from which our reason may draw conclusions and satisfactory evidence on such a subject? We think there are; and therefore, though we may not have experienced death and its consequences ourselves, there are others who have, and God has recorded their experience in His Word, which amply compensates for our own deficiency. It is manifestly one of the principal uses of Scripture to enlighten men on such subjects as they cannot themselves possibly *experience* in this life. We therefore turn to the Word, and seek in it that experience which man does not possess. The first thing which the Scriptures demonstrate is, the existence of *two worlds*, the world of *matter* and the world of *spirit*. The world of matter is the world that now is, and is adapted to the life of man when clothed with a *material* body. The world of spirit, is 'the world to come' (not that it does not already exist, but that we are not as yet conscious inhabitants of it), and is fitted for the life of man when clothed with a *spiritual* body. Now, *death* is simply a passage from one world into the other. It is a kind of a gate which divides time from eternity; hence the saying, '*Mors janua vitæ*,'—death is the gate of life. Death is, therefore, but an event in life; a thing to be expected, 'for it is appointed unto all men once to die.' Man is simply elevated thereby from an external to an internal sphere of existence, in which he will be happy according to his state. The process itself has been variously described. Sometimes as a man leaving a dusky chamber, and going through a dark passage into a brilliantly lighted palace. Others think of it much as they do of sleep (in itself, that is, without disease), as a painless, necessary, and certain operation of nature; thus they would say that death is only like going to bed in this, and getting up in the eternal world! This passage from one world into the other, is effected by putting off the body; it has, therefore, been also compared to the process by which the butterfly puts off its caterpillar state. Man, in this world, is thus like a crawling worm, whom death strips of his cumbrous load, and then, if good, he becomes an angel man. Others have likened the casting off of the body to a man throwing down for ever an old, worn-out garment. The Apostle has also his peculiar simile, for he says that man is like a seed thrown into the earth, which cannot be quickened except it die; that is, man's immortal part cannot rise until the death of the body; which, like the outer covering of the seed, is put off, and never resumed again." pp. 8-10.

Mr. Edleston also combats, as necessary to his subject, the doctrines of Predestination and Original Sin. These erroneous dogmas have led

many to despair of the salvation of their children. Having shewn, in a clear and powerful manner, how unscriptural as well as irrational these doctrines are, the author sums up in the following style :—

“The reasonableness of this view [the elevation of the infant into heaven immediately after death, notwithstanding its hereditary nature being evil] would,” says the writer, “be generally admitted, were it not for the doctrines of predestination and *original sin*. These two things have blinded man’s minds, and hardened their hearts, so that they can scarcely either see or feel the benevolent influence of more elevated views. Parents, however, have need to regret the existence of such doctrines ; for many have experienced most poignant anguish, and sometimes positive madness, in consequence of the ideas which the doctrines teach respecting the eternal state of children. The notion about *original sin* supposes that we are condemned for the transgressions of Adam, as well as for our own ! It is thus imagined, that though a child may have committed no sin of his own, yet in consequence of this *original sin*, in the sight of God, he is guilty, and worthy of condemnation ! But the monstrosity of condemning an innocent child for the sins of his forefathers is so abundantly evident, that even some of the advocates of this doctrine have themselves found it expedient to soften its enormity, by inventing a process through which the child may be saved, and the doctrine still retained. This process is, ‘baptismal regeneration ;’ and hence it is imagined, that when a child is baptized the guilt of *original sin* is washed away ; and by the same process, it is further supposed that the infant is regenerated by the Holy Spirit ! It is our intention to enter upon the question of baptism, only so far as may be necessary to place our present subject in its proper light. But we must first remark, that there is no evidence whatever in the Scriptures of this doctrine of ‘*original sin*.’ Nay, it is not only not mentioned there, but the very opposite is plainly declared. The doctrine of *original sin* means that a child is guilty because of the transgressions of his progenitors ; but the doctrine of the Bible is, ‘The soul that sinneth, it shall die.’ *‘The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son.’* (Ezech. xviii. 20.) This doctrine and the Bible are consequently completely opposed. We will not stop to prove which is the more likely to be right, for we may safely leave the decision to the pious and candid reader.” pp. 21, 22, 23.

The author having stated many interesting particulars respecting the education of children after death, concludes by an earnest appeal to parents upon earth in behalf of the spiritual education of their offspring :

“Such, then, is a probable view of the education and state of children after death. No breath of evil or error is permitted to tarnish their eternal glory ; no evil word, or wicked example, occurs in their presence. How different this is to the training of many ‘little ones’ on earth ! Day by day they hear and see things for which parents ought to blush. Scenes of passion, contention, arbitrary treatment, untruthfulness, and sometimes even worse still, form the constant experience of some children. If angels could see how such exist from year to year, and how, almost imperceptibly, they are initiated into evil, they would be struck with horror, and weep in sorrow at the conduct of parents. Under present circumstances, it is, doubtless, one of the greatest mercies of a benevolent Providence that so many of the human race die in infancy.” pp. 53, 54.

MISCELLANEOUS INFORMATION.

TRANSLATION OF SWEDENBORG'S WORKS
 INTO THE EASTERN LANGUAGES.
 CHINA AS A MISSION FIELD FOR FOREIGN
 OPERATIONS.

To the Editor.

Sir, — I have perused with great interest, in the *Intellectual Repository*, an article upon this great and important object.

The Asiatic descent of religion and philosophy—but especially of the Word of God—and the remains of antiquity for which the East is so widely venerated, are considerations which have always interested the New Church in the fatherland of our race. This interest also has been associated with something almost akin to the charms of romance, in consequence of a settled conviction in the minds of all the readers of Swedenborg that a relic of ancient literature—the ancient Word—of higher descent than the Mosaic Scripture itself, is still extant in the *terra incognita* of Great Tartary. Add to which, the peculiar interest manifested in a tendency to adopt the land of the Sun as the grand arena for the foreign missionary labours of the church, invests the subject with great interest, for the introduction of the doctrines of the New Church into Asiatic literature would add a new element to the materials already prepared for the progress of those ancient races in civilization.

The Chinese, in particular, seem to yield themselves implicitly to authority even in literary matters. Confucius is the celestial Procrustes upon whose doctrinal bed the majority are either stretched out, or miserably cramped, according to the needs of their mental stature. The Emperor is so much their tutelary angel—so literally “the father of his people,” that his name supplies the national adjective; thus they are never real Chinese, but sons of the imperial house, comparatively as if Britons had facetiously dubbed themselves Georgians and Guillaumites during the reigns preceding that of her present majesty. All this seems to indicate a spirit favourably disposed towards instruction—a disposition to be led; and this facility of temper may have been the remote cause of their protracted alienation from European sympathies. Providence seems in a special manner not to have willed that

they should be converted to the dogmas of a corrupt Christianity, but should await the advent of the resuscitated church, and never has a people waited with more exemplary patience.

With its reading millions the most magnificent and inviting field seems spread before us in all directions for the translation and extensive circulation of the doctrines of the New Church, as well as for missionary effort where we have no bloody rite, no savage custom to confront; but, on the contrary, a co-operative influence, were our Christianity only introduced in the spirit of charity and active usefulness. Its peculiar politics seem to offer and to call for, by us, a well-imagined and well-directed effort for the introduction of the New Church; its geographical and physical advantages seem, too, exceedingly encouraging for the efforts of the New Church in both hemispheres.

Lying without the tropics, its climate, for example, is fully as salubrious as that of England. At Canton the summers are genial and the winters are bracing. In the latitude of Pekin the thermometer is sometimes below zero. Not only does no peculiar disease infest the Celestial Empire, but many invalids repair thither for the benefit of their health.

Five central British ports are now open to European and American efforts in the mighty planting of the New Church banner in every port, as well as the eighteen provinces of the empire. As to Canton, as a grand central dépôt for the diffusion of New Church literature, as well as the establishment of free schools, it cannot be overrated.

Christian edifices can be erected on exceedingly reasonable terms, perhaps not exceeding £50.; while the supply of our annual necessities is well known, from the best historical writers upon the empire, to be attended with very little expense.—I remain, dear Sir,

Very truly yours,
 A NEW CHURCHMAN.

INTELLIGENCE FROM INDIA.

To the Editor.

Sir, — Having lately seen several extracts in the *Intellectual Repository* headed “Intelligence from India,” I beg leave to forward you the following, taken

from a letter which I lately received from that part of the world, and which I shall feel much obliged by your inserting in your next number, if you think it worthy of a place.

My friend, who is living in Calcutta, says—"I have had several letters from a number of individuals at Chunar, respecting the New Church, and several from Mr. McGonagall; they seem to be doing well. Ten or eleven of them at Chunar, among whom Mr. G. and Mr. B. are the principal, have formed themselves into a regular society (the first, I believe, in Asia), and invited us in Calcutta, and those in Benares, to join them. The Chunar people have had a visit from a deputation of the Baptists in Upper India; they came for the purpose of examination and persuasion. They called on Mr. B. first, but found they could make nothing of him; they then visited Mr. G. with the same success. The next day there was service in the Baptist meeting house, when, after the sermon, the Baptist preacher addressed them, saying, that he understood there was, or had been, a Baptist society there, and desired all who professed to be its members to hold up their hands. I believe there were only two or three hands held up out of some ten or twelve people. The majority were then told that they might have the use of the chapel, but they were warned that whenever anything contrary to Baptist notions was preached there, they would be expelled. Mr. G. then answered that this amounted to expulsion, a measure to which it was not necessary that they should submit, as they could easily find a meeting place elsewhere, putting out of consideration the fact that he, with a friend or two, had been at the sole expense of building the meeting house, and then had made it over in trust to the Baptist society. Since then I have not heard from any of them at Chunar."

My friend also adds—"If you are near any New Church members, perhaps they might take an interest in the Chunar Society; and introduce it to the notice of Conference, which, if it had any of Swedenborg's works to spare, could not put them to a better use than by sending a few to the society. I would very gladly take charge of them, and forward them to Chunar." It appears, from the above extract, that the infant society in Asia is progressing in spite of

the opposition thrown in their way by the Baptists.—I am, sir, yours respectfully,
B. G.

THE ALLEGED TRANSFER OF SINS TO JESUS CHRIST.

A communication has been shown to the writer of the article bearing the above title (inserted at page 170), in which the writer of it says—"Protestants in general believe that the sins of those *only* who had been received into heaven were transferred to Christ, and that the sins committed by those in hell were not transferred to a substitute."

Now as to what "Protestants in general" believe, since so large and comprehensive a phrase includes every possible shade of belief, it is not easy to grapple with it. The writer of the article was well aware that "Protestants in general" have such vague and unsettled ideas respecting their mysteries, that each is ready to deny that Protestants believe any and every imputed sentiment, so soon as their sensitiveness discovers that it is capable of being placed in an unfavourable light. The writer, consequently, would not attempt to build an argument on such a fluctuating ground as that which "Protestants in general believe." He founded his remarks upon one of the 39 Articles, and a bishop's remarks upon it, both distinctly affirming that to Jesus Christ was transferred ALL actual sins, without exception, committed antecedently to the Passion of the Cross, and in the universality of this transfer they are warranted (admitting their notion of a transfer *by imputation* to be true in any degree) by Heb. ix. 15. But no doubt there are *some* persons who, *of their own will*, and to escape from a dilemma, will *except* from all actual sins transferred to Jesus Christ, the sins of those who had been previously "sent to hell." The writer, on the other hand, showed that *in all reason*, the sins of those who had gone to the reward of their holy lives, must be excepted from such transfer, because it is impossible to conceive of persons as being rewarded with eternal life for *thousands of years before their forgiveness was purchased!* In demanding this exception to the actual sins transferred, the writer is warranted by common sense, and because those who go to heaven are not in Scripture called sinners, but saints; the abode of sinners is in hell. On the contrary, the

exception demanded by the objector, in the name of "Protestants in general," namely, the sins of the sinners previously in hell, has no warrant in reason or Scripture, even admitting the doctrine of substitution to be true in principle. Those only who are actually in prison can be benefited by an act of grace. The doctrine of the majority of Protestants in England, those who *call themselves* of the Established Church, as discoverable from their symbols, is, that ALL sins, *without any exception*, were transferred to Christ on the cross, and this *must* include the sins of those previously, and still, in hell.

If any limitation were to be given to this alleged universal transfer of sins, it should be in accordance with the Lord's petition on the cross, "Father, forgive them, *for they know not what they do.*" To contend, from these words, that the Lord suffered only for those whose sins are "sins of ignorance," would possess some plausibility, leaving all actual sins to be disposed of according to the statutes of repentance so clearly laid down in Ezek. xviii. and other places in both Testaments. W. M.

PROPOSED MEETING OF MEMBERS OF THE NEW CHURCH DURING THE GREAT EXHIBITION.

The committee were in hopes they should have to announce a larger amount of subscriptions than last month; they have, however, been disappointed. The following have been received:—

| | | | |
|--------------------------------|-----|----|---|
| Previously announced | £22 | 11 | 6 |
| Preston Friends..... | 3 | 11 | 0 |
| A Friend's mite..... | 0 | 5 | 0 |
| Mr. Fletcher | 0 | 1 | 0 |
| Devon Friend's 6th donation... | 0 | 10 | 0 |
| Derby Society | 2 | 0 | 0 |
| Nottingham Society | 1 | 0 | 0 |
| | £29 | 18 | 6 |

For Tracts.

| | | | |
|----------------------------|-----|----|---|
| Previously announced | £10 | 3 | 6 |
| Kersley Friend | 0 | 10 | 0 |
| | £10 | 13 | 6 |

Unless there is a considerable addition to these amounts it will be impossible to give such publicity to the contemplated meeting and its proceedings as the committee are convinced is highly desirable. It appears to them that the intention of

holding the meeting should be advertised several times in the public prints, so that our friends and strangers far and near may be informed of it—that a full report of the proceedings should be taken in short hand, revised, and printed for extensive distribution—also that an attempt should be made to get a respectable newspaper to give a report of it, by which means it would obtain far greater publicity than we could otherwise command. To accomplish these several objects—together with the printing and circulation of the French and German tracts—will require ample funds; but assuredly there can be scarcely a doubt that the return will also be ample, both in cheering and strengthening the members of the Church, and in leading others to a participation of the privileges they enjoy.

Mons. Le Boys des Guays has written to say that five friends have intimated their intention of being present at the meeting—one of whom, notwithstanding he is 78 years of age, will undertake the journey, so great is his desire to meet the brethren. If each of our societies on an average would contribute even half what this venerable friend must expend, the result would be worthy of the cause. Our Devon friend continues his donations, and is astonished that the committee do not meet with more encouragement in their labours. They will continue to hope.

The distribution of tracts has commenced under the superintendence of Mr. Gardiner.

As intimated last month, it is proposed that the principal business of the meeting shall consist of addresses from various friends—ministers and others—based on a series of appropriate propositions. It is well known what pleasure and delight are experienced at the public meetings held every year during the sittings of the General Conference; and the presence of a much larger number of friends—foreign as well as native—may reasonably be expected to call forth nobler and holier thoughts and feelings, to the present gratification and the permanent benefit of the persons assembled.

The admission to the meeting, it is proposed, shall be by tickets to be obtained free, at certain places, of which due notice will be given.

Such London New Church friends as have lodgings to let are *particularly* requested to send explicit information as to the amount of accommodation they have, and the price per week, to Mr.

Pitman, 40, Paternoster Row, where a list of them will be kept. Visitors can also have their addresses registered there, so that they may find one another. They can likewise have their letters addressed there until they have fixed on a residence.

Communications and subscriptions are solicited before the 15th of July. Post-office orders may be made payable to

HENRY BUTTER.

48, Cloudeley Terrace, Islington,
London, June 20th, 1851.

PRESENTATION TO MR. J. B. KENNERLEY,
OF MANCHESTER, BY THE RUSSELL-
STREET SOCIETY, LIVERPOOL.

On the 23rd of April, a meeting, numerously attended, was held in the Concert Hall, Liverpool, by the members and friends of the above society. The meeting, which assembled to tea at six o'clock, had two objects in view. One was to consider the *Church as it ought to exist amongst men*; and the other was to present to Mr. Kennerley a testimonial of gratitude and esteem for his services during the past two years, in coming every alternate Sunday to officiate at the Church in Russell-street, and especially for the able manner in which he has lately delivered a course of nine lectures on important doctrinal subjects. Of these, several brief but commendatory notices appeared in the *Liverpool Mercury* of February 20, March 7, 21, and 28. We will here insert the notice on the first lecture:—

'New Jerusalem Church, Russell-street.—

On Sunday evening last, Mr. Kennerley delivered the first of a course of nine lectures at the above church. The attendance was numerous. The subject of the lecture was "The Bible and the nature of its inspiration." The lecturer observed, that the object of these discourses was to awaken an interest in Christian doctrine, to show their influence upon the life, and point out some of the characteristics of the "Word" which mark it as a Divine revelation. He sketched the various objections offered to the Bible as being of Divine inspiration, and attempted to prove that they originated from the influence of a negative principle, under which influence the most self-evident truth might be made to appear a glaring fallacy. He proceeded to display the characteristics of the Divine hand in the works of creation, and

thence assumed that a Divine revelation should be as distinctly characterised from a human composition as the works of nature are distinguished from those of art. He adduced copious illustrations of the existence of those features in the Bible, and contended that it was written according to laws as fixed and certain in their operation as those which govern nature. The subject of the lecture on Sunday evening next is "The Scriptural Doctrine of the Trinity."—*Correspondent.*

G. Pixton, Esq. was unanimously voted to the chair. After some introductory and appropriate remarks, the chairman called upon E. Brodribb, Esq. to make the presentation in behalf of the society. This was accomplished in a very suitable and emphatic address, full of enlightened sentiments, and of edifying remarks, which deeply affected the audience. Mr. Brodribb seemed much impressed with the manner and style in which Mr. Kennerley had delivered the course of lectures. The testimonial consisted of a splendid edition of Bagster's Comprehensive Bible, with an inscription as follows:—

"Presented to Mr. J. B. Kennerley by the members and friends of the New Jerusalem Church, Russell-street, Liverpool, as a grateful acknowledgment for the services rendered by him, and especially for the able and satisfactory manner in which he has delivered a course of nine lectures on doctrinal and practical religious subjects. April 23rd, 1851."

The residue of the money collected for the purpose was also presented in a handsome purse. The remarks made by Mr. Brodribb, on presenting this handsome testimonial, shewed how much his mind was impressed with the infinite importance of the Bible, and its right interpretation according to the doctrines of the New Church. His observations were calculated to inspire Mr. Kennerley with every inducement and encouragement to proceed in his useful career. Mr. Kennerley's reply was also very suitably expressed, and the remarks which he made on the general subject of "The Church as it ought to be amongst men," were truly excellent, and told well upon the audience. The meeting was then addressed by the Rev. J. H. Smithson, Mr. E. Howarth, and the Rev. D. Howarth, who, in varied remarks, dwelt at some length upon the objects of the meeting, and on the interesting occasion for which they had assembled together. The meeting, much impressed with the interesting scene,

separated after a delightful and highly instructive entertainment.

Liverpool.

A. PIXTON.

MINISTERS' AND WIDOWS' PENSION FUND.

To the Editor.

Dear Sir,—I beg leave, as treasurer of the Ministers' and Widows' Pension Fund, to inform you of the present state of that fund. I have received, including the dividends up to April last, the sum of £334. 9s. 4d.; I have funded £308. 11s. 2d. in the 3 per cent. reduced, producing £323. 1s. 7d. stock; paid the secretary's expenses, £2. 19s. 5d.; and Mrs. Goyder, three quarter's pension to Lady-day, £22. 10s.; leaving a balance in hand of £0. 8s. 9d. I should not have troubled you with this statement now, as I am aware it will in a short time be laid before the auditors; but I have done so with a view that the Church at large may see the small balance in hand, and that it may be an inducement for the various societies to have their annual collections before the meeting of Conference.

I remain, dear Sir,

Yours very truly,

THOS. F. SALTER,

June 5th.

Treasurer.

EXTRACTS FROM SWEDENBORG'S SPIRITUAL DIARY.

To the Editor.

Sir,—The extracts which you have occasionally inserted in the Magazine, from the untranslated portions of Swedenborg's Spiritual Diary, have invariably interested the circle of my acquaintance, and have afforded us much matter for edifying conversation. My object in now addressing you is to induce you to favour us more frequently with these extracts, using, of course, your own judgment as to their selection; since it is evident that not only skill in translating but judgment in selecting is also required for insertions in our useful Magazine. I consider that the last extract you gave us on the Four Degrees of Faith (see this Periodical for March, p. 111) as a perfect illustration of the Lord's parable of the Sower, is exceedingly valuable. In the Diary there appears a searching power into the springs of life, which shews us more forcibly, that if our life does not become spiritual by the love and practice of the divine truths of the Word, we come into

correspondent states of darkness and wretchedness; for nothing that has not acquired some degree of spiritual life through faith and love, can possibly stand in the Lord's presence after death; that is, it cannot stand in the sphere where His divine love and truth operate, but must flee away to scenes corresponding to its own states. In this respect I find the reading of the Diary most searching and edifying. A friend of mine, well-disposed and upright in his conduct, has been led, through things which have struck him when reading the Diary, to resist a bad habit which he had unfortunately contracted, but which he plainly saw, if not overcome here, must be subdued by vastations of a grievous character in the other life. Hence the reading of the Diary has been, I conceive, through the Lord's mercy, of immense benefit to him. I mention this fact in order to induce you to insert, according to your usual judgment, more frequent extracts from the Diary.

B. W.

AFRICA.

In our last number we informed our readers in what manner, some years ago, the doctrines of the New Church were introduced into Graham's Town, in Africa. We have now the pleasure to state, that we have lately received a few numbers of a Periodical, in a single sheet like a newspaper, from Graham's Town, in which it appears to be the chief object of the editor to bring out the principal doctrines of the New Church, and to present them in a striking and interesting form to his readers. This Periodical is called "The Intellectual Reflector," and it consists of extracts from New Church publications, chiefly from our own Magazine, which appears to afford a mine of materials of various kinds for his pages. It is thus interesting and delightful to the lovers of truth to behold, from indications and pleasing intelligence in our present number, that the light of the New Church has begun to dawn upon Asia, in different quarters, and upon Africa, in different parts, especially at the Cape of Good Hope, whence we have also received tidings of the spread of the doctrines, and at Graham's Town, where "The Intellectual Reflector" appears. These indications should teach us the great use of propagating our writings and tracts, as it has been chiefly through the instrumentality of these means that

the doctrines of the New Jerusalem have been made known in those distant parts.

NEW PUBLICATIONS.

On the Will and the Understanding, as Constituting the Human Mind. London: NEWBERRY, 6, King-street, Holborn.

This is a tract, or rather treatise, lately published by the London Tract Society. We think that all the metaphysical writers, with Locke at their head, would be amazed to read this tract, seeing that so much sound intellectual philosophy is brought into so small a compass, and presented in so clear and intelligible a form to the reader. Free-will, and the consequent power of free determination with which man is continually gifted by his Maker, is also discussed in this tract with great precision and clearness. We need scarcely inform our readers how important it is to have correct views on this subject. The *will* is here shown to be the standard of the man, that is, the essential faculty of his mind, which, according to his ruling love, stamps his character either for good or for evil, and likewise either for truth or for falsity. Man, in the different systems of intellectual philosophy, from Plato to Descartes, and hence downwards to Kant and Schelling of the German school, and to Reid, Stuart, and others, in our own country, has been measured according to the intellectual powers only, and the *understanding* has, consequently, in their estimation, been the standard of the man. But this is a great mistake, the grounds and causes of which are clearly pointed out in the tract before us. It will also appear that the union of the two faculties in mutual relationship and harmonious action and reaction, like that of the heart and the lungs in the body, is the proper standard of the man. This subject is discussed, as every subject of a mental character should be, in relation to what is spiritual, and especially to the Divine Truth of the Word. None of our readers who desire intelligence as to the mind, and its relation to things spiritual and heavenly, and above all, to the Lord Himself, should be without this very useful tract.

The Immortal Fountain; or the Travels of Two Sisters to the Fountain of Beauty. By the Rev. R. Edleston, Minister of Albion Chapel, Leeds. London: HODGSON. Manchester: KENWORTHY. Leeds: HEATON.

This is the second edition, or the *fourth thousand*, of this little work, which seems to have gained the approbation of the public. This new edition is somewhat enlarged, and considerably improved, and we rejoice to see the sphere of its usefulness extended. The true relation between the internal states of the mind and the external scenery and objects of the spirit-world, is clearly and graphically shewn in the following extract:—

“Aucune was robed in shining white, and began her journey. She had noticed a strange peculiarity in the circumstance of the persons of the angels, and the scenery of heaven, becoming more beautiful and interesting at each succeeding visit. On a little reflection, however, she perceived that the change was in herself; for in that spirit-world all things have an immediate correspondence with its inhabitants. Every thought and affection of angels takes up an external and objective form; and thus, all that is seen in heaven, is the outbirth and reflex of angelic minds. Each angel, therefore, sees himself portrayed upon all that surrounds him. Every beast and every bird, yea every object that is beheld, is thus made a mirror to reflect the inward souls of the angels, upon their external senses; so that they cannot possibly mistake their quality! This is one reason why angels are so singularly happy; for there is a continual harmony and correspondence between their state and external objects. No annoyances or difficulties can exist with them; for the desires of the mind flow forth into external objects, and provide, as it were, for their own wants. Here is the reason, too, why heaven is so glorious, and hell so monstrous; for goodness and virtue are the soul of real beauty; so that the beauty of heaven is the form of the goodness of angels. And wickedness and vice are the essence of all deformity and misery; so that the dreadfulness of hell is the outbirth of the wickedness of the sinner. Just, therefore, as *Aucune's* state improved, did all that she beheld become more beautiful and delightful. She was gradually brought into a pure, angelic state, and then she could breathe the air

of heaven, and associate with its inhabitants. And, as they journeyed they beheld each other's states, and even every wish and object of life, reflected

before their eyes; and thus, each enjoyed his own pleasure, and that of others too, and in blessing others they became blest altogether."

Marrriages.

Married, on the 8th of May, at the New Jerusalem Temple, Percy-street, Newcastle-on-Tyne, by the Rev. J. Cull, Mr. Thomas Riddell, to Miss Margaret Jane Simes, both of Newcastle.

Married, at New York, November 23rd, 1849, by the Rev. George Bush, Mr Francis Roberts, of Lodi, New Jersey, United States, late of Manchester, to Jane, youngest daughter of the late Mr. John Hallows, of Chorley, Lancashire.

Obituary.

Died, September 30th, 1850, at the great age of 86, Mr. John Noble, of Brightlingsea, Essex. Mr. Noble had been a receiver of the doctrines of the New Church more than 40 years. When it was in contemplation to build a new place of worship in the year 1814, Mr. Noble liberally subscribed to the funds raised for that purpose, and moreover, gave the ground on which the chapel was built. He was regular in his attendance at the public worship of the Lord Jesus Christ, whom he believed to be the only God, and he regularly met his brethren at the Lord's table to partake of the Holy Supper. We hope he is now enjoying the bread of life in the kingdom of God.

W. H. G.

Brightlingsea, 17th June, 1851.

Died in London, June 2nd, 1851, aged 24 years, Mr. John Powell, of Chatteris, in Cambridgeshire. He was brought up by his grandmother, and early initiated into the doctrines and worship of the Wesleyan Methodists, of which she is a member. He was for some time a scholar in the Methodists' Sunday school; afterwards he became a member until he was about 19 years old, when the doctrines of the New Church were introduced to him. He read the "Heaven and Hell" with great delight: from this time he became a zealous advocate of the New Church doctrines, and he subsequently purchased,

one by one, most of the theological works of Swedenborg, Noble, Hindmarsh, and of other New Church writers, which he carefully read himself as he bought them, and afterwards lent them to others. He also used frequently to purchase tracts, which he always carried in his pocket, and distributed whenever an opportunity presented. For two or three years he was the chief instrument, in the hands of Providence, in keeping alive an interest in the doctrines in Chatteris; he would invite his young friends to join with him in reading the writings on Sunday mornings at his own house; and I have frequently heard him say what pleasure he experienced at those meetings. Early last year he left Chatteris and came to live in London, since which time he has met regularly for worship with the members in Cross-street. He was married by the Rev. Mr. Bruce about three months since, and has left a young wife to lament his loss. He was apparently a very strong, healthy young man, and one likely, to all appearance, to have lived for many years. His unexpected departure forcibly reminds us of the Lord's words—"Be ye also ready, for in an hour when ye think not, the Son of man cometh." Let us improve the warning thus afforded, and daily live as we would wish to die; and then, like our departed friend, our life will be a life of usefulness, and our end peace.

J. G.

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VOL. XII.

JUSTIFICATION OF THE SINNER BEFORE GOD.

(A Discourse delivered by Dr. Tafel before the Brethren of the New Church in Germany, at their General Meeting held at Stuttgart, December 27th, 1850. Translated from the German by the Editor.)

BELOVED BRETHREN!

THE subject which we propose shall engage our attention this day, is the *justification of the sinner before God*. In considering this subject, the church at large has diverged into two opposite extremes. On the *one side* it has been strenuously taught, that we become justified before God by a blind faith in the doctrines of the church, and by the observance of what the church prescribes in the way of penance, almsgiving, fasting, and prayers. Yea, it has been further taught that supererogatory works, arising from voluntary abstinence and poverty, may be produced, and thereby a treasury of supernumerary meritorious works be established, over which the church can exercise a control, and freely distribute to those who are willing to purchase them as an indulgence, or a remission of their sins. It has, at the same time, been also taught, that man can become just and holy before God in such a manner, that by the Holy Spirit and its gifts imparted to him in the act of justification, the root of evil in man can be entirely destroyed. Whereas on the *other side*, it has been urged with zeal against such doctrines, that they are not only false, but, as an opposite extreme, all justifying power has been denied to charity and works,—even to those works which are commanded by God Himself; and this justifying power has been ascribed to mere faith alone, and, indeed, to a specific faith

in the imputation of the merits and righteousness, or justice of Christ, so that in the estimation of these persons, *justification* is no longer a *supernatural act*, by which God makes the sinner inwardly just and righteous, but a *judicial act*, by which He accounts, or pronounces him to be just without being so essentially and internally. And in maintaining this kind of justifying faith some have gone even so far as to assert, that good works are prejudicial to salvation.

Now, we will first inquire,—What is meant by being justified? * *Secondly*,—By what means is justification effected? And, *Thirdly*, What have we to do in order to come to the possession of a justifying faith?

The term employed in the Greek text for *justification* is *δικαιουν*, which in its proper meaning signifies *to make just and clean*, as in Psalm lxxiii. 13,—“I have cleansed (*εδικαιωσα*†) my heart in vain.” And in the Apocalypse xxii. 11,—“Let him that is *just* be still just, and let him that is *holy* be still holy.” It also means, to lead to justice, as in Isaiah:—“By his knowledge shall my righteous (just) servant *justify* many.” (liii.) And in Daniel:—“They that are wise shall shine as the brightness of the firmament; and they that turn many to *justice* as the stars for ever and ever.” (xii. 3.) It cannot, however, be denied, that the same term also means to *pronounce just*; and to consider a man thus pronounced as just and innocent. But it must also be well considered, that the passages adduced in proof of this signification, prove, at the same time, that only he who is *truly just* is so pronounced and so considered, as in Moses, where it is said,—“If there be a controversy between men, and they come into judgment that the judges may judge them, then they shall justify (*δικαιωσωσι*)‡ the righteous, or the just, and shall condemn the wicked.” (Deut. xxv. 1.) Now, if God requires this mode of judging from men, how can He, who is our model in all things, declare him who is inwardly *unjust* to be *just*? God Himself denies this mode of judgment in the other passage which is commonly adduced in proof of this judicial meaning of the term, as in Exodus:—“Keep thee far from a false matter; and the innocent and just slay thou not: *for I will not justify the wicked.*” (Exod. xxiii. 7.)§

* It should be borne in mind, that in the Scriptures there is, in the original text, but one term to denote *justice* and *righteousness*, so that to be *just* and to be *righteous* are the same.—EDITOR.

† The reader will observe that this is the same term as is used in the New Testament to signify justification; the ancient translation called the Septuagint has so rendered the Hebrew text.—EDITOR.

‡ See the Septuagint.

§ See A. C. 9264, where this passage is explained.

See also Isaiah v. 23 ; Proverbs xvii. 15 ; where it is expressly said that " he who justifieth, or who pronounceth the wicked to be just, is an abomination to the Lord." What, then, becomes of the judicial or forensic mode of judgment which is ascribed to the dogma of faith alone in the merit and justice of Christ, irrespective of justice as a living principle in the heart? The above passage from Scripture declares such a forensic mode of judgment, when predicated of man in the sight of God, " who always looketh on the heart," to be an abomination, because it only judges " according to the appearance, and not a righteous or a just judgment." (John vii. 24.) Hence it is that John exhorts us saying,— " Little children, let no man deceive you ; *he that doeth justice is just*, even as he is just." (1 John iii. 7.) Again, " He that *doeth not justice*, is not of God, neither he that loveth not his brother." (10.) " Every one that *doeth justice* is born of God." (ii. 29.)

Now, if the parallel passages in Rom. iv. 3, 5, James ii. 23, where it is said that " Abraham believed God, and it was counted unto him for righteousness ;"—if these passages be adduced to prove that Paul, in the celebrated passage Rom. iii. 28,— " That man is justified by faith without the deeds of the law," employs the term *justify* not in the sense of *making just*, but of pronouncing just, or [in a judicial sense] of considering and treating as just, it by no means follows that God regards the *unjust* as *just*, inasmuch as the faith by which a man is justified, consists, as we shall soon see, in abstaining from evil ; and Paul to this effect expressly declares that—" The foundation of God standeth sure, having this seal. The Lord knoweth them that are His ; and let every one that nameth the name of Christ *depart from iniquity*." (2 Tim. ii. 19.) If, however, it be objected that Paul not only says,— " What saith the Scripture ? Abraham believed God, and it was counted unto him for righteousness ;" (Rom. iv. 3.) and that he also declares,— " To him that *worketh not*, but believeth on him that justifieth the ungodly, his faith is counted for righteousness ;" (ver. 5 ; see also James ii. 23 ; Gen. xv. 6.) it is replied, the ungodly here mentioned is the sinner who acknowledges himself as such, and repents and believes in the Lord, and follows him, as in Luke xv. 7 :—" There is joy in heaven over one sinner that repenteth, more than over ninety and nine just persons, who need no repentance." (See also Luke v. 32.) For, the Lord again says,— " If the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die ; all his transgressions that he hath committed they shall not be mentioned unto him ; in his righteousness that he hath done, he shall live." (Ezek. xviii. 21, 22.) And Paul also

declares to the same effect:—"Not the hearers of the law are just before God, but the doers of the law shall be justified." (Rom. ii. 13.) The apostle thus emphatically declares, that *faith alone is not justifying*; as the Lord Himself declares in Matt. vii. 21—23, and also James i. 22, 25, and 1 John iii. 7. If now, it be asked how this agrees with what Paul says in Rom. iv. 4,—“To him that *worketh*, is the reward not reckoned of grace; but of debt,” and with what he says in the following verse:—"But to him that *worketh not*, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness;" it should be well understood that the term *εργαζομενω*, means *to work for hire or reward*, as is evident from what is said in verse 4, that the "*reward to him that worketh (εργαζομενω)*" is not reckoned of *grace*, but of *debt*." To *work*, therefore, as here used by the apostle, means *to work for reward*; that is, to have a view, in observing the law, to self-merit and reward, which is, of course, condemned by the law of Christian faith, which teaches us that justification and salvation are of Divine mercy and grace, and not of reward and of debt, which God owes to us for what we have done in the endeavour to keep his laws. If it were not so, there would be a contradiction in what the apostle says in the passage already quoted, "that the doers of the law shall be justified before God,"—that is, man must do God's law, especially the law of the Ten Commandments, not with a view to merit and reward, which he claims from God as a debt *οφειλημα*, but from disinterested love to God and to his neighbour, without any view to merit, recompense, or reward for his *working*, according to what the Lord says in Luke xiv. 12—14. And here we plainly see the difference between the "law of works" among the Jews, and the "law of faith" among Christians. The Jew performed the works of the law both ceremonial and moral from an external motive, with a view to earthly rewards, which, indeed, were promised to him (see Lev. xxvi. 3—13; Deut. xxviii. 1—14.) as the results of his obedience, and which he claimed as a debt. But the law of faith to the Christian is the law of love to God and man, (Matt. xxii. 40.) in the doing of which, as being influenced by an internal or spiritual motive, there can be no view to merit or reward as a debt; but he acknowledges every thing to be of the Lord's mercy and grace, and ascribes all the merit and praise to Him alone. And that this law of Christian faith is fulfilled by the keeping of the Ten Commandments is declared by the apostle in Rom. xiii. 8, 9. Now it is this law which, according to the whole tenor of the apostle's reasoning, justifies the sinner before God, and not the "law of works" as understood and practised by the Jew.

Now, as the worker for reward, *εργαζόμενος*, is placed in contrast by the apostle with the *πισεύωντι*, or the believer in the Christian faith, it is not the work itself which forms the contrast, so much as the ground or motive from which it springs, and the quality which characterises it, for faith cannot be without works. (James. ii. 17.) The worker for reward has not only a view to recompense for what he does,—he will not only merit something for himself, and demand, as the apostle says, not only the reward as a debt due to him, but his work is merely external, in doing which, the motive and disposition from which it is done are of no concern to him; whereas the Christian, as the apostle teaches, has no view to reward, and does not place his confidence in his own performances, but he trusts in the Lord, and in His divine operation, and this not with a view to receive anything from Him in the way of merit or reward, but from love. Christian faith, therefore, is, in its essence, disinterested love, an internal sentiment or disposition, without which the external work in the sight of God, who “looks on the heart,” (1 Sam. xvi. 7.) has no value whatever. (See Rom. ii. 28, 29.) Wherefore, Christian or saving faith cannot possibly exist without love, that is, without disinterested, active love; and this must certainly be the case with *justifying faith*; hence, says the apostle, “Though I have all faith, so that I could remove mountains, and have not charity, I am nothing.” (1 Cor. xiii. 2.) This love, however, must not be a mere abstraction, but an active principle in the life; for in Jesus Christ, neither circumcision availeth anything, nor uncircumcision, *but faith which worketh by love.*” (Gal. v. 6, 22.) This faith consists essentially in keeping the Divine commandments,—it is, as Paul expressly declares, the fulfilling of the law of the Ten Commandments; (Rom. xiii. 8, 10.) and he again expressly says, “Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. (1 Cor. vii. 19.) And again—“In Christ Jesus neither circumcision availeth anything, nor uncircumcision, *but a new creature.*” (Gal. vi. 15.)

Thus, from what has been said, it will not only appear that a contrast has been made between the “faith working by love” and those works performed for the sake of reward; but also between those works which, through the keeping of the Ten Commandments, spring from this love and faith, and the works of the Jewish law, which, viewed in their literal sense, do not necessarily stand in connection with the law and worship of God, but have relation, especially, to the state of the Jews in their “externality and hardness of heart.” (Deut. ix. 27. Mat. xix. 8. Mark x. 5, xvi. 14.) Which laws, however, in their interior or spiritual meaning, have a deeper sense, which is eternal and

universal, and which relates especially to the Christian; for the entire church of the Jews, with all its laws and ordinances, was "a shadow of the good things to come." (Heb. x. 1, viii. 5. Col. ii. 17.)

But now occurs the important question,—How is it that the apostle, who in Rom. ii. 13 declares "that the doers of the law are justified before God," says, nevertheless, as it appears, in full contradiction to the above statement—"Therefore by the deeds of the law there shall no flesh be justified in his sight"? (Rom. iii. 20.) As an indication to the right solution of this question, we must refer to the term *therefore*, *διότι*, with which the sentence begins, and by which it maintains a connection with what precedes, as with its proper ground. But in what precedes the apostle shows that no man keeps the law, and that, consequently, no man can be justified by the works of the law; (Rom. ii. 17, iii. 19.) so that the latter statement of the apostle, far from being a contradiction to the former, is, properly regarded, a confirmation of its truth. For if only "the doer of the law is justified," and if no man is a doer of the law, it follows that no man by the mere institution of the law is justified; but the law has only the effect, as stated in the conclusion of the verse, to exhibit the sinner, and to bring him to a knowledge of himself; hence it is said, "For by the law is the knowledge of sin." A new dispensation was, therefore, required, by which man could not only be capable of keeping the essential principles of the Divine law, namely, the Ten Commandments, but also be delivered from the necessity of observing what was not essential in the law, and which, as to its literal observance, was only intended for the Jews. And this new dispensation of Divine means of salvation was brought to pass, through pure mercy and grace, by Jesus Christ, when he accomplished the work of redemption, by which he gives us the power to return to Him, and by faith and love, through the keeping of His precepts, to be conjoined with Him. This is the "law of faith." (Rom. iii. 27.) So that we are now capable, not by our own power and merits, but by the grace of Jesus Christ, and by the continual aid of His Holy Spirit, to be justified in His sight.

We now find the question answered, namely, what the apostle means when he places faith in contrast with works, saying, "Therefore we conclude that a man is justified by faith without the works of the law;" (Rom. iii. 28.) for, according to the context, he not only means merely external works, without any correspondent internal state of mind, or good disposition from which they spring; but he means especially the works of the Jewish law, that is, the ceremonial laws, which, in their merely literal sense, have no moral signification. If the apostle in this

passage had meant the works of the moral law, universally applicable to both Jews and Gentiles, he could not have continued thus:—"Is He the God of the Jews only? Is He not also of the Gentiles? Yes, of the Gentiles also; seeing it is one God, which shall justify the circumcision by faith, and the uncircumcision through faith." (Rom. iii. 29, 30.) In this passage, therefore, the apostle places, in respect to the works of the law, the Gentiles in contrast with the Jews; whereas, in the former chapter, he places them, in respect to the universal moral law, or the Ten Commandments, on an equal footing together, and says—"When the Gentiles, who have not the law, [that is, the Jewish, or ceremonial law] do, by nature, the things contained in the law, *τα του νομου* [that is, the things of the moral law, which also constituted the internal, or essential things of the Jewish, or ceremonial law] the Gentiles having not the law, are a law unto themselves; who show that the work of the law is written in their hearts, their conscience also bearing witness, and their thoughts, the meanwhile, accusing, or else excusing one another." (Rom. ii. 13, 14.) "If, therefore, (says the apostle) the uncircumcised, or the Gentiles, keep the righteousness, [*τα δικαιωματα του νομου*, namely, the Ten Commandments,—see chap. ii. 21-25] shall not his uncircumcision be counted for circumcision? And shall not (continues the apostle) the uncircumcision which is by nature, if it fulfil the law, judge thee, who, by the letter and circumcision, dost transgress the law? For he is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew who is one inwardly, and circumcision is that of the heart in the spirit, and not in the letter, whose praise is not of man, but of God." (Verses 27-29.)

Here, then, is a very clear distinction made by the apostle between the works of the Jewish, or ceremonial law, and the works of the moral law, or the Ten Commandments, which "are written in the hearts of the Gentiles," and to which the apostle especially ascribes a justifying power, provided they be observed from a right disposition, that is, from Christian faith; in which case the works are not merely external, and are consequently not done for the sake of reward and merit. Hence it is, that the apostle again asks, "Do we then make void the law through faith? God forbid; yea, we establish the law," (Rom. iii. 31.) where the *law* evidently means the law of the Ten Commandments, which is even more firmly established in the Christian than in the Jewish dispensation. (See Matt. v.)

It is, therefore, now evident, that the apostle by the term *FAITH*, *πιστις*, does not understand a mere lifeless assent of the intellect to a

certain system of church doctrine, nor does he mean the specific *belief* in the atonement of God's wrath by the vicarious death of Jesus, and in the imputation, in consequence of that death, of Christ's merits, for which doctrine, as we have seen in a former paper, there is no ground whatsoever in the Scriptures.

In the passage Rom. iv. 3, the apostle does not say that this specific faith in the atonement and merits of Christ is the faith by which Abraham was justified, but the faith which justified Abraham was of quite a different character; it was his faith in the divine promise, that notwithstanding his great age he should, nevertheless, have a son. (See Gal. iii. 9.) Hence the apostle says,—“What shall we say, then, that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God,” (Rom. iv. 1, 2.) where, by *works* is again signified the external works of the Jewish law; (Rom. iii. 28.) and also in a more confined sense, the rite of circumcision, (ii. 28.) which rite commenced with Abraham; but before its institution, the faith of Abraham “was counted to him for righteousness;” wherefore the apostle says further—“What saith the Scripture? Abraham believed God, and it was counted unto him for righteousness.” (Rom. iv. 3; Gen. xv. 6.) This is said in reference to the time when Abraham was not yet circumcised. Wherefore Paul, after he had quoted the corresponding words of David in Psalm xxxii. 1, 2, further says,—“Cometh this blessedness, then, upon the circumcision only, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.”* (Rom. iv. 9, 10.) Here again it appears, that the apostle places in opposition to the Christian faith, the external works of the Jewish law, including also the rite of circumcision, which Abraham was first commanded to observe. It also appears, that by the term *faith* he understands a confidence in the divine promises, which faith has nothing to do with the death of Jesus and the imputation of His merits, but with the disposition of the heart trusting in God, thus with acts of righteousness, or justice, springing from that disposition, whilst *unbelief* is that disposition “which holds the Truth in unrighteousness.” (Rom. i. 18.)

The *faith*, therefore, of which the apostle speaks, as being justify-

* Faith was reckoned to Abraham for righteousness, at least fourteen years before he was circumcised; the former having taken place some time before Ishmael's birth, at which time he was 86 years old.—EDITOR.

ing, to which righteousness or justice is imputed, supposes a right sense in the mind, that is, a love of truth, especially of truth revealed by God in His Word. Thus Swedenborg says:—

“Real love towards our neighbour, and real faith, come from the Lord alone, and are communicated to man, whilst from the freedom of his will he does good to his neighbour with his natural powers, and believes truths with his rational powers, and looks to the Lord, doing these three because they are enjoined in the Word; for then the Lord implants charity and faith in the centre of his mind, and makes both spiritual, and thus he conjoins man to Himself, and man conjoineth himself to the Lord; for there can be no conjunction unless it be reciprocal.”—*T. C. R.* 726.

Hence it is that in the epistle to the Hebrews the apostle gives a more comprehensive view of faith when he says:—“*Faith* is the substance, or ground, of things hoped for, the evidence of things not seen;” and again—“Through *faith* we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear;” and again—“Without *faith* it is impossible to please God, for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.” (Heb. xi. 1-6.)

But as God is only accessible in Jesus Christ, and can only be conjoined with man through Him, wherefore the Lord Jesus Christ, as “God manifested in the flesh,” according to His life, labours, and sufferings, is the only object of a justifying and saving faith. When, therefore, Peter, in reply to the question of Jesus, “Who say ye that I am?” answered, “Thou art Christ, the Son of the living God;” Jesus declared to him, “Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father, which is in heaven; and I say unto thee, that thou art Peter, and upon this rock, *πετρα* will I build my church, and the gates of hell shall not prevail against it,” &c.; (Matt. xvi. 15-18.) where every thing stated, as was shewn in a former paper, and as is evident from the context, by no means relates to Peter, but to the True Faith which he represented, and of which he here makes a confession.

(To be concluded in a subsequent paper.)

INDUSTRIAL DEVELOPMENTS.

IN the beginning the human being was endowed with a double nature, fitted alike to enjoy the realities of that spiritual world which exists within him, and the glories of that grand universe which were exhibited everywhere around and above him. He could breathe at once the atmosphere of heaven and of earth. His soul could delight in the glow and splendour of that sun which shed life and light abroad in his own soul, and in that its material type whose presence brought wakefulness and energy to all mundane existences. The faculties of the spirit had not then, as now, degenerated into distant possibilities, but were realized and active existences. His life was full and orderly, not partial and chaotic; the body was minister to the soul, and earth a probationary heaven.

But through the wickedness and insanity of the creature disorder entered into the perfect and beautiful works of the Creator, and man and the world were changed. And now, men with much striving and difficulty realize the facts that there is a soul, and a world, spiritual like itself, in which the soul must find its lasting abode. But though our knowledge is obscure the fact remains; and notwithstanding our doubting and denials, the soul is. Its faculties and capabilities have been in mercy preserved amid all the wreck and ruin that mark the path of sin and death in the world.

And that spiritual organization with which we have been endowed is still capable of producing the fruits of Love and Wisdom to bless and purify the world. It may still expand and glow under the influence of that spiritual sun which vivifies the spiritual universe. It is still a stupendous monument of the wisdom and power of God. It is an organization not less wonderful on account of the unity and simplicity of the whole, than for the complexity and variety of its parts, at once strong and delicate, fitted to withstand, when fortified by love and truth, the rudest shocks of temptation and spiritual conflict; and capable of appreciating, even to their nicest and most minute distinctions and gradations, all that is good, and true, and beautiful. It is in itself a world in which we might for ever expatiate, and for ever continue to discover new evidences of creative goodness and wisdom—still accumulate confirmations of the truth that "man is fearfully and wonderfully made." This spiritual nature constitutes our clearly marked and distinctive humanity. In this region we are especially men. Here we are unapproached and unapproachable. For by means of this we may

enter into the closest communion and conjunction with the Giver of Life.

But our nature, as was observed, is twofold ; and we have an external organization not less wisely fitted for the performance of its proper functions in the world of time, space, and matter. It is so formed that everything in the natural universe becomes its obsequious minister. It can subdue to its service the most subtle, the most solid, and most intractable materials. Fire, air, earth and water are its slaves. And not the nicest mechanism that was ever constructed by the hand of man, could be more fitly or closely adapted, part to part, than is the natural world to the natural body. Where can be found more beautiful examples of fitness than in the adaptation of air to the lungs, of the innumerable forms of animal and vegetable sustenance to the alimentary functions of the frame ? And how evidently and completely do light, and all the varied beauties of form and colour, pre-suppose a visual organ that shall use, appreciate, and enjoy them. Sound and the ear, the fragrance of flowers and the sense of smell, each affirms the existence of the other.

But however filled with varied and alluring sensations our outward existence may be, still here we lose that distinctive humanity which characterises our spiritual nature. We eat and drink, and breathe and see, and we protect ourselves as best we may from the coldness of night and the inclemency of the seasons ; but so do the beings below us. The difference between them and us is no longer in kind but in degree. Our senses and sensuous gratifications may possess a degree of refinement and elevation which do not belong to theirs, but this is never to be attributed to the external nature *per se*, but solely to the influence of the indwelling soul, which refines and purifies that which, without it, would be gross and brutal. For when that sensual nature is left unchecked by that influence, is it not most true, that it sinks lower than the brutes in its brutality ?

We have, then, indicated the existence and character of each part of this our twofold nature, and we arrive, in the next place, at the great question which is put to all individuals and nations as the ages pass, and which if they fail to answer, or answer falsely, sure and inevitable destruction must come upon them. And the problem for ever proposed to mankind for solution is this :—" Shall the external nature and world be subservient and ministerial to the world and nature within ; or, shall the soul and eternity become secondary and subordinate to the corporeal, material, and transient ?" The intellect may readily, with strong and undeniable logic, answer this question at once, and truly,

and fortify its positions with inexpugnable arguments; but that is not enough. The reply demanded must proceed from the whole nature, heart and head, feeling and reason, will and intellect. But how has that question been answered from the beginning to this day? Has it been replied to with the whole being, or has not the world been content when it conceived the question to be worth answering at all, to give it less than half an answer with the head? "As it was in the beginning, so it is now;" the Tree of Life is not permitted to hold the position in which God planted it, in the midst of the garden, but is impiously supplanted by the tree of knowledge of good and evil, whose Upas poison has desolated and blighted the world. For has not the whole history of humanity exhibited a readiness to yield to the cunning sophisms of the serpent rather than to the voice of God? Is it not most true that the tendency of our race has been outwards and downwards, rather than inwards and upwards? Nay, has not the world to this day affirmed that the last is first and the first last, and even constructed its sensuous philosophy to embattle and fortify its paradox? Who now, of all the sons of men, consistently and steadily, in faith and in life, proclaims the subordination of the natural to the spiritual, and of the world to heaven? Who has given the true, full, and complete solution in his heart, and mind, and life, to this great problem? We must look far to find one. For in these days the outward universe, in itself so magnificent, has been made to assume an undue and exaggerated importance. All good has seemed to be contained within the limits of our terrestrial globe, and of our brief existence upon it; and to increase the happiness and extend the period of the latter, have the efforts of mankind been mainly directed. Advancement has taken an external direction without a coördinate progress of the spiritual and internal. To be housed, and clothed, and fed, and that sumptuously, have come to be the primary ends of existence, and are by but few considered as very secondary and subordinate means. Analyse the immense activity of this ever-working world, and by much the larger proportion of its labours will be found to tend hitherward. No difficulty is so great, no danger so appalling, but that it will be met and overcome by the skill and perseverance of human beings, if only some new luxury or adornment can be added to those that already gratify the pampered appetites and tastes of civilized man. The great and illimitable energies of our nature seem all to have been brought to bear upon the world without. We construct, as by a word, railways, steam-ships, and telegraphs, which go far to annihilate the space between the conception of an idea and its ultimate execution. The results of our constructive genius and mechanical

skill bid fair, at no distant day, to do all but supersede the labour of man. The fabrics which form the material of clothing, at least in the more luxurious circles, are of a beauty and splendour which would have been inconceivable in a past age, even to the most gorgeous imaginations. All the resources of skill and taste are employed for the comfort and adornment of the body. For the body science investigates and discovers; art seizes the principles that science has evoked, and yokes them with iron, and wood, and stone; for that we navigate boundless seas, dig in deep-sunken mines, dare the blood-chilling winters of the frigid zones, and the scorching heats of the tropics; for that millions toil in labour wearying and ceaseless, and in working for the body forget the existence of the soul.

But let it not be supposed that, in thus attempting to characterise a civilization which has too much busied itself with the external and corporeal, we would cast unqualified discredit upon the immense and rapid advance which has of late years been made in these directions. No one could with wisdom say a word against this kind of progress, regarded by itself. For, doubtless, it is a good, though of the lowest description, that this, our probationary existence, should be cared for, and made as happy as the fluctuating and uncertain affairs of this world will allow. And there is no special sin in being comfortably, or even luxuriously, housed, and clothed, and fed, while here, under the condition that these things are strictly and always subordinate. But the evil to be deplored and decried is this, that our development should be so partial—that, while in the conveniences and appliances of the outer life we have grown to be as giants, in all things relating to the spirit and the inner life we are mere dwarfs and imbeciles. It may, indeed, be affirmed, and truly, that it is useless, and worse, in these days, to attempt to stem this tide of external progress; but it is not useless to indicate the enormous disproportion that exists between our devotion to heaven, and our all-absorbing love and labour for the world. And while the Christian man, who can estimate at their true worth those *forms* of uses which the world, judging from appearances, supposes to be uses themselves, can regard with pleasure the industrial developments of our time, he is yet not unmindful of the truth that these may be instruments either for good or for evil, according as the human heart is ruled by the one or the other. And if it be found that these developments co-exist with a prevailing viciousness and selfishness of heart, and that these mighty means are wielded by a world ungoverned by the love and wisdom of heaven, serious and sad forebodings cannot

but rise in minds as to the purposes to which these products of ingenuity, skill, and power, may be applied. And do not all men know how noble and effective the smallest and poorest means become in the hands of pure and unselfish love, and how completely perverted, how worthless, how destructive are the largest and most perfect appliances where self-love and worldliness are predominant? Is it not plain, that, however complete these external ameliorations may become, the happiness of man never can result from them alone; that, when these are possessed, it will still remain to be sought above and within? And yet no wise man would ever wish to hurl into oblivion the results of this world's outward activity, and again reduce mankind to the so-called simplicity of rude barbarism. Our aim should be not to destroy, but to subordinate, not to retard, but to direct. For each part of our nature demands its free and full developement, and that which belongs to the world has its sphere of healthy activity, limited only by its subserviency to the spiritual and eternal.

But in an age such as ours, in which, under the numbing influence of a consummated church of effete and lifeless forms, the tendency is so manifestly superficial, this limit has been, and will, it is to be feared, long continue to be neglected. And at no period has it been more absolutely needful that the world should have the great problem we have attempted to state brought prominently and vividly before it, than at present. The world has rushed on for some centuries in the direction we have indicated, and external progress appears to be brought near to its culminating point. And just now, in our own metropolis, stands the crown which has been placed upon the head of the world's civilization. Within the transparent walls of the Palace of Industry we have an epitome of all that the head and hand of man, in all the nations of the world, has been able to accomplish in answer to the demands of necessity, and the scarcely less imperative requirements of luxury. Europe has for the nonce entered into a bloodless contest of industry and the arts of peace. And in the achievements of science, art, and mechanical skill thus concentrated at once under the eye, we may realise the extent to which all the faculties and powers of our sensuous nature have been developed. There, in the stupendous works which it has brought into being, we may know something of its various and many-sided capabilities. We may there see what power it has, to bind the soul of man, as it were by golden chains, to earth, and to prevent it soaring upward towards its heavenly home. We may see there how mighty a helpmate and servant the outer may become to the inner man,

and how great the danger of its becoming master and lord. But still we can lift up the voice of welcome to this display of skill, ingenuity, and taste,—a welcome not as to a king or ruler, but such as would greet a good and trusty servant whose virtues we know and are willing to declare. And it is as servants that we should regard all mundane existences, be they the works of nature or of the hand of man ; for man was made to “have dominion” over all these. And amid the dazzling splendour of that crown of civilisation, it never should be forgotten that the soul of man is greater, and master of it all.

And we of the New Church never can doubt, that this apparently disproportionate developement of all that belongs to the outer life and world has been permitted by an Omniscient Providence for the best and wisest ends. And though to our obscure and limited vision the world may seem a chaos of disorder, where that which is first has become last, and where that which is last has become first ; yet He will bend the conflicting elements to His purposes, and out of the chaos will bring forth order. And, indeed, we may in part see that all these vast instrumentalities which have latterly sprung into being so extensively and rapidly, lie like so many open vessels to receive the influence of a good and wise spirit to impel and direct them to the highest aims and purposes. And it is, we believe, the especial mission of the New Church to infuse that spirit into all the various agencies that civilization has given to the world. It is the especial work of this church to subordinate the material to the spiritual, the outward to the inward, earth to heaven, and all things to God. And while we regard with no unfavouring eye the growth and developement of science, art, and industry, it shall always be in vivid remembrance with us, who are peculiarly privileged, that all things here are but the means to a happy eternity hereafter ; that God created this great universe, and all that is therein, that the souls of men might grow up in His own “image and likeness,” and that then alone is the great end of creation realised, when earth is the seminary whence heaven is peopled with angels.

P.

THE GOOD OF LOVE, AND THE TRUTH OF FAITH.

If a phrase contained genuine truth as it proceeded from the mind of an author, that truth becomes lost to the reader who should fail to attach to the words the sense intended. There can be no doubt whatever that

the not unfrequent phrase of Swedenborg placed at the head of this article, strange as it sounds to the uninitiated ear, is one to which it is of considerable importance to attach a right idea, that his, *his* idea. I premise that the ideas I attach to the phrase (which is a literal translation) forbid any interpolation of supposed explanatory words, and which, in translations of *such* a writer as Swedenborg, should be regarded with a wholesome, because conscientious suspicion. To me it appears that "love" and "faith" are mentioned here as primary spiritual principles, and "good" and "truth," as derivations from these principles, with which, however, they continue intimately connected, and in which they are embodied; the "love" and the "good," and the "faith" and the "truth," standing in the relation to each other of principal and instrumental,—life and action,—internal and external, and especially, principles of life and habits thence derived. There is a mental trinity in man corresponding to the Trinity in the Divine Mind, of the Divine Love, Wisdom, and Operation or Power. The human trinity, before its development, consists of the abstract faculties of will, understanding, and action, and after right development by regeneration, it consists of love, faith, and corresponding habits of acting and thinking, or "good" and "truth," (the latter taken in the sense of true thoughts).

A reader may see no difficulty in admitting the idea just presented that good is a derivation from love, but he may ask, "How is truth a derivation from faith, seeing that truth precedes faith?" Truth does precede faith; and faith precedes charity (in one sense), and yet (in another sense) faith is a derivation from charity. Seeming anomalies must occur owing to the varieties of faith extant with different characters, and, consequently, owing to the varying definitions each would give of faith, according to its nature in his own experience. Thus we find Swedenborg differing in his explanations or definitions of faith according to the quality of it with the characters he has under his view. Let any one glance down the indexes under the word "faith," and he will perceive this to be the case. Passing by the more external definitions of faith as existing with external men, I select the following, which presents it as an original vital principle:—"Charity is the affection of good, and *faith is the affection of truth*, and both conjoined together into one, is the affection of good and truth." (*A. E.* 736, at the end.) Thus love and faith, or charity and faith, answer to the "two great lights," (*Gen.* i. 16.) the sun and the moon, which signify love and faith in the internal man. "Love and faith admit of no separation, because they are constituent of one and the same thing;

wherefore the two luminaries are reckoned as one, and it is said in the singular number (*sit*) let there be luminaries," &c. (*A. C.* 30-36.) I judge, then, that the relation of *love* and *faith* to their *good* and *truth*, resembles the relation of the sun and moon to their effects in the earth, which is the relation of love and faith in the internal spiritual man to good and truth, or renovated habits of acting and thinking, in the renewed external natural man.

That habits are an important part of humanity every one feels and admits. "Habit is second nature," and the spiritually renovated habits constitute the second or regenerated nature of man. It is remarkable, then, that Swedenborg, the author of a new mental system, should scarcely ever have spoken of formed habits as an element of the human mind, but where he has mentioned "habit," he coincides with the view presented above, namely, that "good" means in the above phrase, the habit of, or from, the will or love, and "truth" the habit of, or from, the understanding or faith, of the regenerate mind. It is said (in *A. C.* 2410), "*Evil derived from an hereditary principle, and acquired by actual habit*, adheres close to man in all his particular thoughts." Take the converse of this passage, and you have as follows:—"Good derived from the regenerate principles of love and faith, and acquired by actual habit, adheres close to the regenerate man in all his particular thoughts." In Swedenborg's Index to his *A. C.*, under the word *habitus*, he says,—"The things appertaining to man *which induces habit*, are removed from the external memory into the internal, and remain to eternity." (*A. C.* 9728.) Now on referring to this number it is found that the word *habit* does not occur, but instead the "use" is described of perfecting intelligence and wisdom, by the ruling love of good calling forth such things from the external memory into the internal as are suitable for its purpose. "From these considerations it may be manifest how the case is with the *truths of faith* and with the *goods of love*, namely, that the good which is of love chooses to itself suitable truths of faith, and by them perfects itself, and thus that the good of love is in the first place, and the truths of faith in the second." Our author afterwards speaks of matters of instruction which have served man as means of perfecting his moral and civil life from infancy, and which perish from the memory after they have performed their use, and "remain only as to exercise or use," that is, as I conceive, as to the fixed habit of thinking and judging, or as to the "truths of faith" appropriated by faith, in the sense of the affection of truth mentioned above.

There is another point of congruity between goods and habits, that

both are mentioned in the singular number as a general principle made up of particulars: thus the good of love comprises all the particulars referred to in the phrase "goods of love:" so also a man's habit of acting comprises all his habits of acting.

"The good of life is external good from internal, or natural good from spiritual." (*A. E.* 403.) "There is good of life from a celestial, from a spiritual, and from a natural origin." (*A. E.* 485.) What, then, is the good of life in the external from the internal, but habit originating either from celestial love, and then designated the good of love to the Lord; or from spiritual love, and then designated the good of charity and faith; (*A. E.* 638.) or from spiritual-natural love, and then designated the good of obedience. "The good of doctrinals is when a man is affected by them; the good of truth is when by looking into doctrinals he is affected with the truths that are therein; the good of life is when he willingly lives according to them." (*A. C.* 3332.) The good of life, such as exists with Gentiles, is not constituent of the church, until doctrinals from the Word are implanted therein. (*A. C.* 3310.)

Every man's state is such as his habits are, according to his motives. "Man after death is of a quality agreeable to that of his former life in the world. * * * In deeds or works the whole man is exhibited, and his will and thought, or his love and faith, which are his interiors, are not complete until they are in deeds and works, which are the exteriors of the man; for these latter are the ultimates in which the former terminate. * * * All things of the man and of his spirit are in his deeds or works." (*H. H.* 470, 475.) Now what idea should be attached to these permanent, fixed ultimates, called "deeds and works"? To me it appears they are identical with our fixed habits. Thus the deeds and works by which the art of writing is perfected into a fixed habit, capable of being used by the will spontaneously without forethought, are all gone by *as specific acts*; but they remain firmly fixed in the form of a habit. Precisely according to the same law moral habits are formed and fixed; when the habits are good our author calls them the *goods* of love; and when the habits are evil, he calls them the *evils* of the love of self and the world. When we speak of the mental trine of will, understanding, and action, we should not mean by "action" the mere acts done by man which are *out of him*, but a principle of action *within him*, instrumental to the will and understanding, and the more perfectly so as it is more perfected *as a habit*, fixed and available for use in some general or particular sense or direction. Thus the will to write, the understanding how to write, and the habit

formed by action in writing, form the mental trine in this particular case of use; whence comes the perfected act of writing when called for.

It is true that the term "goods" is applied to "remains," which are "insinuated" antecedently to the formation of habits; but these are "insinuated" by a sphere proceeding from the "goods" or habits of attendant angels, and from these communications the recipient's habits, corresponding to them, are subsequently formed as he submits to be regenerated. Indeed, the preparatory habits of immature age (or what is analogous to them) are formed from the goods thus "insinuated," and these are called the goods of infancy, insinuated from birth till the advent of knowledge at about the tenth year; the goods of ignorance, insinuated as knowledge advances up to the twentieth year, and the goods of intelligence afterwards, when the faculty of reflecting on the good and the true comes into operation. (*A. C.* 2280.) The goods formed by habit must first be communicated or offered from heaven, together with love, as their essence, in order to their first formation during the immature period, as well as afterwards more fully and perfectly when man receives good by means of temptation; and it is thus that these goods enter into the constitution of his habits. The term "goods" seems to imply what is from the Lord; while the term "habits" presents more prominently the action of man, on his part, in continually ordering himself or forming his mind for their reception.

Whatever in man from the frequent exercise of love becomes habitual, he calls good. "All goods, whatsoever they are, derive their existence from celestial and spiritual love." (*A. E.* 504.) "Good is formed by truths, and a life conformable to them." (*A. E.* 1244.) And so are good habits, which therefore are identical with goods. "What a man wills he calls good, and *what he thinks he calls truth.*" (*A. E.* 458.)

For the above reasons it appears to me that to translate VERUM EST FIDEI and BONUM EST AMORIS*—"truth is *the object* of faith, and good is *the object* of love," is not to give the "true meaning" of our author, but to destroy his meaning altogether. The existence of such a translation has suggested the above remarks.

W. M.

* The phrase *verum fidei* and *bonum amoris* may be rendered, according to the subject in question, either *objectively* or *subjectively*. Thus truth leading to good is the *object of Faith*, and the good to which the truth leads is the *object of Love*. But Truth derived from Good is the truth of faith *subjectively* considered, in the sense understood by the writer of the above paper. We cannot, however, judge whether the translation mentioned by our correspondent is erroneous except we knew the passage which is not adduced.—EDITOR.

A FEW WORDS ABOUT BOTANY; OR, CORRESPONDENCES IN THE VEGETABLE KINGDOM TO THINGS SPIRITUAL AND DIVINE.

No. I.

Yes! every science, lore or art
Which tends to foster in the heart,
Knowledge of nature's laws,
Must, sanctified by grace divine
"Precept on precept, line on line,"
Exalt the First Great Cause.

BERNARD BARTON.

WE are not going to write a series of learned treatises upon Botany, nor, as perhaps some may imagine from our title, are we going to interpolate our remarks upon the beautiful creations of earth which though dumb, yet speak, with the hard names and exotic technicalities inevitable to the strictly scientific portion of the subject. Nevertheless we hope so to associate a partial display of the marvellous phenomena which attach to vegetable life with our observations on those sweet and perennial charms of flowers and trees which make every one of them a verse of poetry to the loving mind, that whoever will follow us in the contemplation of the latter shall at the same time unconsciously acquire not a little knowledge of the former. We hope also to show continually that no department of sacred philosophy is more, profusely suggestive of agreeable and improving thoughts than that which we may designate the Natural Theology of the Vegetable World. Suppose we first extenuate the hard names that may possibly now and then creep in upon our pages, just as despite the gardener's care some uncouth weed will occasionally intrude itself among his flowers. Without a fixed and uniform nomenclature, such as these "hard names" make up, there could be none of that brotherly co-operation among the naturalists of different countries which at present works so usefully. References made in the writings of French or German zoologists and botanists to animals and plants simply under their *local* names would be as unprofitable to Englishmen as we may readily perceive our English appellations would be to the continental student. Still less intelligible would be the multitudes of technical *adjective* terms which the insatiable variety of nature demands; for carefully to describe animals or plants in words, the latter must be so

constructed as to provide a terminology that shall express the most delicate shades of difference; and as the varieties are endless, the numbers of such terms must be continually on the increase, and no naturalist, however enthusiastic, could keep pace with what was doing in half a dozen languages at once. His only alternatives would be to remain in almost total ignorance of what his fellow-students in other lands were prosecuting, or to strive at becoming a very Mithridates in technicalities. It is, in fact, essential in all scientific matters to adopt a phraseology which shall be available by all who would share in their fellows' acquisitions, and which shall at the same time commend itself by its expansiveness, by its adaptedness to the purpose to be answered, and by its facility of access. The languages which best answer to all these requirements appear to be the Greek and Latin, and hence they have furnished the phraseology of science throughout north-western Europe. What a beautiful argument is here supplied for promoting that Christian intercourse and fraternity among men which will lead, among other results, to all the nations under heaven, becoming as it was in old time "of one language and one speech." For if the principle be attended by such valuable results to one section of those who love truth and seek to propagate the interests of knowledge, why not equally good for all men? Differences of dialect there must always be, just as there must always be differences of thought and feeling, without the capacity for which, man would indeed be dead to some of the most beautiful shapes of joy. But the day will yet come when the El Dorado of those philological enthusiasts who have sought from time to time to propound the principles of "universal language", and to show the avenues to it, will be fully realized, only in another way. It will not be done by force, nor by the merely rational man, but by love, and the spiritual man. As men become principled in goodness and truth, mutual and reciprocal accommodation to one another's habitudes, and friendly interblendings of speech as well as of thoughts and kind deeds will gradually, but assuredly, transpire, and the *universal* bond be found as felicitous and as necessary as the *particular* one is at this moment with the naturalists. It must not be forgotten however, by any who love to cherish the aspiration that this happy state of things lies spread before our intellectual glasses, not as a mirage, but as a prospect of *realities* to be some day reached, that to hasten the world's advent to it, *all must lend their aid*, and work trustfully, untiringly, and unitedly. And that while we seek to spread the knowledge and the love of the good and the true, we must not omit to remove that greatest of all

obstacles in the way of the youthful would-be-reader, the *spelling* barricade.

We little thought when we set ourselves to write about *botany* that we should so soon depart from it to put in a new "Plea for Phonography"! It only shows how quick and easy is the transition from one form of pleasant thinking to another, and that pure intellectualities will "fraternize" together. Let us return to our defence of the "hard names" of botany. Without them, not only would the botanists of countries speaking different languages be precluded from the free and untrammelled interchange of information respecting the discoveries and experiments continually made by them; but the botanists of any particular country would also be embarrassed, for they, too, find technicalities their greatest of conveniences, and better still, that though they are Greek *names* which they use, it by no means follows, as a necessary requirement, that they should become Greek *scholars*,—a fact of especial comfort to the fairer portion of humanity. This no more follows than that a person wishing to understand and enjoy the first great principles of numbers and mathematics (which we all do, unconsciously indeed, when we practice our arithmetic) should be versed in fluxions, the integral calculus, or in that strange-sounding algebraic book lately published by a Cambridge professor "On the negative roots of impossible quantities." A very little experience of the Greek phraseology makes it come home as pleasantly as if it were genuine old-fashioned Anglo-Saxon, and assume the position of hand-maid rather than stand as a repulsive obstacle. The mistake is to suppose that the Greek is the *botany*. Certainly there are many books, the object of whose authors would seem to have been to intimidate rather than instruct; and a little-minded vanity has prompted not a few teachers of botanical science to exhibit it in so pedantic a drapery that the impression has become very general indeed that botany is a mere mass of long and weary names, words

like the verbum Græcum
Spermagoraiolekitholakanopolides,
Words that should only be said upon holidays,
When one has nothing else to do.

We hope, however, to make it plain before we have travelled far, that though Greek and Latin terms form a necessary adjunct to scientific studies, and a real aid to those who will persevere, the *best* part of botany is that which no Greek or Latin can express, and no English either. We will try to show that while human language strives and struggles accurately to describe the green things of earth, they are

themselves a language, a part of that "only language" which, as Lord Bacon finely observes, "hath gone out to all the ends of the earth unaffected by the confusion of Babel." How beautiful is the oratory of the vegetation, the sprouting, the life, the decrepitude, the yellow leaves, the bared branches, of the trees that stand around us! And how lovely are the history, the associations, the eloquence of the flowers that discourse to us as we walk through the fields, or stand silent in the groves amid the timorous blossoms that seek shelter in the subdued and

Emerald light of leaf-entangled beams ;

or as we climb the mountain slopes, or look down on the white and golden lilies which spread themselves out upon the water, as though they would vindicate the right and nature of beauty to be *everywhere*. The necessity for a uniform nomenclature is shown even in the variety of *English* names which some of our common wild flowers bear. Thus the *cuckoo-flower* of the south of England is the *May-flower* of the Manchester children, while the "May-flower" of New Brunswick is different from either. Others again, which have no affinity, are still called by the same name. *Charlock*, for instance, is the name given in different parts of England to at least five different plants which trouble farmers ; and no one ignorant of scientific names, however well acquainted with the forms of plants, could be sure of what was meant when a *vetch* was spoken of. Knowledge is of little use unless it be systematized and classified. All its facts and principles must be marshalled in an orderly manner if we would profit by them, and confer benefit and pleasure upon our brethren. If, then, confusion and misapprehension exist as the result of a diversity of names, where confusion and misapprehension are of inferior moment, how important does it become to guard against such contingencies, by adopting some uniform plan of nomenclature, when we are anxious to study carefully, usefully, and connectedly. "Hard words" are not confined to botany either. They are found wherever knowledge is *systematized*. Every branch of natural science has its peculiar phraseology : medicine also has its terms ; so have music, chemistry, and logic. The reason why they seem so numerous in botany is simply that the objects of the vegetable kingdom are themselves so numerous ; and not only so numerous, but so infinitely varied, even when to the unpractised eye most closely similar. In England alone there are as many as fifteen hundred wild flowers at the lowest estimate, and probably double the number of lichens, mosses, sea-weeds, fungi, and other humble plants, without reckoning the multitudes of minute

organisms which are visible only by the aid of the microscope, and which swarm in the still waters of the summer-time in as great abundance as the animalcules they are kindred to. The exotic plants already in this country amount to ten times the number of the wild flowers, and every year the list extends. Then there are the curious and beautiful diversities of *shape* which mark the differences between these many plants, and by which alone they can be classified for study. There are fifty sorts of roots, a hundred sorts of stems, and a thousand varieties in the shapes of the leaves and flowers to which they send up nourishment. When these are done with, the filmy little cellulose and the attenuated tubes which conjoin to form these wonderful laboratories, exhibit on their part no less fertility of exquisite design,—no lack of power on the part of their Almighty framer to superadd to the utmost delicacy of workmanship the activities of the most exuberant imagination; so that when all *visible* things shall have been named, there still remain the *hidden*. After all, these “hard names” are almost every one of them susceptible of pleasing and instructive interpretation. Certainly many of them are commemorative names, but we are now speaking of the descriptive ones. They are not strings of letters, “signifying nothing”, but as with every word at this moment before the reader’s eye, they frequently convey either a vivid physical idea of the object which they designate, or a picturesque and graceful metaphorical one. How much beauty lies, for instance, in the botanical appellation of the Night-smelling Stock—*Hesperis*. It not only states a physical fact of great interest in connection with the physiology of the plant, and by which we may remember it, but when the association has once been realized, we never hear the name without being reminded of the gloaming; of the evening star, of the vespers of Catholics, and of the lovely emblematic character of evening-scented flowers. So with the names *Iris*, *Heliotropium* and *Senecio*. In the first we recognise an elegant adaptation of the name given to the rainbow by the ancient Greeks, to designate a family of plants whose petals seem to have been painted from the same palette, and which imitate its soft unmargined blendings with the fidelity of a mirror. So true is it that there are no things in heaven but what have their kindred and correspondences upon earth, and no *fair* things on earth without their prototypes aloft. “*Heliotropium*” translated, signifies ‘the turner to the sun’, or as the old herbalists called it, ‘turn-sole’. What an electric wire to the depths of thought lies here! Should not the *Christian’s* synonym be ‘heliotrope’? ‘*Senecio*’ signifies ‘the old man’, and yet *Senecio* is the classic name for a plant of no more repute than groundsel. But look

at its heads of white-haired seeds, and then at the bald cranium-like convexities which are left when they are scattered by the wind. There is *the old man's* picture, and the next step is to a realm which we cannot see into. The leaves wither, their elements disintegrate, the whole organism dissolves away, but the groundsel is still extant. For these lovely meanings to be *seen* in the names of plants, of course it is not to be supposed but that a *little* preliminary Greek must be secured. It would not be fair to expect that we should understand botanical or any other terms intuitively. We must always *purchase* our enjoyment, even the happiness which is to be bought 'without money and without price'. We may depend, nevertheless, that in exchange for whatever we may *give*, in our dealings both with Nature and with God, we shall most abundantly receive. If we will not take the trouble to qualify ourselves for apprehending and enjoying all these things, we can scarcely expect that they will come to us unasked, but nothing that is good or amiable withstands *entreaty*. And thus it is that Nature as it lies spread out before us, forms another *βιβλος*,—a volume which it is intended we shall peruse for the sake not only of its outer shapes but of its concealed meanings, and thus while it gives beauty to the eye, its inner language links it to our own interiors. When thoughtfully regarded, its objects make far more than mere physical appeals to us;—their truer companionship is with the mind. Collectively they are like 'Paradise Lost,' and 'Lycidas' and 'Comus,' which are not more of poems in themselves than they are strings of key-notes to little poems which we are to make out for ourselves in our own minds. However little we may accomplish, the least is a genuine happiness, and enables us to respond more extensively and more lovingly.

Thus love of nature's harmonies can bless
 And gladden ever
 The heart and fancy, as pellucid wave
 Of fount or river
 Flings back more bright what bright doth on it fall,
 And its own radiance lends where else were none at all.

LEO.

• PATIENCE IN TEMPTATIONS.

TO THE EDITOR.

Dear Sir,—The pages of the "Repository" have from time to time been enriched with the writings of the late venerable Clowes. As I have in my possession the copy of a letter written by him to a lady of

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Bristol, I send it to you for insertion in the "Repository," with the hope that it may prove beneficial to all who read it.—Yours, &c.

Chalford.

H. W.

"My Dear Madam,—I take up my pen to answer your letter of yesterday. Tears of sorrow for the desolation of Zion have long watered the cheeks of him from whom you ask advice in your present distress; and I wish you to know and believe this, that you have not applied to one who has not borne your griefs, and carried your sorrows.

"But, my dear madam, why are we tempted to complain, because we are called to walk in the same narrow path to the kingdom in which our great redeeming Lord hath also walked before us? Was not He attended by weak, ignorant disciples? And did not one of them deny, and another betray Him? And did not *all*, at one time, forsake Him, when he was led to the judgment seat, and from that to the cross? Could any collect from these circumstances any evidence favourable to the truth? Or rather, did not everything appear most unfavourable? Yet was the truth less truth because of these things? Was it not rather *more the truth*? And were not those very unfavourable appearances certain signs and proofs, to the enlightened eye of wisdom, that He who thus suffered was the Great Redeemer,—and that He could not have been a Redeemer unless He had thus suffered? And did not the event prove that this was the case? After His glorious resurrection and ascension, were not these things looked back upon, and appealed to, as grand Scriptural testimonies in favour of His being the True Messiah,—and that His church, which He had by His suffering process established, was founded upon the immovable rock of Eternal Truth?

"My dear madam, I conceive the church which He is about to establish at this day to be precisely in the same predicament with that which he established at his first appearance in the flesh, and that all now must be done and suffered in the *spirit*, which was then done and suffered in the *flesh*. We are at present in the suffering process, the truth having been received, and is now beginning to speak to the manifestation and removal of *evils*; but not yet having passed through the cross of death into the resurrection and ascension glory, this is a time of great trial and danger. The trial is for purification and separation of the principles [of evil]. It being impossible that distinction should be made between heaven and hell in the creature by any other process than that of the cross and suffering; the danger is, lest we should fail in the necessary faith and patience under this process: another, by taking offence at it in ourselves or in others,—in ourselves, by fancying

our cross either unnecessary or unreasonably heavy ; and in others, by not bearing aright with their temptations, imperfections, their apparent and even real evils.

“ But why, my dear madam, should we suspect the truth because it exposes us to sufferings ? Is not this rather a confirmation of its being the truth ? And should we not have cause for suspecting it, if it did not produce this its genuine and constant effects ? You complain that professors of religion are not so pure and holy as you had reason to expect and hope. You feel your mind hurt at their divisions, animosities, and what appears to you, *unjust proceedings* ; and you think all this chargeable to the truth, and tending to invalidate its evidences. As well, and with as much propriety, might you urge Judas's betrayal and Peter's denial of his Divine Master as arguments against the truth of His Divine mission. But as I am persuaded you would think this latter charge most unjust and unreasonable, so I am equally well persuaded that, upon further reflection, you will see a like unreasonableness in the former charge. I will grant that many who have received the doctrines of the New Church are at present in much apparent evil. As to their real evils, it is impossible for us to judge of them, for they are known only to the great Searcher of hearts ; and therefore to Him we must leave them. But their apparent evils prove only that they are frail, imperfect men like ourselves. Their evils, therefore, are by no means to be confounded with the truth which such persons have received,—for truth is altogether distinct from the evil which it was intended to remove ; and they who are wise will endeavour to view it in distinction in others, as they could wish others to view it in this distinction in themselves. The short of the matter, therefore, appears to be this,—the Lord's Church cannot be established but upon the removal and separation of hell from man ; but hell cannot be removed and separated until it is plainly seen and clearly manifested ; and it cannot be manifested and seen but by the truth. The truth, therefore, is the cause of the sight and the manifestation of hell ; and it is also the cause and means of the sight and manifestation of heaven : and further, the more of heaven that the truth makes manifest, the more of hell will it manifest also ; and *vice versa*. We cannot have surer evidence of the truth than when it lays open to us our own individual hells, or the common hell of the church ; and instead of suffering ourselves to suspect, and be offended at, the truth for producing this effect, we ought rather to be exceedingly thankful to the Father of Mercies for affording us this incontestable proof of its certainty and of its divinity.

“ In regard to your friend whom you mention as having died in doubt-

fulness of the truth of the doctrines of the New Church,—you ought to be no more affected by it than by your Saviour's dying words, 'My God, my God, why hast thou forsaken me!' Do these words prove that the great Redeemer was not in the truth, though He could not at that period of sore trial feel its evidence, and rejoice in its consolations? No more do your friend's doubts and fears prove that he was not in the truth, though it might have been needful for him to have been then deprived of all its sensible light and joys, agreeably with the Lord's testimony on such occasions, 'It is expedient that I go away.' Therefore, my dear madam, let not your heart be troubled, neither let it be afraid, on account of those things which have heretofore disturbed it. Endeavour to ground your soul in the patience of Jesus Christ, and in an humble submission to His cross. Learn to bear with the manifestations of evil both in yourself and in others, and to rejoice that it is so manifested. But be careful to distinguish between the evil and the light of heaven by which it is manifested, seen, and discovered. Look at the church at present, both in a general and individual light, as a person sick of a grievous distemper; but let not the grievousness of the distemper deprive you of hope and trust that health and vigour may sooner or later be restored.

* * * * *

JOHN CLOWES.

EXTRACTS FROM SWEDENBORG'S SPIRITUAL DIARY.

(*Not hitherto Translated.*)

Concerning those things which are of the Will only, but not in Act.

3178. Certain spirits, as mentioned above, wished to justify themselves because they had not done evil, although they had thought evil.* Wherefore it was suggested to me how this subject should be considered; namely, that whatever comes into the thought, and not into the will, is not sin. [Mark vii. 20.] And should the evil come into the will, or something appertaining to the will; and if the man should think that it is a sin, and against the Lord's Word, and that to indulge or commit it would be to injure the conscience, and who by thus thinking, shakes off the evil, it is not accounted to him as a sin, but it is a temptation. Whereas, if any evil comes into the thought, and thence into the will, which the man is desirous of committing if external restraints do not prevent him, it is a sin, as the Lord says—"He who looketh on a woman to lust after her is guilty of adultery."—1748, Sep. 16.

* See last number, page 264.

Concerning interior Punishments and other kinds.

3179. Those who have thought otherwise than they have acted, and who have restrained themselves from acting out their thoughts by external bonds, and who have consequently so exercised their thoughts as to give them an active life,—all such, in the other life, are also tormented by the punishment of discription by the thoughts, so that the interior thoughts combat with the exterior and tacit thoughts. This fact I have learnt from my own experience, because I was for a long time kept in such a collision of thoughts, and consequent discription, or distraction of mind. Besides this, there are other kinds of punishments by which the interior thoughts are made to harmonize with the exterior acts, looks, and gestures, such as a sense of shame, &c. Those who are suffused with shame on account of evil thoughts which they cherish, appear to have the head nodding forwards.—1748, Sep. 16.

That the Lord preserves Man from all Evil.

2592. This fact has been made evident to me from so much experience, that if I were to adduce all the cases of experience, even in a general sense, it would be necessary to write a volume about it. For during several years, almost daily, I have been surrounded with evil spirits, who, as being near my head, and at my back, in short, all around me, laboured, not only with all their might, but with open attacks, and with magical, deceitful, and clandestine arts, to do me evil; they also attempted to do evil with direful curses, concerning which I have spoken above, but all their efforts were vain; so that at length, through the Lord's mercy, I was entirely without apprehension, and unconcerned about their efforts and attacks. Thus I learned, that it is the Lord alone who guards and preserves the human race. For every man is surrounded by evil spirits, especially at the present day, when evil has increased to so great an extent, and when wicked spirits, even the very worst, have increased to so great a degree. Man, however, is not willing to know this, but supposes that he preserves himself, when nothing can be more false, for if the Lord were to relax his hand, even for a single moment, man would perish.—1748, July 8.

That the Lord is present with the Man who has Faith in Him, and that He provides for his good in all things, even to the minutest particular.

2563. I have seen, especially in a spiritual idea, and every one can have a perception of its truth, that the man who has faith in the Lord,

and who from faith looks to Him, is blessed by the Lord with good, even as to the minutest particulars of his life; so that the man is exempted almost from every care and anxiety, and is provided with every thing necessary and useful, [Matt. vi. 93.] and he then succeeds in all things, and is led on to heavenly felicity. But the more a man has faith in himself, or trusts to his own prudence, the more he removes himself from the Lord, because he thus removes himself from faith and confidence in the Lord.—1748, July 8.

REVIEW.

PRECIOUS STONES: *being an account of the Stones mentioned in the Sacred Scriptures.* By the late Robert Hindmarsh. London: HODSON, 22, Portugal-street, Lincoln's Inn. pp. 85.

THIS little work is, in itself, a *precious gem*, and will be considered as such by all who desire to have a proper and spiritual understanding of what is so often said in Scripture respecting stones in general, and respecting precious stones in particular. We have only to announce the appearance of this little work to awaken in the minds of our readers the most lively interest; since all, at the bare mention of the name of Hindmarsh, are reminded of the life and labours of one of the most excellent of men. Though dead, he nevertheless occasionally speaks to us through the press, and whatever he says will be sure of meeting with great consideration. We remember with what attention and pleasure we first perused the little work on the "Spiritual Signification of Numbers," published in 1820, by the same author,—a work which now often guides us through the obscurities of the letter to the light of the spiritual sense. This work on "Precious Stones" was written not long before the one on "Numbers," and may be considered as a companion to that useful production.

The publisher announces the work with the following notice:—

"This work was written some years prior to the decease of its author, with a view to its eventual publication; but various circumstances, from time to time, occurred to prevent it. A desire having, however, lately been expressed for its appearance, it is now presented to the public, without any alteration from the original MS."

The preface written by the author gives us an account of the design of the treatise; it is as follows:—

"The chief design of the following treatise is to call the attention of the reader to a few subjects, which perhaps he may have hitherto passed over, without feeling any

great interest excited by them in his mind : to collect from the Sacred Scriptures the most striking facts and prophetic descriptions, in which STONES, either common or precious, bear a conspicuous part : to shew their spiritual signification, as well as natural use, in the construction of altars, pillars, heaps, and memorials ; in the two tables of the law and testimony ; in the breast-plate of judgment, by means of which responses from heaven were obtained : to compare the ancient Jewish method of interrogating Jehovah by Urim and Thummim, with that which the true Christian now practices, of addressing the Lord through the medium of his Word : and to elucidate what may appear obscure and singular, as well as supernatural, in the transactions recorded, in the clearest and most satisfactory manner that the writer is capable of, whose best sources of information on all the subjects treated of, next to the Word itself, are the theological writings of the late Hon. Emanuel Swedenborg. But besides the aid which he has derived from the labours of this great and excellent man, he acknowledges also the following authorities, particularly for the descriptions he has given of the precious stones :—

“ A Complete System of Literature, by Scott, Green, Falconer, Meader, and others.

“ Jurieu’s History of the Doctrines and Worship of the Church.

“ Leigh’s *Critica Sacra*.

“ Buxtorf’s Hebrew and Chaldee Lexicon.

“ Calmet’s Dictionary of the Holy Bible.

“ Not to mention upwards of twenty learned authors, who appear to have been carefully consulted on the names and colours of the different stones, both by Leigh, Buxtorf, Jurieu, and others.

“ *Salford, Manchester, July 7, 1815=59.*

“ ROBERT HINDMARSH.”

This will suffice, without adducing extracts, to give the reader a general idea of the work. We are quite certain that he will be amply repaid by a careful perusal of its interesting contents.

The work contains two plates ; one coloured, representing the precious stones in the breast-plate of Aaron, and pointing out their spiritual signification ; and another shewing the relation of the two tables of stone on which the Ten Commandments were inscribed. This relation is commonly misunderstood, arising from the manner in which the two tables are generally represented in churches, as being separate from each other, having some Commandments written on one table and some on the other. But this is not a true idea of the fact. The two tables were united together, and the writing on the one was continued into the other, so that all the commandments were inscribed on the two tables.* The work is published in a neat and elegant style.

* See *A. C.* 9416.

Poetry.

TELL ME, I PRAY THEE, THY NAME.

Jehovah, God Almighty, Jah, I am,
 Emanuel, Shiloh, Lord of Hosts, The Lamb,
 Sacred Desire of Nations, Bridegroom, Lord,
 Unchangeable, Eternal, King, the Word—
 Saviour, The Branch, The Lord our Righteousness,
 Counsellor, Root of Jesse, Prince of Peace—
 Holy, True, Faithful, Jesus, Father, Friend—
 Redeemer, High Priest, Life, Beginning, End—
 Immortal, Shepherd, Husband, Shield and Son—
 Seed of the Woman, Precious Corner Stone,
 The Way, the Truth, Messiah, God Alone.

ANON.

MISCELLANEOUS INFORMATION.

THE LONDON MISSIONARY AND TRACT SOCIETY.

The 30th anniversary of this institution was held at the church, in Argyle-square, on Wednesday, May 14. The Rev. W. Bruce took the chair, at seven o'clock, and opened the meeting with the Lord's Prayer.

From the report, read by Mr. Butter, the Secretary, it appears that, although the opportunities for actual missionary exertions have not been so numerous as in some former ones, there is good reason to believe that the objects for which the society was established have, in several instances, been satisfactorily realised. A brief notice of some of the missions will doubtless prove interesting: fuller particulars will be found in the printed report.

Just after the last anniversary, the Rev. E. D. Rendell paid a visit to Chatteris, in Cambridgeshire. It was known there were a few receivers there; and the unsettled state of the members of the establishment, as well as of the dissenters, pointed it out as an eligible field for insemminating the truths of the New Church. The result was very gratifying:

there was a good deal of excitement, and some opposition, which tended to deepen the impression his lectures had made. In February, too, Chatteris was visited by the Rev. W. Woodman, an account of which is given in the "Repository" for April.

In September, the Rev. W. Mason delivered two lectures at Chatham, which were well attended. Questions having been permitted, an interesting discussion ensued of nearly an hour's length. He also attended a tea meeting of the members, respecting which he thus expresses himself in concluding his communication to the committee:—"At the tea meeting we were delighted with some pleasing musical performances from the 'Messiah,' and I was much gratified with the address of the leader, Mr. Jones, and felt happy to have made the acquaintance of this (I believe) truly New Church society. I returned to London full of thankfulness to the Lord, that, by His good providence, a tabernacle had been set up in the town of Chatham, which, there was good reason to hope, would not soon be taken down."

Respecting the important course of six lectures at the London Mechanics' Insti-

tution, an account has recently appeared in the "Repository."

The Rev. D. T. Dyke has been four times to Winchester, preaching twice on each occasion; and the Rev. T. Chalklen has delivered four lectures there. Mr. Dyke also delivered a course of six lectures at Exeter.

Our City Missionary, Mr. Gardiner, has been actively engaged during the whole of the year, holding meetings for reading and conversation, calling on ministers, conversing with them and lending them books, having private meetings with young men engaged in business, distributing tracts, &c. When it is considered that he devotes his whole time to this work, and is deeply imbued with a sense of its importance at the present time, when Christian teachers are in such uncertainty as to "what is truth," it will readily be seen that in thus employing him, the society is fulfilling one of its most valuable objects. In many cases the readiest way to reach the laity is through the medium of the clergy, some of whom feel, and are even candid enough to admit, that a further development of religious truth is needed, and therefore to be expected. Mr. Gardiner has deposited some good seed in this field, and signs of germination already appear.

There has been an unusually large number of tracts printed, including eight new ones; the distribution has also been large, extending not only to various parts of the United Kingdom, but also to the remotest parts of the world. The committee frequently receive letters of thanks for grants, with interesting details of the good effected by their means.

The treasurer being seriously unwell at the time, was unable to be present, and his accounts had not, in consequence, been audited; which they will be in time for the printed report. It was stated that he was somewhat in advance, and that had it not been for some large extra contributions by individuals—two having provided £65. towards Mr. Gardiner's salary—the ordinary subscriptions would not nearly have equalled the expenditure.

After the reading of the report, several resolutions were passed, which gave occasion for some animating addresses. The extraordinary aspect of the times was dwelt upon as shewing the vast importance of the operations of the society, which therefore ought to receive the cor-

dial support of every receiver of the heavenly doctrines, who must naturally desire the extension of their enlightening and enlivening influence among mankind.

A draft of a trust deed was presented, which was referred to the consideration of the committee, and the meeting was adjourned for a month for the purpose of adopting the deed and the trustees therein named.

The meeting was a numerous and a happy one; a zealous and a right spirit being manifested. It was closed with the Lord's Prayer.

At the adjourned meeting the trust deed and the necessary new rules were carefully considered and adopted; and the deed was ordered to be engrossed, executed by the trustees, and enrolled in the High Court of Chancery. By this means property may be safely devised by will for the use of the society, as there is now a legal hand to receive it. The deed will be printed in next year's report.

Subscriptions and donations are earnestly requested to be forwarded to the Treasurer, Mr. William Newbery, 6, King-street, Holborn; or to the Secretary, Mr. Henry Butter, 48, Cloudesley-terrace, Islington.

MEETING OF THE GENERAL CONVENTION, BOSTON.

To the Editor.

Sir,—The thirty-third annual meeting of this Convention was held in this city, commencing Wednesday June 11th, and continuing in session four days.

The Convention consisted of thirty-seven delegates from nineteen societies, and sixteen ministers. Delegates were present from the States of Maine, Massachusetts, New York, and Pennsylvania. Rev. Thos. Worcester was chosen president, and Rev. T. B. Hayward, Rev. T. P. Rodman, and Dr. N. C. Towle, secretaries.

There was a large attendance upon the Convention throughout nearly the whole session, of receivers from various parts of the country. A collation was provided each day, at which an average of over 300 persons were in attendance, more than two-thirds of whom were from abroad. This has always been one of the pleasantest features of the Convention, as it affords an opportunity to become acquainted with each other, and for a free interchange of social affections.

The "Journal of Proceedings" is now printing, and will be sent you in season for the meeting of Conference. Not much business of importance was transacted, though a great deal of time was expended in discussions.

More than one day was spent in discussing the subject of making alterations in the "Book of Worship," and the subject was finally referred to a committee to report the alterations required to the next Convention.

Mr. Wm. B. Hayden, who has been officiating for the society in Portland, and who is author of the pamphlet on the "Character and Work of Christ," was, on application of that society, ordained as their pastor.

A few years since a Mr. Turner died and left a legacy for the use of the Convention, amounting to about five thousand dollars. He left an only daughter, whose guardian thought that the amount bequeathed to the Convention was out of proportion to that left for the support and education of his child. This has caused considerable delay, but a settlement has finally been effected by a compromise, the Convention agreeing to accept one half the original bequest. There has been accordingly paid over to the treasurer, after deducting expenses, the sum of 3,248 dollars 50 cents, 3,000 of which was ordered to be invested in "some safe, dividend-paying stock."

A complete set of Swedenborg's works, including a set of the Latin Arcana, was voted to the "Urbana University," Ohio. It seems that the citizens of that place and vicinity have succeeded in raising funds by subscription for the erection of a building adapted to their wants, and that it is now being erected.

The above embraces about all of the business of interest that was transacted. A great deal of time was spent in discussions upon points of order, and minor matters, the occasion for which, it is to be hoped, will pass away hereafter, as such use of time and strength are a sore trial to many who feel that such occasions should be used for instruction and encouragement in the distinct and paramount uses which have in view the elevation of mankind.

ψ.

Boston, June 25th, 1851.

PROPOSED MEETING OF MEMBERS OF THE NEW CHURCH DURING THE GREAT EXHIBITION.

It appears to be necessary to correct an erroneous impression, which, it is to be feared, has prevailed to a considerable extent—that there has been an intention on the part of the committee to postpone the interesting social meeting which is regularly held on the Thursday in the Conference week to a later period. This is altogether a mistake. A moment's consideration will suffice to shew that no such alteration could be made by any power less than that of the Conference itself. The meeting proposed to be held during the great Exhibition was fixed for Tuesday, August 19th, that it might be as early as possible after the Conference, while the great majority of those who had been present at it would be still in London, and not absolutely requiring that any one from a society in England should be more than one Sunday from home. It will, in fact, be supplemental to the usual Thursday meeting. It seems highly probable that so large a number of friends from distant parts and from the provinces will be present, that a single meeting would prove insufficient for all whom we should be delighted to see and to hear, to have an opportunity of addressing the assembled members and friends. On the Thursday evening we hope to witness a larger meeting than is usual on such occasions; a larger room therefore—the Music Hall, in Store-street—has been engaged, as affording ample accommodation for our friends to partake of tea and coffee together, before proceeding to the more interesting part of the business of the meeting—the addresses from the ministers and other friends. This, too, will be the appropriate occasion for introducing the visitors from distant parts to the residents and to each other.

On the following Tuesday, August 19th, the great meeting will be held in Freemasons' Hall, which has been engaged in the hope that there will be not only a larger number of New Church friends than ever before met together, but also many strangers, in consequence of the invitations to be given in the public prints and through private channels.

Tickets of admission may be had at either of the two churches in London, or

of the publishers of this Magazine. In order to allow time for the various addresses, without protracting the meeting to an inconveniently late hour, the chair is to be taken at six o'clock *precisely*; and the Rev. J. H. Smithson has kindly consented to fill it on this occasion.

The propositions or resolutions to be submitted to the meeting will allude to the present aspect and future prospects of the world and of the church, and will include a brief view of some of our principal doctrines.

For the information of such friends as cannot be present at the meeting, it is proposed to have a full and correct report of the several addresses printed and stitched up with the "Repository," and also to take an additional number of copies for distribution in other channels. It will doubtless form one of the most interesting and valuable documents ever issued in connection with the New Church. An attempt will also be made to get some of the daily papers to give a somewhat lengthened notice of it; and it may be advisable to buy a number of copies of those papers, which can be distributed among those who have contributed towards the expenses. The committee are of opinion that it is highly important to give very great publicity to the resolutions to be passed at the meeting. In some cases they will for the first time make known the existence of the New Church; and in others—as they will comprehend a statement of some of our principal doctrines—they will probably have the effect of dispelling ignorance and removing prejudice as to what our tenets really are.

The following estimate will assist in forming an idea of the expenditure that will be necessary for the attainment of the several objects contemplated:—

| | £. | s. | d. |
|--|------|----|----|
| Rent of Hall, announcements, Tickets, &c. | 25 | 0 | 0 |
| Reporter, and printing full report | 15 | 0 | 0 |
| Report in Newspapers, &c. .. | 10 | 0 | 0 |
| Advertising the Resolutions £40. or | 50 | 0 | 0 |
| French and German Tracts .. | 20 | 0 | 0 |
| | £120 | 0 | 0 |

Towards this amount the following has been received up to the present time:—

| | £. | s. | d. |
|-------------------------------|-----|----|----|
| Previously announced | 29 | 18 | 6 |
| Devon Friend (7th donation).. | 2 | 0 | 0 |
| Rev. A. Clissold | 2 | 0 | 0 |
| A Friend, by do. | 1 | 0 | 0 |
| Mr. Sandy | 0 | 10 | 0 |
| Mr. Negus, Northampton.... | 0 | 5 | 0 |
| Mr. Berry, Bideford | 0 | 2 | 6 |
| Mr. Middlemist, Hull | 0 | 10 | 6 |
| Argyle Square Society | 7 | 18 | 0 |
| Cross-street Society | 23 | 10 | 0 |
| | £67 | 14 | 6 |
| For Tracts, as announced.... | 10 | 13 | 6 |
| | £78 | 8 | 0 |

Up to the present time only the societies at Birmingham, Bristol, Nottingham, Preston, and the two in London, have responded to the appeals of the committee. It is not, however, too late for the other societies to acquit themselves worthily, and make up the remainder of the sum required. We hope for the best. May the divine blessing attend our efforts!

H. BUTTER.

Cloudesley Terrace,
23rd July, 1851.

ON THE SPIRIT IN WHICH THE NEW CHURCH CONFERENCE SHOULD MEET.

"Above all things put on charity, which is the bond of perfectness."—Coll. iii. 14.

The uses to promote which Conference annually assembles are various, numerous, and highly important. To support schools, to ascertain the progress of the church, to interchange affectionate sentiments with fraternal assemblies in other lands, and to encourage existing public societies in the church, or to found new ones,—all are objects gratifying to the benevolent, spiritual mind. But it should never be forgotten that the success of these and of all the operations of the church depends upon the sustentation among its members of a warm and genial spirit of active but gentle love. Without this spirit no resolutions will produce success, no operations will continue active, no satisfaction will enable all who have been assembled together to return home with the expression on their lips and the feeling in their hearts, "It has been

good for us to be there." "Above all things," then, "put on charity."

No doubt, the desirability of passing the whole time of Conference in profitable interchange of kind thoughts and states of peace, will be admitted by all. But it must not be forgotten that so great a blessing can only be realized by forethought, aim, and endeavour. We must seek peace, and pursue it, if we would secure it. We must not suffer selfishness to influence our deliberations, and especially not to taint our remarks, if we would rejoice over the peace of Jerusalem. The members of Conference should not come to its deliberations heedlessly expecting to receive delight without administering good, much less in the purpose of treating any one's conception of what he may consider right to be done with rude opposition, and inconsiderate disrespect; but they should come as "brethren united by the endearing ties of mutual love and charity." Each should prefer another's plan to his own, and endeavour to perceive its truth and propriety. Each should be disposed to give full weight to his brother's observations, and if he can see them to be right, adopt them. Each should keep sedulous watch over his heart and over his lips, that nothing hurtful to a brother's feelings may escape them. By cherishing purposes such as these each member would bring with him a heavenly sphere of unity and peace, and, assembled together, would form a golden bond of spiritual brotherhood.

It must not be expected that so great a blessing will be experienced without effort and without care. So varied are our states, so different are our points of view, that it must needs happen, some will see things very differently from others. Some will see strong necessities where others discern nothing of importance: some will be anxious to realize what others, from their different states, honestly have little desire to bring to pass: some, from their peculiar habits and position, will be over anxious for change, others over slow to move, yet all may be in the purpose to secure the general good. For the sake of this good end, then, for the sake of the well-being of each who has this end, we must have patience with each other. We must pray to the Lord to help us to regard each other from love, and, looking to the well-being of the church, say in the beau-

tiful language of the 122nd Psalm,—
"For our brethren and companions' sakes
I will now say, Peace be within thee."

PAX VOBISCU.

PUBLICATION OF NEW CHURCH WORKS.

To the Editor.

Sir,—Now is the time of year when the societies for printing and publishing the writings of Swedenborg, and the works of Clowes, and New Church tracts, usually make reports of their proceedings for the previous year; and perhaps it may not be uninteresting to your readers to learn what has been done during the same period in publishing works relating to the doctrines and subjects of the Church in another quarter, unconnected with the above-named societies; but in a sense, auxiliary to them.

Taking advantage of the celebrated controversy which so long prevailed, and which engaged so much of the public attention, on the subject of BAPTISM, and conceiving that if, among the many books that were issuing from the press in such rapid succession, one could be put forth containing the New Church views on this Sacrament, some good might possibly result, it was arranged with the Rev. Mr. Woodman that he should undertake to write such a book. This was done; the work was published in September, 1850, and early copies were sent to the Bishop of Exeter and the Rev. Mr. Gorham, the two leading disputants on the question. In what spirit they were received, is not known.

Fifty-three advertisements of the work have appeared, and it has been noticed by the reviewers, more or less favourably. The sale, to this time, has been 300 copies.

A work of some extent, written by the Rev. E. D. Rendell, of Preston, and entitled "The Antediluvian History and Narrative of the Flood," was next brought out. To endeavour to procure a certain and immediate sale for this work, a prospectus was issued, soliciting the names of parties as subscribers to it. These prospectuses were sent very freely to the bishops, the general clergy, and such persons as were supposed to feel a special interest in the peculiar subject treated of. The only immediate and known result of these applications was, that one gentleman, ranking high as a geologist, sent his name as a subscriber.

There is but little doubt, however, that many of the persons thus appealed to afterwards became purchasers; for the sale of the book has been one of the most rapid known in the Church, 600 copies having been sold since the middle of December. Eighty-four advertisements have been inserted, besides the continued announcements in the "Intellectual Repository," and seven important reviews have appeared.

The next work issued from the same quarter was the second edition of Mr. Noble's translation of Swedenborg's work, entitled "Heaven and its Wonders," &c. This edition was published in the beginning of April. Twelve hundred and fifty copies were printed; and up to the present time 300 have been sold.

A copy was sent to the editor of a newspaper called "The Leader" (among several others), and it has been the means of drawing forth a short but candid account of Swedenborg, and the doctrines of the Church, which perhaps will be thought worthy of a place in your magazine,* and which there is no doubt will be read with much satisfaction. The writer is a clergyman of the Established Church.

In addition to these more important books, there have appeared four fresh Tales by T. S. Arthur, and twelve numbers of "Stories for my Young Friends," selected from the works of the same author. "The Parent's Friend," by the Rev. W. Mason, has also been reprinted, and five of the small books for children. An extensive list of books for children and youth is now published, as well as a complete catalogue of New Church books.

If such exertions are beneficial to the cause of truth, I am grateful in being permitted to be the means of such use—
Yours truly,

J. S. H.

June 20.

MANCHESTER TRACT SOCIETY.—ANNUAL MEETING.

On the 12th of May, the fourteenth anniversary of this society was held in the School Room, in Peter-street, Manchester. Many friends, some from a distance, assembled on the occasion. The Rev. D. Howarth was appointed to take the chair. The report, since pub-

lished, is highly satisfactory. The total issue of tracts during the year is 26,088, and 41,175 Synoptical Tables have also been issued. These tables present, at one view, the contents of the Four Leading Doctrines, and are calculated to awaken in the mind of the reader a desire to consider the propositions and to read the works. The chief operations of the society have of late consisted in printing the minor works of Swedenborg. These works the author published as tracts, detached, and sent forth instead of larger works, to perform their heavenly mission. The society, therefore, is carrying out the author's design. Six of these minor works, as frequently announced in our Magazine, have already been published:—1. Doctrine of the Lord; 2. Sacred Scripture; 3. Faith; 4. Life; 5. Intercourse between the Soul and the Body; and 6. The Heavenly Doctrine of the New Jerusalem. An edition of 5000 copies of each of these works has been published. The cheap rate at which they are sold brings them down to the idea of tracts. They are printed in a neat and accurate form, from the last edition of the London Printing Society's stock, carefully collated, for the most part, with the original Latin. The "Brief Exposition," &c. is in the press, and will shortly be published. This work, as contrasting the Doctrines of the New Church with those of the Old, we have always thought to be extremely useful and valuable to all who desire "to give a reason for the hope that is in them." Thus nearly all the minor works of Swedenborg will soon have been published by this society, and rendered accessible, for a trifle, to all the world. Let it no longer be said that the works of Swedenborg are inaccessible to the public on account of their price. For many interesting particulars relating to the operations and uses of this society, we refer our readers to the report itself. Those who have not yet received it, can procure it by application through the post to the secretary, Mr. J. B. Kennerley, New Jerusalem Church School, Peter-street, Manchester.

Several effective addresses were delivered by the different speakers on passing the resolutions, which we here subjoin:—

"1. That the report now read be received, and that it be printed and circulated under the direction of the Executive Committee.

* The notice will appear in our next number.

"2. Seeing that the times are now especially propitious for the propagation of genuine doctrine and truth, every receiver of the Heavenly Doctrines is earnestly solicited to increase his efforts in promoting the objects of this society.

"8. As the Tracts and Synoptical Tables published by this society are eminently useful in promoting a knowledge of Divine Truth, every subscriber and every friend is especially urged to do what he can in his peculiar sphere to disseminate the tracts.

"4. The minor works of Swedenborg, now published by this institution, being highly adapted to inculcate a knowledge of the Heavenly Doctrines in the family circle and in Day and Sunday schools, the brethren of the Church are hereby solicited to extend their circulation as widely as possible.

"5. The branch societies are hereby again solicited to renew their energies in distributing the tracts in their respective neighbourhoods, as extensively as possible.

"That the thanks of this meeting be given to those kind friends by whose liberal donations we have been enabled to extend our publications during the past year."

INQUIRY RESPECTING THE APPELLATION "I AM," AS APPLIED TO THE LORD.

To the Editor.

Dear Sir,—The words of the Lord recorded in John xviii. 5, "I am," are, I believe, viewed by New Churchmen in the same light as those in Exod. iii. 14, and adduced as a convincing argument of the identity of Jesus and Jehovah, as it is not to be supposed that, were there that distinction of person and attributes in the Deity which the Tripersonalists would have us believe, the *Son* would have assumed a title which the *Father*, in his revelations to Moses, claims so peculiarly for himself. In fact, that most valuable servant of the church, the late Mr. Goyder, in a course of lectures originally delivered by him in St. George's Fields in 1818, brings forward the passage in support of one of his propositions, that "Jesus Christ is the one God." Now by referring to the 9th chapter of the same Gospel we see the like (elliptical) form of expression ascribed to the blind man whom the Lord had just healed; for when questioned by the

neighbours as to his identity, he, too, says—"I am." Now as I cannot myself see how far we are justified in assuming a position in the first instance which it is needless to say we cannot in the second, I should feel much obliged if some of your readers would enlighten me on the subject, the more especially as I am a young receiver, and an isolated one, having no means of personal communication with any of my brethren in the faith. Trusting you will not deem this an intrusion on your time and space,

I am, dear Sir,

Your constant reader,

W.

[We beg, in reply, to state to our correspondent, that there is only one instance in the Gospel which can be fairly construed into a direct proof that the Lord, as to His Humanity, is the *I am* mentioned in Exodus iii. 14. This passage is in John viii. 58, where the Lord says—"Verily I say unto you, before Abraham was, I AM." This passage is conclusive as to the identity of Jesus, in respect to His Humanity, with Jehovah. And the Jews so understood it, for, thinking that He had uttered blasphemy, they immediately took up stones to cast at him. But without entering into a disquisition upon all the passages where the Lord says *ἐγώ Εἰμι*, we refer our correspondent to two learned papers on this subject in our Periodical for January and April, 1823, pp. 309, 379.—EDITOR.]

MR. WILSON'S LECTURES.

To the Editor.

Sir,—The Loan Tract Committee, superintending the delivery and publication of the lectures by the late Thomas Wilson, of Woodhouses, have made a private appeal to enable them to cover the expenses of reporting these lectures, and their preparation for the press. They have great pleasure in stating that their appeal was graciously received, and was responded to with a promptitude which enabled them to proceed without delay with their arrangements with the present publisher, Mr. Leon Kenworthy.

The sale of the work has far exceeded their most sanguine expectations.

The whole edition, of over 700 copies, was bought up before they had issued from the press.

Considerable improvements will appear in the next edition, which, indeed, might

have been embodied in the present one, had it not been hurried through the press by the impatience of subscribers.

The committee have to acknowledge the receipt of the following sums, and to thank the several gentlemen whose names appear, for their timely aid, without whose assistance the lectures would never have been published :—

| | £. | s. | d. |
|-------------------------|-----|----|----|
| Mr. E. Preston | 5 | 0 | 0 |
| Mr. J. Senior | 2 | 0 | 0 |
| Mr. Gee | 2 | 0 | 0 |
| Mr. Stott | 2 | 0 | 0 |
| Mr. Mellor | 1 | 0 | 0 |
| Mr. H. Beconsal | 1 | 0 | 0 |
| Mr. J. Broadfield | 1 | 0 | 0 |
| Mr. A. Howarth..... | 0 | 10 | 0 |
| Middleton Society..... | 0 | 7 | 6 |
| Mr. O. Roylance..... | 0 | 2 | 6 |
| Loan Tract Committee... | 0 | 15 | 0 |
| | £15 | 15 | 0 |

(Signed) SAMUEL ANTONIE, Sec.
20th July, 1851.

MEETING OF CONFERENCE.

The 44th General Conference will be held this year in the Church, in Argyle-square, King's Cross, London, on Tuesday, August 12, to commence at ten o'clock in the morning. A large meeting may be confidently expected. It is, therefore, particularly desirable that all

matters to be considered should be presented in as complete and well digested a form as possible, in order that the business may be transacted without any avoidable delay. All reports, memorials, &c., that have not yet been forwarded to the secretary should be sent immediately. The usual social meeting on Thursday, August 14, will take place in the Music Hall, Store-street.

"THE MEDIUM," AN AMERICAN PERIODICAL.

"The Medium" is a periodical of the New Church published at Detroit, Michigan, and is issued every fortnight. It consists of a single sheet, filled with useful, instructive, and edifying matter. Its mission into the far West appears to be prosperous, and renders a good service to the scattered receivers of the Heavenly Doctrines in those extensive districts. It not only culls flowers of Truth from various New Church periodicals, and from the works of Swedenborg, but has also much that is original and highly creditable to the thinkers on New Church principles. It is also a vehicle of intelligence and information respecting the church, and is no doubt a welcome messenger to all New Church minds in those distant parts of America. We thank the editor for kindly sending us this periodical, and we trust that he is regularly in the receipt of our Magazine.

Marriages.

Married, on the 30th June, at Edinburgh, by the Rev. T. O. Prescott, of Glasgow, Mr. John Hunter Maxwell, to Eliza Margaret, youngest daughter of Mr. John Low, of Edinburgh.

Married, on Monday the 14th of July, at the New Jerusalem Church, Birmingham, by the father of the bride, Mr. Samuel Barnett, to Sarah Maria, eldest daughter of the Rev. Edward Madeley, of Birmingham.

Obituary.

Died, on the 4th of June, at Edinburgh, in the 63rd year of his age, Mr. Richard Cottam, senior. The immediate cause of his removal from this life was pulmonary consumption. Although ill for some time previously, his death was very unexpected, both by himself and others. A day or two before his departure, he seemed so far recovered as to meditate

taking a short excursion into the country. But the day fixed on for his excursion saw his removal to another, and, we trust, a better world, where sickness shall no more oppress him. The deceased was one of the earliest receivers of the doctrines here. He joined our society in 1822. Since then he has been a very active and zealous member. A.

Died, on May 27th, Mrs. William Barnes, of Accrington, aged 36 years. The subject of this notice was born in the New Church, and was of the third generation on the mother's side in the same family. She was an affectionate receiver of the doctrines, and formerly a scholar, then a teacher in the Sunday school, and a help to the church in the choir. Her heart and soul were in everything connected with the good of the New Jerusalem. She sympathised with its difficulties and rejoiced in its joys, whenever she knew them. Owing to some deep-seated cause, for many years she was occasionally a great sufferer in the head. But she ever bore her afflictions with exemplary patience and resignation, trusting that the Lord in permitting them had some eternal good in view which she would realize in heaven. Her last illness was induced by childbirth. She survived the birth of a weak infant, which she has left behind her, but for a few weeks, and never fully rallied from the extreme debility into which she sank. She spoke of her expected removal with confident trust, and calmness, and was most grateful for the unremitting care of her excellent mother and beloved husband. She passed away at length like an infant going to sleep, and awoke, no doubt, in the soft sphere of the celestial angels. She has left two pledges of affection with her esteemed husband, and a sweet remembrance of her worth to a wide circle of friends.

The pilgrim enfeebled by sickness and pain,
Who has sunk in the valley again and again,
Will cheerfully follow the call from above,
And mount with the angels the chariot of love.

J. B., A.

Died, at Prestolee, near Bolton, Lancashire, at the residence of Mr. Thomas Rudgyard, her son-in-law, Hannah, relict of Mr. John Ormerod, late of Salford. The deceased was born at Bury, Lancashire, on the 24th of May, in the memorable year of the Last Judgment, 1757, and had, consequently, nearly completed her ninety-fourth year. Residing near Chamber Hall, the birthplace of the late Sir Robert Peel, at the time of his entrance into this world, she not only remembered him as an infant, but also dandled him in her arms, little

thinking at the time of the important part that infant was destined in after years to take in the affairs of his country, and the civilised world.

Shortly after her marriage, she and Mr. Ormerod removed to Manchester, and having been brought up in connection with the Church of England, they attended the ministry of the late venerable Clowes, where they first became acquainted with the doctrines of the New Church. They also attended the Tuesday evening meetings held by Mr. Clowes at his own residence, to which the deceased frequently reverted as among the most pleasing reminiscences of the past. When, however, Mr. Cowherd, Mr. Clowes's curate, seceded from the Establishment, and commenced preaching the doctrines, they followed him; but becoming dissatisfied with many things in his preaching, they connected themselves with the congregation meeting in the neighbourhood of Prince's-street, Manchester, under the ministry of the late Mr. Hindmarsh; and Mr. Ormerod was one of the most active parties in the erection of the Temple, whither the society afterwards removed, the site on which the building stands having been chosen at his suggestion.

Mrs. Ormerod was a woman of more than ordinary strength of mind, and intellectual activity; and, what is not always the case, her sympathies and benevolence were equally enlarged. Possessing also a retentive memory, she could relate many interesting circumstances connected with the early history of the Church in Manchester and Salford. She was blessed with a remarkable share of health and vigour during a long life, and her removal was unattended with disease. She only kept her bed two days previously to her death, and then no indications of her approaching end were discovered, not even to the last. On the morning of the day on which she died, she remarked how very comfortable she felt. About the middle of the day she was observed to be in a deep sleep, and on going into her room a few minutes afterwards, it was discovered that her spirit had just fled. She is almost the last of the very small number now living who can recollect the Church at its commencement.

W.

Cave and Sever, Printers, Palatine Buildings, Hunt's Bank, Manchester.

THE
INTELLECTUAL REPOSITORY
AND
NEW JERUSALEM MAGAZINE.

No. 141.

SEPTEMBER, 1851.

VOL. XII.

MOAB AT EASE FROM HIS YOUTH.—A SERMON.

By A. HAWORTH.

"Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore, his taste remained in him and his scent is not changed. Therefore, behold, the days come, saith the Lord, that I will send unto him wanderers, that shall cause him to wander, and shall empty his vessels, and break their bottles. And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Bethel their confidence."—Jeremiah xlviii. 11-13.

THE severe threatenings and judgments set forth in the holy Word against those who opposed themselves to the God of Israel, were intended to produce a salutary impression on the minds of those to whom they were addressed. Where the softer modes of persuasion and appeal were ineffectual, it was of the mercy of the Lord to adopt such other means as might be calculated to reach the capacities of fallen human beings, and turn them to Himself. While to the merciful He shewed Himself merciful, yet to the froward did He also shew Himself froward; assuming thus, in the latter case, a character not in agreement with His attributes of love and mercy, that His purposes of salvation might be accomplished, and His Word not return unto Him void.

In the prophecies from which our text is taken, there are judgments put forth against evil-doers, which should make a strong impression on the minds of those who read them. Against Moab especially, the Lord

utters heavy denunciations by Jeremiah. He saith, "Moab is spoiled; his calamity is near to come; he shall be in derision; howl and cry; flee, save your lives; give wings unto Moab, that he may flee and get away; fear, and the pit, and the snare shall be upon thee. Woe be unto thee, O Moab!" (Ch. xlviii.) These are among the things which awaited Moab in the latter days.

It must needs appear strange that such heavy judgments should be the lot of Moab, when it is remembered, that this people had by no means shewn such hostility to the children of Israel as had been shewn by the Egyptians and others, towards whom there is, nevertheless, greater leniency expressed in the Divine Law. The children born of the Edomites and Egyptians were to enter into the congregation of the Lord in the third generation, but those of Ammon and Moab were not to enter therein, even to the tenth generation, for ever. It may be said that these two men were the illegitimate offspring of Lot by a horrible connexion; and this may be alleged as a reason for the severity of the statute which thus excluded them. This, however, will do but little towards explaining the whole counsel of God in the case before us.

That we may be fully instructed respecting the judgments which relate to Ammon and Moab, it must be known that the sacred Scriptures contain a spiritual sense, in which the Lord and His church are treated of. The children of Israel are a standing type of those who are followers of Jesus Christ; while their enemies are a type of the spiritual foes that the Lord's people have to contend with. The former represent men who are principled in spiritual goodness and truth, while the latter represent men in evil loves and false persuasions. There are always, therefore, such men as the Israelites and the nations around them typify; and also spiritual states and circumstances experienced by the men of the church, correspondent with the natural circumstances related of these people in the Divine Word. With such a view of the contents of the Holy Volume, it may be seen that it is with justice we regard it as a fountain of wisdom to the church; and that we may constantly draw living waters thence for our spiritual edification.

Proceed we to the text now before us. It tells us how Moab remained at ease from his youth, and what consequences therefore awaited him. In order to see the spiritual import of this passage, we must know what class of persons is represented by these sons of Moab. Observe, therefore, that this spurious offspring, these illegitimate descendants from Abraham, typify a class of persons standing in a certain way connected with the Lord and His church, who still are not His legitimate children. We see persons kind, amiable, dutiful, and

even pious, in appearance, who are still interiorly but natural men. Self and its loves have an abiding-place and rule in their minds. Pure love and truth, which are the Lord's life in man, and which should, as spiritual parents, give birth to every kind affection, and every just word and work, are not the motives from which they act. This their life, proceeding from impure motives, is spurious and defiled, and they themselves are illegitimate children; they are spurious members of the church. By nature they are of an easy, yielding, and contented turn of mind. They will adopt any principles which are called good, and conform to any thing in the way of outward righteousness. They please others, and are pleased with themselves, and satisfied with their state, for they only look at what is external. But amid all this goodly appearance, the hereditary evil propensities of their nature are unsubdued; the old man is not put off; their good is adulterated by the evil that is within. It is like fruit which is pleasing to the eye, but the core of which is rottenness. These are the persons to whom our text alludes in the spiritual sense; these are the spiritual Moabites, against whom such awful judgments are uttered in prophecy, and so severe a law is put forth in the Levitical code. These are men who are at ease in Zion, and say Peace, peace to their souls, when there is no peace.

"Moab hath been at ease from his youth." We may readily see that such natural men as we have just described are here meant by Moab, who continue satisfied with the state they are in, without seeking to be born again. To speak more particularly, that first period in the Christian life is referred to, when the truths of religion are stored up in the memory, and are suffered there to remain without being used to purify the affections. Men are apt to learn these with eagerness, and then remain satisfied. They will settle, as the text says, on their lees, and not be emptied from vessel to vessel; that is to say, they will ally their spiritual knowledge with the impurities of the natural mind, and rest in that state, without seeking to be really created anew. It refers literally to the process of making wine, which, in the first place, is mixed with lees; but these are to sink down, and the wine to be emptied from vessel to vessel, till it is separated from its impurities. Such wine is an image of truth in the mind of man, which should lead to its purification. When the prophet saith that the Lord will make in the mountains of Zion "a feast of fat things, of wines on the lees, well refined," He alludes to the Christian church, whose spiritual truth in the minds of its true members shall purify them from the loves of self and of the world. The wine we drink in the Holy Supper is an image of the truth we appropriate from the Lord. If the truths we learn

remain in the memory, without reaching the heart which is impure, it is like wine settled on the lees. It should pass from the understanding to the will, in which case a real change takes place. It leads then to a transformation of the whole man.

The text says further, "Neither hath he gone into captivity." To go into captivity implies, in the spiritual sense, to sustain temptations. When the Israelites went into captivity, they represented the church enduring spiritual trials, which are temptations or infestations. It is here brought as a charge against Moab, that he had not gone into captivity, because it is necessary that the man of the church should, for his purification, become spiritually captive, or submit to be infested and tried. This truth is frequently declared in the Word, as for instance, where the prophet beholds two baskets of figs; one of which is a type of those who had been in captivity, and the other of those who had not been captive: the former are called good figs, and the latter very bad, so bad that they could not be eaten. Of the former the Lord saith, "Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place unto the land of the Chaldeans *for their good*. I will give them a heart to know Me, and they shall be My people, and I will be their God." (Jeremiah xxiv. 3, 7.) Thus do we see, that man is not created anew, without going, as Moab should have done, into captivity, or, in the spiritual idea, sustaining temptations.

It may be well to describe here the true nature of temptations, and why they must be endured. They are commonly thought to be mere sensual allurements, which draw away the inclinations, and so entice a man from the paths of duty. In such a case, however, he is not tempted in the sense of Scripture, unless he is regulating his mind by religious principles, so that only such persons as are seeking to be spiritual can be truly tempted. Temptations, to speak properly, are trials in the mind between principles of goodness and truth on the one hand, and those of evil and falsity on the other; the former of which are made active by ministering spirits from heaven, and the latter by spirits from hell, so that the man who is regenerating, experiences a conflict in his mind, which, especially if severe, is called temptation. Thus we see that temptation is a state of trial which the Christian endures; he is in such case taking up his cross as a militant follower of Jesus Christ. The necessity for such trials arises from the fact, that without them the evil loves of man, especially his self-dependence, cannot be put off, and new life be appropriated from the Lord. It is an eternal truth which the Saviour has uttered, saying, "Whosoever

doth not bear his cross, and come after Me, cannot be My disciple." (Luke xiv. 27.)

The text says further respecting Moab, "Therefore his taste remained in him, and his scent is not changed;" implying that his nature remained without any real alteration. These words teach, spiritually, that the essential life the loves and principles of such as Moab represents, and who act as he acted, undergo no real change. The taste of man corresponds to the delight which is felt in appropriating good, and the smell to that which is felt in appropriating truth. If man does not submit to temptations, as a means to remove the predominance of selfish and worldly affections, his heart continues in evil: his real relish is only of that which is of the earth earthy; his spiritual taste and scent remain as they were. They cannot be altered by mere external piety and goodness. Until his old concupiscences are put off, and a way made for heavenly loves and principles, there can be no real change wrought in the heart. "His taste remained in him, and his scent is not changed."

After thus describing the state of Moab, our text proceeds to say what the end of such conduct is to be:—"Therefore, behold, the days come, saith the Lord, that will send unto him wanderers, that shall cause him to wander, and shall empty his vessels, and break their bottles." The days here mentioned are those of the Messiah's advent, when He would judge the earth. Jesus Christ, therefore, accomplished a judgment when in the world; according as he said, "*For judgment I am come into this world; now is the judgment of this world.*" (John ix. 39, xii. 31.) In the spiritual sense, however, it refers to the Lord's visitation at all times, and applies to every person whom He comes to judge, as we know to be the case at His time of death, because every regenerate person is a church in its least form. The text teaches, therefore, what is to be the awful lot of spiritual Moabites; of those who are only spurious members of the church. The Lord will send unto them wanderers, that shall cause them to wander; which means that they shall depart and go afar off from the Lord. They would not go, for a time, into captivity, therefore, they must go away from Him altogether; they would not endure temptation, therefore they must suffer desolation; they would not purify their wine by emptying it from vessel to vessel, therefore their vessels themselves shall be emptied out, and their bottles be all broken. By these words is implied, that those whom Moab represents, shall be deprived of the means which were given them to become regenerate men. To become wanderers, or men who have lost their way, is to lose their spiritual way, the way of truth.

The Scripture says of sinners, that they are afar off from God, and are wanderers in a far country, which is equal to saying that as to their state, they are far from righteousness and holiness, or goodness and truth, in which case, they are in evil loves and false persuasions. Wine, vessels and bottles, denote truths and knowledges in the mind of a labourer in the vineyard, which are to be a means of his regeneration; but if these are not applied to life; if, by these, he does not strive after his purification; then, when the Lord of the vineyard comes and summons him to judgment, he must be deprived of all those means, and come into these falses agreeing with the evils which he inwardly cherished in the world. The same is here meant as where it is said in the book of Job—"The *light* of the wicked shall be put out;" (xviii. 5.) and again in the Revelations—"I will remove thy *candlestick* out of its place, except thou repent." (ii. 5.) This is the certain lot of every unprofitable servant; his talent is taken away, and he is "cast into outer darkness." He is left to gravitate down to the centre of his selfish affections, to the bottomless pit among those who are lost. He is as the Egyptians, when separated from the Israelites, of whom it is said, "The sea covered them; they sank as lead in the mighty waters." (Exod. xx. 10.)

Lastly, our text declares—"And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Bethel their confidence." These words teach that Moab, in the day of the Lord, shall be disappointed in that wherein he had put his trust. Chemosh was the idol worshipped by the Moabites, and was one that the Lord at His coming should destroy. To worship an idol was to cultivate a false religious principle, or cherish a kind of love which is contrary to true religion. That which a man supremely loves, is the god which he really worships; so that every man, whatever may be his profession, is an idolater, in the spiritual idea, who loves supremely himself and the world. He is, like Moab, serving a false god, that shall utterly fail him in the day of need. Bethel, as the confidence of Israel, is here mentioned in reference to the idolatry of Jeroboam, who set up, in Dan and Bethel, golden calves as objects of worship. To set these up, and afterwards be ashamed of them, as the children of Israel were, represented worship from merely natural affections, and its ruinous consequences to the worshippers. This last verse teaches, therefore, in the spiritual sense, that those professors represented by Moab, shall, in the end, find themselves awfully deceived. Their mere external good, practised on earth, will not fit them for the Lord's kingdom; for in the day of visitation, things of the heart shall be laid open, hidden things shall

be revealed, and what has been spoken in the ear in closets, shall be proclaimed on the house tops. Like the foolish virgins, without oil in their lamps, they shall knock at the door of the marriage feast, saying, Lord, Lord, open to us; and the Son of Man shall answer, "Verily, I say unto you, I know you not."

We see, then, my brethren, that our text presents us with important instruction,—instruction which we, if we be wise, shall apply to our profit. We shall determine to use it as a solemn warning against falling into such a state as that which Moab represents. We may, indeed, easily so fall, for every thing around us conspires to draw us into a state of security in matters of religion: the world we live in; its cares, its duties, and the turmoil of men; the wiles and treachery which everywhere appear, to seduce us, and keep us back from spiritual attainments; all these are mightily powerful, and often, too often, are successful, despite the earnest resolutions we make. Yea, our own hearts will betray us, if they are not watched with care and diligence. "The heart is deceitful above all things, and desperately wicked." How often it will incline us to remain at ease in Zion, saying Peace, peace, to our souls, when there is no peace! How liable we are to remain, like Moab, at ease from our youth, forgetting how we should speed our way to Zion! How liable to settle on our lees, and not be emptied from vessel to vessel, neither go into captivity! Let us resolve to shun the ways of Moab, and be Israelites indeed. To this end, we must do faithfully the duties prescribed to us, as means for inheriting eternal life. We must do the work of repentance, by examining ourselves, confessing our sins, and shunning them in every way. We must examine, and see what is the governing principle in our affections and lives. This must we learn, and determine to be actuated only by love to the Lord and the neighbour. Every thing contrary to this we must shun in all its manifestations. We must shun every evil as sin against God. Let us do this, and let us constantly look to the Lord as our only hope, our strength and our salvation. Let us look to Him in prayer, in the study of His Word, in Sabbath duties, in attention to the ordinances, and whatever can help us forward in our regeneration. Thus shall we assuredly realize the hope which is before us of future and lasting bliss. We shall overcome and inherit the crown of life. We shall not be ashamed in the day of the Lord's appearance, but shall be fitted to stand in His presence, and dwell eternally in His kingdom. Amen.

A. H.

DEATH-BED REPENTANCES.

THE following extract is from a letter from the late Dr. Andrew Combe, of Edinburgh, contained in his "Life and Correspondence," a most valuable and instructive work; delineating the character of one of the noblest and best of men, prepared for publication by his celebrated brother, George Combe, author of "The Constitution of Man." The contributor of this extract desires to express his gratitude to the latter gentleman for giving him the opportunity of perusing documents which no Christian student can read without knowing *how* to become, and which no real Christian can read without actually becoming, — a better man! The intellectual testimony of Dr. Combe to the truthfulness of the following remarks of the Rev. D. E. Ford, which it recites, adds to the moral weight of the latter given from much experience:

"I have been lately reading a small work entitled 'Decapoles, or the Individual obligation of Christians to save souls from death.' By the Rev. D. E. Ford. Eighth thousand. It is in high repute, and although it contains a great deal from which I dissent, there are some striking remarks in it, derived from his experience of twenty years in actual life. We hear a great deal about a death-bed being a trial of a man's faith, and of sickness being a fit season to make a proper impression upon a man's mind of the importance of faith, and also of affliction being sent on purpose to open men's eyes to their sinful condition. Physiology, which teaches the dependence of sound thinking and feeling upon a healthy organism, and the origin of much depression and anxiety in the opposite state of disease, disclaims the propositions, and affirms that health is the season in which a man ought to make up his opinions, fix his faith, and prepare to die; and that the anxieties during illness of a man who has done so are to be regarded merely as symptoms of his disease, and not as indications of his true state of mind. Mr. Ford, an apparently pious man, has been led by experience to take precisely the same views, and candidly avows that he attaches little weight to the religious visitation of the sick. 'A parastate of nearly twenty years,' says he, 'has made me familiar with scenes of affliction. I can hardly remember a case in which sickness did not dispose the mind to think seriously of religion, especially when early associations led that way. But how has it been with those who returned to active life again? They have left their religion in the chamber of affliction, and not a vestige of piety has remained to attest the genuineness of their conversion.' He continues:—'I have seen sinners brought to God amidst all the varieties of Christian experience: some by the terrors of the law, others by the attractions of the cross; some by a long and almost imperceptible process, others comparatively in a moment; but scarcely in a single instance have I found conversion, or even real awakening, dated from affliction. If ten were cleansed were are the nine? It has happened unto them according to the true proverb, the dog is turned to his vomit again; and the sow that was washed to her wallowing in the mire. (2 Pet. ii. 22.) Would that kind of piety which could not stand the test of a return to life in the world, have availed the soul in death? Let conscience say. * * * * * Never can it

be too deeply impressed on the minds of all who are anxious to bring sinners to Christ, that health is the season of benefit as well as of usefulness. * * * The sick demand our kindness, our sympathy, and our prayers; but if we wish to save men's souls, our chief attention must be directed to those who need no other physician. Persons in all diseases, and in all stages of disease, have been eagerly sought out with the benevolent intention of showing them the way to heaven; while the healthful inmates of the same dwelling have been left to pursue their own path to hell, without one word of entreaty or warning. In many instances the visitation of the sick is perfectly useless. I have attended persons in malignant fevers, who seemed perfectly conscious at the time, and exceedingly thankful for my visits, but who, on recovery, had not the slightest recollection of anything that had taken place. This, adds Dr. Combe, is honestly stated, and is just what might have been expected; and yet when a sick person shows anxiety about the future, how much importance is attached to it. When the mind is so far impaired by disease as to be unable to judge soundly in regard to *ordinary* affairs, it surely cannot be considered as in a fit state to examine anew the grounds of its religious opinions."

A clear line of distinction is to be drawn between two kinds of vows made in affliction, namely, vows to make a change, and vows to increase diligence and watchfulness in the good way, previously chosen, and chosen in a state of liberty, and not in one of restraint, such as that of sickness, and the apprehension of death. Swedenborg teaches that impressions made under compulsion and external restraint, do not abide; but changes made voluntarily, in a state of liberty and health, are permanent—although subject, of course, to be interrupted or brought to a close through neglect to "watch and pray," as the Lord commanded. There can be no doubt that those who are already, through conjunction with the Lord by love and faith, in the habit of improving all providential dispensations, are able and willing to draw, and therefore are successful in drawing improvement from the affliction of sickness, because they can view affliction *from a true point of view*, which has yet to be learned by the previously impenitent, and is almost impossible to be learned in illness, not only from bodily incapacity, but because, in order to propitiate Providence, there is a predisposition to admit *without examination* whatever is urged by ministers of religion, (as parties supposed to be competent) and impressions are therefore received without examination, which have no firm ground in the mind, and which, consequently, must needs pass away. But it may be said, "Any sinful man can see that he is such, and that punishment awaits him, and is not that enough to qualify him to lay hold on the offered pardon?" To this we reply, that even if it *were* enough, the pardon is but provisional, and can avail nothing until it be rendered actual, efficacious, confirmed, and ratified by a *Christian life*. (Matt. xviii.) But it is not enough, because the grounds of faith, trust, and hope not

having been previously laid in free and rational convictions of truth, they *cannot be laid then*; and consequently, for want of a moral and intellectual foundation on which to ground them, religious impressions made during sickness on the irreligious, must needs pass away, as stated by Mr. Ford. The fear of punishment, by taking away the free exercise of the judgment, takes away the power of laying the foundation in a rational judgment of the truth, of a rational and sincere faith, trust, and hope. Fear of punishment can no more constitute a basis for Christian character, or for believing,—that is, for understanding, the whole tenor of Scripture teaching,—than it can constitute the groundwork of a philosopher or a mathematician. W. M.

THE ATMOSPHERE, AND ITS CORRESPONDENCES.

EQUAL in importance to heat and light, equal in energy, simplicity, and purity, is the health and life sustaining AIR, in repose the atmosphere, in movement the wind. Heat is the material expression of the love of God; light is the expression of his wisdom; the air is the expression of the spiritual influx with which he nourishes and preserves the worlds. Every sublime attribute, accordingly, which God has revealed concerning his holy spirit or breath, may be found dimly imaged in the physical air surrounding us; whatever fine qualities we discover in the latter are emblems or sensible manifestations of something in its Divine prototype.

These noble truths are established partly by the philosophical consideration of the properties and uses of the air, and partly by the spontaneous utterances of language. It is from the properties and uses of material things that their symbolic meanings are always to be best learned; and when those uses are varied, as in the present instance, nothing is more instructive and delightful to contemplate than their harmonious concurrence as expositors of the spiritual thing signified. The first and noblest, and most obvious function of the air, is to support life. By it "we live, and move, and have our being." No organized existence can bear to be wholly deprived of it. Even things that are inanimate, spoil, mildew, and decay, if shut up from its free access. Health confides in the air as its most faithful friend. The weak it invigorates; the weary it refreshes. What is more grateful than to go from a close room into the pure, blowing breath of heaven, even if it be but on a barren highway? What more animating and delicious than to exchange the hot, perspiring streets for the breezes of the hills or of

the sea? In these sweet gales we have the exact image of the breath of God, on which the soul rests no less truly and completely for health, vigour, and enjoyment, than the body does upon the air, for its own well-being. What the one is to our animal economy, the other is to the affectionate and the entire spiritual nature. Hence the beautiful designation of the Lord's advent to the spiritually weary, as 'the times of refreshing,' literally, 'the times of the blowing of the cool wind.' (*καιροὶ ἀναψύξεως*, Acts iii. 19.) The poets for their part, are never more at home than when the wind becomes their subject. Æschylus enumerates among the blessings of a highly favoured land, 'the gales of the winds blowing with clear sunshine.' (Eumenides 903, 904.) Pindar gives them to the islands of the blest, where 'shine the golden flowers.' (Olymp. ii. 72.) Shakspeare's allusions are more rich than either:—

This castle hath a pleasant seat; the air
Nimble and sweetly recommends itself
Unto our gentle senses.

This guest of summer,
The temple-haunting martlet, doth approve
By his lov'd mansionry, that the heavens' breath
Smells woefully here.—(*Macbeth* i. 6.)

So with the 'sweet South' of Orsino, and the incomparable lines in the Merchant of Venice,—

The moon shines bright : in such a night as this,
When the sweet wind did gently kiss the trees,
And they did make no noise ———.

As a *description* of the wind, there is nothing in the whole compass of poetry to rival the lines in 'Festus,' beginning—

Air! and thou, Wind!
Which art the unseen similitude of God
The Spirit, His most meet and mightiest sign;—
The Earth, with all her steadfastness and strength,
Sustaining all, and bound about with chains
Of mountains, as is life with mercies, ranging round
With all her sister orbs the whole of Heaven,
Is not so like the unlikenable One
As Thou.

The wind is necessary even to the vitalizing of the aspects of insensate nature. Scenes dull and uninviting in its absence, become pleasant when we visit them under the inspiration of a breeze: the loveliest lose in charm if the winds be asleep, though viewed by the light of summer. For this is not merely because the zephyrs temper the too fervent heat of the sunbeams, and by their physical action on the lungs

aid system generally, give buoyancy and elasticity to the limbs, and thus enlarge our capacity for enjoyment. Nature never shows so lovely when *still* as when in *movement*, and it is by the wind that all her charms of motion are produced, whether of the clouds, or the trees, or the cornfields, or the delicate stalks of the harebells. An instance to the same point is found in the exquisite pleasure with which we view the sea when trembling under the moonlight, a form of beauty which Lord Bacon elegantly cites as the parallel of the *shake in music*. The grandeur of the unceasing roll of the sea, though partly owing to another cause, proves in itself how mighty an ally to whatever is competent to become beautiful or sublime is this viewless and marvellous visitant. Motion embellishes nature thus largely, because it is the emblem and characteristic of *life*, to contemplate which, is one of the soul's highest pleasures, by reason of its own innate vitality. It loves to behold its immortality pictured in the outward world, be it ever so faintly; and if it meet no reflex in its surveys, feels defrauded and unsatisfied. The correspondence of the *forms* of nature with the particular elements of our spiritual being, encourages this secret love of movement so strong within the soul. For the soul not only sees in external nature, the counterparts of its elements and qualities, but reflections likewise of its activities and deeds. The swaying of the trees, the bending of the flowers, the waving of the corn, severally picture occurrences in the inner life, the one kind promoted by the wind of nature, the other by the Spirit of God.

Were it not for the atmosphere we should be strangers to the light of the sun, for the atmosphere is the vehicle of the sunbeams, transmitting and reflecting them by means of its innumerable particles. Under this admirable law, the light also has a wide diffusion given to it, such as would not otherwise exist; and this even though the body of the sun may be obscured by clouds. However overcast the skies, there is yet produced sufficient illumination by the reflecting properties of the atmosphere, to constitute day. From the same circumstance we enjoy the solar light for a long time before the sun actually rises above the horizon, and for as long a period after its setting. In the evening, when by the rotation of the earth, the sun itself is made to disappear,

* Advancement of Learning. Book 2nd. The trembling of the sea under the moonlight is best noticed in the well known passage at the beginning of the 7th Æneid.

Splendet tremulo sub lumine pontus.

Under her trembling light the ocean shines.

Perhaps the next best, as to poetical merit, is that in Ovid, where Leander describes his passage across the Hellespont.—(Epist. Leander Heroi, 39-40.)

beams of light are still passed into the higher regions of the air, and thence diffused downwards to the surface of the earth, so that for a while we are unconscious of the loss. In the morning, by a similar process of irradiation, the atmosphere receives and sheds abroad beams which are not yet visible. Were it not for the atmosphere, the world would likewise be incapable of receiving the sun's *warmth*, which is received and communicated after the same manner as the light. Orpheus, with the instinct of a great poet, finely alludes to this in his epithet of *πυρίπνοος*, 'fire-breathing,' (Hymn to the Air, 3.)

How sublime is the correspondence unfolded by these incomparable phenomena! But there is another splendid fact to notice first. Air, in all probability, could not have existed without the previous existence of *heat*, and was probably brought into being by its operation. Chemistry, if it cannot yet affirm so, allows it at the least, to be a safe and consistent doctrine. The elasticity and expansibility of the air, two of its most vital qualities, are due without doubt, to the presence of its latent caloric. Revelation, for its part, teaches that light, (which implies heat) was antecedent to the 'firmament.' Possessed of such powers, and originating in such a cause, the atmosphere thus again presents itself as the direct image of the spirit of the Creator. Except for the medium of that spirit, the infinite love of God, (which he himself repeatedly calls warmth and heat) would be unable to reach us. Except for the same medium we should never know anything of his wisdom and truth, which are spiritual light. For though nature may illustrate, it cannot unfold them, and natural illustrations, like the phosphorescence of certain curious plants and animals, are after all, only the unveiling of an impress originally received from the same hand. While the holy spirit is the medium or instrument of these divine gifts, it exists likewise as the *result of the Divine Love*. The correspondence is further illustrated in the beautiful philosophical fact that it is to the sun we are indebted for the wind, which is produced by the sun's action upon the atmosphere, causing portions of heated air to rise, and colder portions to rush forwards and take their place. The activities of the spirit originate in like manner in the actuating influences of Infinite Love. Without this there would be no inspiration, as without the sun there would be no breezes. The atmosphere brings daylight though the sun be invisible. Here we are shown that however thick may be the clouds which rise up to interpose between God and our hearts, he himself is ever shining steadily beyond them, and in his infinite benevolence transmits to us sufficient for our needs. For God never deserts any one, not even the most wicked. He is kind even to the unthankful

and the evil ;' and though man, like the earth sending up its dense vapours, may shut out the direct sunbeams which descend towards him, he is still provided with a diffused light of aid and protection, brought by the all-pervading and all-penetrating Spirit. 'Whither,' says the psalmist, 'shall I go from thy spirit, or whither shall I flee from thy presence?'

Again. Except for the atmosphere we should be unable to see and to hear. No sound would exist in nature if there were not an atmosphere sensible to vibrations ; nor would the manifold objects of creation be justly beheld, save for the air investing them with light. The sense of smelling requires the atmosphere no less than sight and hearing, because it is the vehicle of all odours, and because it is only by inhalation that we distinguish and enjoy them. In these functions the air reflects the indispensableness of the spirit of God to our perceiving and enjoying all these higher truths and charms which lie on the *divine* side of nature, art, philosophy, poetry, science, language, numbers, music. All men more or less recognize the beauties of the *earthly* side of these things, or of some of them ; and all are more or less alive to the heavenly one, because of the native religion which exists in every soul. But to see through the natural to the spiritual aspect, so as to perceive their original intent, to discern their spiritual æsthetics, something more than this is needed. There must be a divine atmosphere received into the soul, which shall quicken its latent tastes and aptitudes, taking the scales from before its eyes, the heaviness from its ears. 'The thickest night cannot veil the beauty and mystery of Nature one-tenth part so effectually as a low moral state. Divinest forms in vain present themselves to eyes whose mechanism communicates with no recipient soul. Those who love most, know most. To the true worshiper Nature exhibits beauty and sublimity, where to the irreverent is barrenness and vacuity. Two men may live on the same spot, one dwelling in an Eden garden sparkling with fountains, odorous with the loveliest flowers, full of celestial sounds ; while the other is in a desert, the abode of uncleanness and desolation. In proportion as a man develops beauty within, does he find it without.*

The needfulness of the atmosphere to the existence of *sound*, illustrates a peculiarly fine phase of the correspondence. For sound, when its tones are agreeable and harmonious, is *music*, and music is the audible counterpart of whatever is lovely and perfect to the eye, being

* 'The Ministry of the Beautiful,' by H. J. Slack, p. 72, a book abounding in striking thoughts, pure and elevated philosophy, rich poetry, everything, in a word, that can delight the heart, and quicken the love of truth.

material nature reproduced in a vocal form. This last fact explains why there is such a wonderful and enchanting *variety* in the sounds of nature; a variety sufficient, as we have elsewhere seen, to furnish the foundations of all language. The dashing of waterfalls, the roar of the sea, the voices of the trees in their different kinds, each intoning to the wind in a new mode,* together with the multitudinous diversities of utterance proper to the animate part of creation, are not mere accidental results of physical conformation, nor are they meaningless or arbitrary gifts. Each one is inseparably identified with the object that utters it, because of an original and immutable agreement in quality. Music, in its essential nature, is thus an expression of the Creator as truly as his objective works. When we listen to a beautiful melody or '*air*,' it is surveying a charming and varied landscape, vivid with life, and adorned with innumerable elegances, only addressed to another sense,—heard instead of seen. Now the function of God's holy spirit is always to visit the souls of men under a similar twofold form. He never fails to intimate his unsearchable Love when he makes known his infinite Wisdom. Expressed in *forms*, the air presents him to the eye,—the organ pre-eminently of the intellect: expressed in *sounds*, it presents him to the ear,—the organ sacred to the affections. It is not only a sublime fact that God thus doubly places himself before us. It is a necessary result of his very nature. For music stirs the soul so deeply, because of its primitive relation to his love, and thus to every thing connected with our emotional life. Objective nature, on the other hand, so largely delights the intellect, (having only a secondary influence on the heart) because it is fashioned after the ideas of his wisdom. Each, moreover, assumes its loveliest when the other is in company, because in Him their prototypes are married. Never is nature so beautiful as when we view it in the hearing of true music; in no place does music sound so sweet as amid her responsive and tranquil retreats.

Why should we go in ?

My friend Stéphano, signify, I pray you
Within the house, your mistress is at hand,
And bring your music forth into the air.
Here will we sit, and let the sounds of music
Creep in our ears.

Echo, due like all other forms of music, to the agency of the atmosphere, takes her place among the tones of nature, to exemplify the same fine truths. The divine sympathy which the forms of nature

* See a remarkable description of the voices of trees in Henry Taylor's "*Edwin the Fair*."

meet within our souls, is the felt equivalent of the agreeable answers with which she acknowledges our voice. Echo, accordingly, in her beautiful and undelayed replies, is the image and emblem of the responses in which the emotions of man's spirit, when he addresses himself to God, are immediately reflected back upon himself, coming invisibly, he knows not whence, but with a magical and most sweet power. No wonder that the poets have in all ages given echo a fond and grateful mention.*

Thus it is, then, without adducing further illustrations, that we see that the sun might glow in the heavens eternally, and the earth roll round it, but that without the air, (supposing for a moment our existence possible) we should lie in darkness, cold, and silence; no music, no speech; not a whisper, no warmth, no light, nothing but horror. Just as without the holy spirit, our Father would still be light, and love, and Christ, the sun of righteousness, and the fountain-head of life, but there would be no light in our souls, no music, no still small voice of God. It would be as with Saul when in the conclusion of his war history, the night before he died, God answered him no more, neither by dreams, nor by Urim, nor by prophets.

(To be concluded in our next)

THE MODERN DELUGE.

These thoughts have expressed were called forth by, and are there offered as a reply to a question proposed in conversation, which is as follows:

"If every part of the Word is applicable to all times, and to every individual, what is the application to ourselves and to our own age of the narrative of the Deluge given in Genesis?"

Perhaps in the attempt to arrive at the internal meaning of any part of the Word, it is wisest to begin first from the outer, and proceed gradually from that to the inner state of perception. It is important

* One of the finest instances is in the Persians of *Æschylus*, (*Ævri ye meiroi*, κ.τ.λ. 386—391.) 'When Day, drawn by white steeds, had overspread the earth, resplendent to behold; first of all a shout from the Greeks greeted Echo like a song, and Echo from the island rock in the same moment shouted back an inspiring cry.' *Montanus*, in his elegy on *Blond*, (81.) and *Blond*, in his own sweetest expression the death of *Adonis*, (38.) beautifully represent Echo as sharing in their lamentations, as does *Milton*, bewailing *Lycidas*. Other elegant allusions occur in *Horace*, *Odes*, 1, 20; *Lucretius*, Book 4; *Tasso*, *Jerusalem* xi. 11; *Euripides*, *Shakspere*, *Camden*, *Shelley*, and *Byron*, particularly one in *Manfred*. See also the myth preserved by *Ovid*, *Met.* iii. 358—401.

also to obtain first a general view and comprehensive grasp of all the circumstances of the narrative. Taking this method, then, the account before us presents a very striking picture. In the previous chapter the world is represented as universally sinking into sin and folly the most grievous, until no goodness remains. Then comes the fiat of destruction, and by the agency of an element of the most universal diffusion, and of the most indispensable service to man,—he is swept away;—the world is a wreck. There is chaos and desolation where formerly there was the garden of Eden. The cities and monuments of man, his pleasant haunts, his shady groves, his temples and his palaces, lie now wasting and desolate in the bed of the universal ocean. The wreck and drift of the ruined world are tossing ceaselessly, day and night, on the surges;—ghastly corpses,—torn up trees,—and rafters of his dwellings. And no life remains save in one spot, where we see heaving on the boundless deep a little speck. Unseemly, indeed, it is to be the only habitation of life,—but elsewhere there is no foot-hold; and this ark carries within its dark and pitchy hull the seeds with which a future world is to be sown. Every moving thing that hath life is there. And by and by, the mountain tops begin to appear again, and after many fluctuating storm-tossing days and nights, the land becomes dry, the ark rests, and from it the recovered earth is again peopled and cultivated.

This is the picture. Its historical truth is now defended by very few. But it is necessary to realize the natural sense fully as the ground on which the spiritual rests. It is an allegory of great beauty and simplicity. And we think it needs but few hints to make the inner meaning manifest.

To bring the Divine truth involved here, home to myself, I am the world here spoken of. Man is a microcosm. My infancy was my paradisaical condition. Each man's generation is that of Adam,—his dwelling-place Eden; the living creatures are his spiritual affections. But my earliest consciousness is accompanied with self-love, and I fall from my state of infantile innocence, and sink ever deeper, stage after stage, one declension engendering another, until from my angel-watched celestial condition, I have slidden into worldliness, selfishness, and sin. The highest truths, "the Sons of God,"—are degraded into an abominable alliance with selfish lusts, "the daughters of men." "*Man multiplies himself upon the earth.*"* And Nephilim are born;—gigantic self-exaltations. And soon the heavens are overcast to me. I no longer see the celestial luminaries;—and the flood slowly rises,

* This is involved in the original.—Gen. vi. 1.

until at length the sensual truths I so much delight in, and which the waters represent,—these truths of the sensual man absorb me entirely; and the higher life, represented by the breathing, the atmosphere representing the rational medium, becomes extinct; and I am drowned in my evil lusts. I have given myself up to them. But by the Divine Mercy and Providence there is yet an escape. There have been preserved from that ancient time of my innocence, uncared for by me, the germs of each pure and gentle affection of which the church is constituted. These are the tenth generation,—Noah,—the remains. While I am the sport and victim of my own evil lusts and sensual perceptions, while all the good in me seems extinct, and its wrecks are tossed by the surging passions,—these seeds are preserved from profanation and exposure,—preserved even from sight, and God shuts them up. And the vehicle in which they are thus preserved is itself the sport of the waters of the deluge. Here, indeed, is a wonderful part of the allegory. In all the things of the sensual life there is an essence unobserved and unknown in our days of sensual enjoyment. But when the waters are assuaged, we find there is a hidden life in things which appeared dead before. The sensible objects we have been conversant with, the relationships of life, the institutions of society, our friendships, our forms of worship, our daily customs, our food, our clothing, the whole universe of nature with its wonderful beauty, are now invested with new significance. The sensible world seems to open to our vision, and there comes forth a spiritual population from all external things. Each object gives us some hint of God, of the soul, and of the spiritual world. Thus the reason is developed in a higher degree, and principles of truth and good which before were dormant, now awake to life and activity, and an incense of worship rises from our daily life. And then we discover that each daily duty which before we had performed because there was a necessity for it, and from the most selfish motives, is but the covering, the outer hull and wrappings of virtues now to be developed. Even the little act of politeness which I have heretofore unthinkingly performed, is the ark in which is preserved precious germs of human love, the small sweet charities of life, which now come forth upon the resuscitated earth of my affections, and there breathe sweetest odour of sacrifice to the Lord. These principles of good and truth have been carefully preserved from destruction during the time of my selfishness and merely sensual condition, by being made necessary to the enjoyment of even that sensual and selfish state. For unless I keep myself from dishonesty and open criminality, and thus respect the outward covering and appearance of virtue, I make myself the enemy of society, and am

banished from it. Therefore in the midst of all the swellings and tempests of my deluge of sensuality and sin, I do not destroy, but carefully preserve the ark in which is kept these invaluable treasures. My external life,—the life of the senses only, is thus the ark of Gopher wood, pitched within and without.

But the allegory has also an application to the world's states,—man on the wider scale. In lesser or larger circles the same spiritual operations are indefinitely repeated. But there are some periods of history which more clearly exemplify the truths involved in the narrative of the deluge. Such periods are sometimes known as the end of the church. One such has occurred within the last century, and indeed we are still involved in it. The waters have not yet ceased from the earth. The almost universal decay of belief in spiritual things, and the corruptions that had crept into every sphere of life, came, during the latter part of the eighteenth century, to a crisis of the most alarming kind. Everywhere old political and social institutions seemed on the verge of ruin, and there was no firm basis on which to construct new. In religious affairs there was almost universally either open unbelief and contempt, or what is worse, a concealed indifference, amounting to practical infidelity, with a cloak of hypocrisy. There was literally "distress and perplexity of nations, men's hearts failing them for fear." The "sun was darkened, and the moon turned into blood." Thomas Carlyle thus describes the state of Christendom in that era:—

"The faith of men is dead: in what has gales as in its pocket, boasters riding behind it, and common trundling before it, they can believe; in what has none of these things they cannot believe. Sense for the true and false is lost; there is properly no longer any true or false. It is the heyday of Imposture; of Semblance recognizing itself, and getting itself recognized, for Substance. Gaping multitudes listen; unlistening multitudes see not but that it is all right, and in the order of Nature. Earnest men, one of a million, shut their lips; suppressing thoughts which there are no words to utter. To them it is too visible that spiritual life has departed; that material life, in whatever figure of it, cannot long remain behind. To them it seems as if our Europe of the eighteenth century, long hag-ridden, vexed with foul enchanters, to the length now of gorgeous Domdaniel *Parcs-aux-cerfs* and of 'peasants living on meal-husks and boiled grass,' had verily sunk down to die and dissolve; and were now, with its French philosophisms, Hume scepticism, Diderot atheism, maddening in the final delirium; writhing, with its seven-years' Sicilian rebellion, in the final agony."

Or take the same writer's account of the Religious Aspects of a still later period:—

"Whither," asks he, "has religion now fled? Of churches and their establishments we here say nothing; nor of the unhappy domains of unbelief, and how innumerable men, blinded in their minds, must live 'without God in the world;'

but, taking the fairest side of the matter, we ask, what is the nature of that ~~some~~ religion which still lingers in the hearts of the few who are called, and call themselves, specially the religious? Is it a healthy religion, vital, unconscious of itself; that shines forth spontaneously in doing of the work, or even in preaching of the Word? Unhappily, No. Instead of heroic martyr conduct, and inspired and soul-inspiring eloquence, whereby religion itself were brought home to our living bosoms, to live and reign there, we have "Discourses on the Evidences," endeavouring, with smallest result, to make it probable that such a thing as religion exists. The most enthusiastic Evangelicals do not preach a Gospel, but keep describing how it should and might be preached: to awaken the sacred fire of faith, as by a sacred contagion, is not their endeavour; but, at most, to describe how faith shews and acts, and specifically distinguish true faith from false. Considered as a whole, the Christian religion, of late ages, has been continually dissipating itself into metaphysics; and threatens now to disappear, as some rivers do, in deserts of barren sand." — "Truly may it be said, the Divinity has withdrawn from the earth; or veils himself in that wide-wasting whirlwind of a departing era wherein the fewest can discern his goings."

Such is the description given by one of England's most earnest and eloquent teachers. It is the Deluge which he is describing. Man has multiplied "*himself*" upon the earth;—the sons of God have mixed with the daughters of men;—and the giants have re-appeared. But though the flood comes, and the old world must come to its end,—the Divine Mercy has provided that the germs of good,—the *remains* of the old world, shall be preserved through the time of ruin and peril. He has so formed man that the highest truths find their operation and ultimatum in the lowest conditions of human life. Every true principle becomes beneficial to man in his sensual state. Therefore the merely sensual man, though having no reverence for the truth itself, carefully preserves its vehicle, whether it be scientific knowledge or some institution of social or political life which is the outward manifestation of this truth. Thus society is wonderfully held together by a chain of mutual interests which produce an amazing complex result. Myriads of men, each caring and thinking only for himself, are united together in a multifarious activity, by which each one indefinitely benefits the rest, and this union we term society. Surely the Divine Hand is here manifest. He is the all-loving, all-watchful soul of this vast body. There is no other centre. All the puny efforts of the greatest human minds would here be futile. But God works unseen in our midst,—directs our selfish efforts to the general good,—and thus almost in spite of ourselves binds us together in a bond which is the representative of the bond of charity. This bond of society will hold men together until some blessed future age shall arrive at that better state in which there will be a true, spiritual bond of brotherhood. Then from this ark of

the present selfishly-united society shall issue forth, by pairs and by sevens, all the living things of the Spiritual Man: the holy affections which shall knit heart to heart in heavenly charity, and make of this lower world a paradise, rainbow-spanned and incense-breathing, on which the New Jerusalem shall descend;

In the institution which we call the Church, the truths of worship have from of old been veiled and yet revealed, in representatives. From the time of Abraham the unveiling has been proceeding, through idol-worship, the Mosaic rites, and the more exalted Christian dispensation. And now, preserved thus far through the deluge,—the waters are retiring; and to some of us already the external is opening; the pitchy hull begins to lose its importance, which it justly retained while it was the home of the living things of the church; and from the ark of dead forms we begin to see proceeding the living things. The spirit of worship is seen distinct and apart from its temporary dwelling place, and the troops of holy influences come forth to beautify and people the earth, which is the daily abode of man. And from the letter of the Word now steps forth its living spirit. And we look forward with joyful hope to the time when the recovered earth shall again bud and blossom,—when spiritually and in every phase of life,—in better institutions, in nobler and purer men and women, in perfection in the arts, in universal peace and harmony,—it shall put forth its foliage and flowers; and fruits of every kind shall enrich and glorify it; and its feathered songsters, symbols of the glowing thoughts of a purified reason, shall utter thanks and love to Him who from every night educes a more glorious morning; who brings good out of evil, and whose everlasting purpose of mercy is always proceeding in its development.

Still farther are we led by the allegory of the ark, even to that glorious, eternal land of the blessed in heaven. The ark is a symbol of the whole external life of man in the process of regeneration. He is enveloped and shrouded in the life of the senses. By his windows and his doors has he communication with the world without; the world of waters or of sensual truths. He is buffeted and tempted while the flood of the time-life continues,—but Noah (rest or comfort) is within;—and at length the ark rests on the mountains of Ararat, (the "*mountains of light*") and the flood subsides. In those mountains of light which he has now reached, the flood shall never more assail him,—the ark of this material life;—his frail and cumbrous body is wrecked indeed; but it is for his liberation; he wants it now no more. For one revolution of the seasons of this time-world he inhabited that shell now left empty;—he often had feared it would not carry him, and anxiously strove to keep it

effect. Now, how he rejoices to leave it! It was but a prison-house to him; though the Divine means of preservation and regeneration. And now he offers fervent thanks for his deliverance, and spreading himself abroad upon the celestial mountains, he again multiplies and fills the renewed earth with spiritual inhabitants, truths, and good.

LIBRARY

MATERIALS FOR MORAL CULTURE.

(Continued from page 353.)

XLII.

BIGOTRY is more a vice of the will than of the understanding. It may therefore be found in company with just, as well as with unjust views of doctrine. It is possible for a disciple of the spiritual sense of the Word to look with comparative contempt on the dispensation of the letter, and also upon its adherents, forgetting the myriads of blessed spirits who have been prepared under that dispensation for eternal bliss.

XLIII.

What does a person gain by victory in argument? What folly so earnestly to pursue what in its results is at best worthless, and often productive of social alienation! The truth is, that pride is unwilling to yield, and calls up the serpentine fallacy, that to drop the argument would be to sacrifice the interests of truth. Swedenborg never argued with opponents.

XLIV.

A spiritual man may acquire all the spiritual virtues to be received through shunning evils as sins, and yet place himself and his cause at a disadvantage by not cultivating the generous social virtues of natural charity, which are found with good Gentile characters. The frank smile of the latter will prove far more recommendatory than the composed dignity of the former; and kind sympathy with sickness and sorrow will savour of much love, more than the elevated but cool reflection that sorrows may be made profitable. The former *feels* more like brotherly love than the latter.

XLV.

The tendency of all the Divine operations, is to invest man with spiritual power as soon as it can be done safely, that is, so soon as he habitually feels that he has no power of his own.

XLVI.

The truth should be felt, as well as admitted, that every one, without exception, either by the appointment or permission of Providence, is in the intellectual position best suited for him. When, therefore, a person

rejects the offer of the New Church Doctrines, we should not condemn him because Divine Providence has not thought fit to open his eyes to see the truth. The wide-spread information of the supernatural pretensions of Swedenborg, so repugnant to natural prejudices, appears to act as a gate, to admit those whose eyes are opened, and to exclude others.

XLVII.

Every man, regarded simply as a human being outwardly invested with the Divine image, is entitled to be treated with *some* degree of respect, however that image may be defaced. To judge otherwise, is to insist on a line of demarcation whose place can never be determined, except by caprice or personal animosity.

XLVIII.

Rendur unto all their due; especially in avoiding offence, for the unity and peace of society depend on this just debt being faithfully discharged. He who neglects to act thus, suddenly throws down the gauntlet, and it requires an amount of self-control not usual, of selfish policy not desirable, or of charity rarely attained, to avoid taking it up.

XLIX.

Mental disease generally means cerebral disease. Mental disease, properly so-called, is of the spirit. That species which most deserves to be called occasional insanity, is unchecked infirmity of temper. A sullen temper is the mind's melancholy madness; and a short temper the mind's raving madness. In both cases the selfish will has cast off intellectual control, and runs out blindly and wildly. Policy may restrain the tempers of those in dependent situations, but a cure can only be found in true and practical piety, and deep humiliation.

L.

Where a man's business is, there is the place for his religion to manifest itself.

LI.

Certainly a man must be educated amid the business of life, wherein alone he can learn how to bring principles into practice; but he will greatly err in thinking the way quite plain before him. Life must be regarded as it is, beset with dangers, both to the heart and the understanding. He who does not so regard it, and look to the Lord for strength to overcome, will rush forward like a horse into the battle; or like those wild "students" on quitting the universities, who remember the vices they picked up there, but forget whatever they learned available for their correction.

(To be continued.)

THE RECEPTION OF THE HOLY SUPPER.

THE obligation of the members of the New Church to receive the Holy Supper is *much stronger* than it can be under the first Christian dispensation; although certainly it appears that nothing can be stronger than what is conveyed in the Lord's words,—“*Do this in remembrance of Me.*” But various objections have nevertheless been raised against the continuous acting on this command in perpetuity. It has been said, for instance, that it applied only to the Apostolic period, and has been prolonged only by the authority of the clergy,—to suit their own purposes: that it is a mere form—and as we may be saved without it, it is not obligatory on us, because non-essential to salvation. But in the writings of the New Church we have the most convincing assurances,—

1st. That it was obligatory in all past ages of the Christian church;—
2nd. That now, *for the first time*, its true meaning being made known, and its great and special benefits revealed, to receive it is more obligatory than ever; seeing that the clearer the views a man takes of any Religious and spiritual provision, the more obligatory it is upon him to endeavour to realize its advantage. This, indeed, results from his mere claim to rationality!

Our author says in his “True Christian Religion,” No. 699,—“What true Christian does not acknowledge the sanctity of the Holy Supper? Yea further, that it is, together with baptism, the *most holy institution of worship in the Christian church.* * * * But who has heretofore known in what that *peculiar* sanction consists, and whence it is derived? They who think *lightly* of this ordinance, and yet frequent it, do so in compliance with custom; while others, of a *profane turn*, reject it entirely, saying, ‘What is it but a mere form and ceremony?’—not to mention *other scandalous suggestions.* n. 700. The spiritual sense, by which alone the uses and benefits of the Holy Supper can be truly discerned, has hitherto remained unknown, for *until now it has never been revealed.* As true Christianity is now first beginning to dawn, and a New Church is now being instituted by the Lord, it has therefore pleased the Lord to reveal the spiritual sense of the Word, *to the end that the church may be admitted into the real use and benefit of the Holy Supper.* This intent is fulfilled when the members of this church perceive with their understandings the sanctity concealed in it; and apply it to themselves by those means which the Lord has taught in his Word. n. 701. Before this revelation, the Holy Supper was comparatively as a common field, but containing an *unknown treasure*; but since this

revelation it is, as the same field, esteemed of great value, because of the treasure discovered in it, from which the owner expects to derive great riches, a treasure which he knows is infinitely more valuable than gold! Before this revelation, the Holy Supper was as a house shut up, but supposed to contain great treasures; but since this revelation it is as the same house opened wide, that every person may enter, in order that the keeper of the treasures may freely distribute them, to some as a loan, to others as a gift, to each according to his worth. We speak of these treasures being distributed as a gift, because they are inexhaustible, and are continually renewed:—so it is with the Holy Supper as to its celestial contents. The mere affirmation of the sanctity of the Holy Supper by the clergy, impresses an idea of sanctity, but far different from what is impressed when the real sanctity itself is discovered in the revelation of its spiritual sense; for thus external sanctity is rendered internal; and what was only assertion becomes acknowledgment.”

With such evidences before him, how can any one who professes to regard the authority of Swedenborg as it is regarded in the New Church, reconcile with his profession the neglect of the Lord's Supper, as an unnecessary ordinance, or as not beneficial to him individually? How is it consistent with even a claim to rationality, to admit the truth of the above statements, and then—pay no attention to them in practice?

and W. — 205

QUESTIONS.

“regard” yet H. etc.

EXTRACTS FROM THE SERMONS OF THE LATE REV.

THOMAS HARTLEY, A.M.

(See page 207.)*

* We must not think of being our own masters, even in our best intentions, but divest ourselves of all self-will, and offer them up in prayer to God for direction, and then we need not doubt but that such notices will be impressed upon our minds, or such providential occurrences cast in our way, as will determine us to act in such a manner as will be most for the glory of God.”

* Beware, O Christian, how thou promisest to thyself ease and security here, saying, Peace, peace! Beware how thou feedest thyself with vain hopes of the riches and honours of this world! Consider, thou art a pilgrim on thy way to a better country, and needest but little

* At the end of the extract on page 210, which commences with the words “What cause,” &c., the following words (required to complete the sentence) were omitted in copying:—“These are hard sayings, they cannot bear them.”

for thy journey. Much would be an incumbrance. Perhaps thou hast already more than thy Master had; and as to the favour and friendship of the world, it would only prove a snare to thee, for thou canst no more please two masters so contrary by nature, and also in the services they require of thee, than thou canst reconcile light with darkness? Why, then, do we go on halving it betwixt God and Mammon? catching at heavenly things with one hand, and at earthly with the other? That us either be cold or hot; let us declare for God, or Baal. If we are really disciples of a crucified Master, why do we flinch at bearing the cross after Him, seeing it is honour enough for the servant to be as his Lord? We assent unto the truth with the understanding, and so are speculative believers; but through the prevailing power of human respects, suffer it not to take root in our hearts, that it may become a divine faith, bringing forth fruits unto holiness, and filling us with joy and peace in believing."

"If any man will come after me, let him deny himself, and take up his cross and follow me. These words contain the indispensable condition of our discipleship in every age of the church. Sit down then, professors, and count the cost of being a Christian, for you must not think of sacrificing to the Lord your God of that which costs you nothing, and perhaps this will cost you more than you are willing to pay. First, it will cost you the love of the world, for, '*If any man love the world, the love of the Father is not in him.*' Secondly, it will cost you the world's love for you, '*If ye were of the world, the world would love its own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.*' The Christian cannot take pleasure in the company of disorderly persons. To all these he saith,— 'What have I to do with you? My delight is henceforth in them that excel in virtue; men fearing God, and working righteousness.' Lastly, it will cost you the love of self, '*For even Christ pleased not himself.*' All self-will, self-seeking, and self-pleasing, must be offered up in sacrifice to God, that his will may be done in us, and by us, without any resistance on our part. In this total surrender of self, the Christian walks at liberty, and finds rest and peace to his soul. '*Unless a man forsake all that he hath, he cannot be my disciple.*'"

"The sacred writings afford something suitable to the taste of every reader. The carnal man reads the Scriptures with a carnal eye, and therefore only finds in them a carnal sense. The moralist discovers excellent rules for the conduct of the outward life, but not having eyes to see further, he cannot discern 'the wisdom of God in a mystery'; whilst the spiritual man eats of the hidden manna, and searches out the deep things of God, comparing spiritual things with spiritual; for, they are only spiritually discerned. To such, the Scriptures are meat indeed, and drink indeed; and whilst others are detained below, in that faith of the letter that killeth, he ascends into the presence-chamber of the Most High, by the faith of the spirit that giveth life."

"If we have not the peace of God in our hearts, we cannot be at peace with others. This inward freedom from unruly passions, and all such perturbations of mind as hinder our intercourse with God, is signified to us in what is related concerning the building of the temple, which was a type of the spiritual church, namely, that there was neither hammer nor axe, nor any tool of iron heard in the house whilst it was building; figuring thereby, that there must be no restless agitations of spirit, no tumult of disorderly appetites in the soul that draws nigh to God; but all must be still and quiet within, that it may the better be disposed to listen to the gentle whispers of his Holy Spirit."

"That vain, impure, or other bad thoughts do involuntarily arise in the minds even of good men, is a frequent subject of their complaint. Where these proceed from bad dispositions and habits voluntarily contracted, we are not free from guilt in this matter; and when we delight in or consent to them, we make them our own, and they take upon them the nature and essence of sin. There is the more need to observe upon this head, inasmuch as the sin of the thoughts is not sufficiently attended to by many who think that they are free from the guilt of this or that particular sin, if they are not chargeable with the outward commission of it, whereas, from the heart proceeds every thing that defiles the man: and to shew that sin begins before it is brought forth, nay, though it proceed not to overt acts, we are told in Scripture that a lustful look is a species of adultery; and the hatred of our brother, a kind of murder! The best course we can take to order our thoughts aright, is to begin with the affections, inasmuch as these are the source from whence they flow, for what a man loves best he is sure to think most upon."

"How many amongst us content themselves with being children both in knowledge and grace all their life long! And even although some have attained to much knowledge in the written Word, and can talk wisely about doctrines, their knowledge is all scientific; it is received from the letter only, and therefore passes no farther than the head; their law is outward, and therefore is not the law of the spirit of life; and their testimony is outward, not the living witness in themselves; and therefore they are only wise about, but not unto salvation! For though the natural man may form much ideal knowledge in his mind from the words of Scripture, yet the things of the spirit of God he receiveth not, neither can he know them, because they are spiritually discerned. Besides, the wisdom which is from above, being always tempered with humility and love, is pure and peaceable; whereas that which is from beneath, from the earthly part in man, however it be exercised on divine subjects, leaves the head in as bad a state as it found it; nay, it rather feeds its corruptions, by puffing up with pride, and begetting a contempt of others; it is the very ground of strife and debate; the parent of bigoted and furious zeal, and has been the cause of much persecution in all ages of the church."

"By spiritual sloth the soul is left destitute of all spiritual cultivation and nourishment. If diligence be wanting here, it is but lost labour in every other instance, for 'what will it profit a man if he gain the whole world and lose his own soul?' If our motives and labours are of a temporal nature, the reward and fruit of them must be so too, and perish with time; for what a man soweth that only shall he reap; but if we are led by the love of God to choose and seek the things of God, then as our work is spiritual, so will our wages be also; and when the shadows of earthly things are passed away as a dream, and the substance of things hoped for is come, we shall rise to substantial bliss and immortal glory. Let me, then, persuade you, O ye children of sloth; and would to God that I could persuade you! to consider in this your day the things that belong unto your peace, — to consider wherefore you were sent into the world, and whither you are going. Open your eyes, if but for a moment, and behold your danger. O for the voice of an angel to call out to you in more than the loudness of thunder, 'Awake, thou that sleepest, and arise from the dead, that Christ may give thee light!'"

REVIEW.

A COURSE OF THEOLOGICAL LECTURES, delivered in City Road, Hulme, Manchester, 1850, by Thomas Wilson, Founder and Leader of the New Church Society, Fallowfield, with a Biographical Sketch of the Author. Revised and edited by S. Bewick. Manchester: Published by LEON KENWORTHY, 7, Cateaton-street. pp. 210.

THE circumstances under which this volume has been presented to the public, give it a peculiar interest. At any time it would have been welcomed by the members of the New Church: it having been long felt that to possess the original thoughts on spiritual subjects; and powerful arguments in favour of revealed truth, to which Mr. Wilson has at various times given utterance, in a form that would survive him, and in which, consequently, they would not be lost to the Church and the public, was a great desideratum. This is done, to a considerable extent, in the volume before us; whence it will be regarded as both an important and acceptable addition to New Church literature. What renders it more peculiarly interesting, is the sudden and unexpected demise of the lecturer during the delivery of the course; which gives this volume somewhat of the character of a memento of a departed and esteemed friend.

For a period of forty years Mr. (or as more familiarly styled by his friends, Thomas) Wilson, was a powerful and successful advocate of

revealed truth in public debate. Although an uneducated man, the son of a weaver, and himself a weaver for a considerable portion of his life; it would be difficult, perhaps impossible, to calculate the benefit resulting from his labours in this field, to Christianity generally, and to the New Church more especially. It was by his instrumentality the progress of infidelity was first arrested in Lancashire, a work for which from his peculiar *genius*, or turn of mind, he was remarkably well adapted. In addition to the fitness of his mental constitution, his intimate acquaintance with the principles of infidelity in all their bearings, gave him great advantage. In the mysticisms workings of the Divine Providence, the aliment presented to the first mental cravings of the youthful intellect was that supplied by the productions of such writers as Paine, Volney, Voltaire, De Mirabaud, &c. which were devoured by him with no common avidity, whence arose that thorough mastery of infidel positions he ever displayed; and it is probably in no small degree owing to this circumstance, that his advocacy of Revelation and the doctrines it teaches, was so efficient. It was shortly after this that his attention was arrested by the doctrines of the New Church, where he found principles fully adequate to repel all the assaults of infidelity on the great facts and truths of Christianity. As respects the New Church, the great benefit he has been instrumental in conferring on it, consists in his making her truths available in this conflict, and showing the power with which her fundamental principles can be wielded against the subtleties of Materialism, and every other form assumed by infidelity.

The power of sceptical arguments lies in their appeal to the sensualism of man's fallen intellectual nature. They demand a sensual demonstration—evidence of which the bodily senses can take cognizance. "Show us God and we will believe," is the stronghold of scepticism. It is the doctrines of the New Church alone that can dissipate the illusions that have their residence in this region of human thought; because by no other doctrine, save this, can an adequate idea of God be obtained. In all former churches, therefore, the degree of thought lying in immediate contact with the senses, formed a substratum of darkness, in which fallacies could take refuge like so many birds of night, and where that infidelity had its birth which, at the close of the last century and commencement of the present, broke forth, and at once time threatened to burst through all restraints, to the utter destruction of Christian faith and doctrine. Sensualism, its fallacies and sophisms, are the source whence all the errors that have at any period afflicted the

church, have sprung. To illuminate the darkness of this mental region immediately from himself, the Lord assumed our nature, in which he made his own Divine Natural Degree actual, by the glorification of that nature in himself; and it is by the doctrines based on this divine fact, that the fallacies of sensualism, within which the infidelity of all ages has ensconced itself, can be chased from their hiding places, and exposed to the full blaze of day. The Lord, in the revelations connected with the Second Advent, has brought out this divine fact, by showing to the rational perceptions of the mind his presence in his Word, manifesting at the same time that every part of it is written with reference to him alone, as the manifested divine form, in which the Invisible Jehovah has been "brought forth to view." Mr. Wilson, who had sounded the depths of infidelity with wonderful perspicuity, seized on this fundamental fact as an immovable basis—a rock against which "the gates of hell," neither by force nor stratagem, could "ever prevail." In this lay the secret of his great intellectual strength; and by its influence he drove the enemies of divine truth before him, and scattered their arguments to the winds. Not that it is intended to assert that this was the only weapon of warfare he obtained out of the New Church armoury. Her doctrines abound with universal principles of thought that can be made available in this great warfare; but all the facts of spiritual existence, and the principles involved in them, group themselves around the central fact of the Divine Existence; whence the knowledge of the truths relating to God, his Being and Nature, lie at the basis of a right appreciation of all subordinate truths: such, for instance, as those which turn on the human soul, its immortality, its state after death, and heaven or hell as its final abode. Mr. Wilson, as will be seen from his lectures, has laid these varied stores of knowledge largely under contribution; and, though he has wrought them out after his own peculiar fashion, the intelligent reader of the New Church writings will readily trace them to their source.

Another important point established by Mr. Wilson in his Christian advocacy is, that the existence of God is demonstrable. Theologians of high standing have contended that the existence of God is rather to be regarded as an axiom, incapable of proof, but the denial of which involves a degree of moral and intellectual obtuseness that places the subject of it out of the category of rational beings. The tacit admission implied in this assumption, that no proofs of the divine existence can be adduced, speaks volumes of the nakedness of the land of the learned in the church, and of the utter poverty of that theology which

cannot furnish a single argument in proof of the Divine existence, which it can use with confidence. What theological erudition has, however, abandoned as hopeless, common sense, in the person of Thomas Wilson, the Lancashire weaver, has accomplished, and in a manner as striking for its simplicity as its force. Take the following argument as an example:—The word “God,” stands in language as the representative of *Something*, or *Nothing*. The Atheist, in denying God’s existence, affirms the latter to be the case. But no one can have an idea of *Nothing*, since *Nothing* has neither existence nor predicates; whereby to become appreciable to the mind. All the errors which have ever prevailed in the world, consist of misapprehensions respecting things that have really existed. God, therefore, must possess real existence—for the mind cannot form an idea of that which does not exist. Erroneous conceptions may be, and have been formed of the Supreme Being, as there have also been of all other existences; but did not God exist, no idea, either erroneous or otherwise, could ever have been formed on the subject, since it is an utter impossibility to think of nothing. For a fuller development of the argument we refer our readers to the work itself.—(See Lecture I, “Existence of God,” page 8-6.)

Mr. Wilson has further effected great service to the cause of Revealed Truth, by exposing and demolishing the theory of what has been called “Natural Religion.” This theory is based on the assumption that the human mind is capable of reasoning out the existence of God for itself, from evidences furnished in nature. The mode by which it is supposed man might arrive at the affirmative conclusion relating to the Divine existence is, that the design visible in all created objects naturally leads the mind to conclude that there must have been a Designer—and thus a God. This, which is usually termed the “Design argument,” has been carried out to the fullest extent it is capable of by Archdeacon Paley, in his “Natural Theology.” This argument, however, if valid, leads directly to Deism; and, doing away with the necessity of Revelation, ignores its existence. The Atheist’s reply to it is,—That supposing (to take Paley’s illustration) the mind, by the examination of a watch, had come to the conclusion that it must have had a designer and maker, and then, from the examination of the watch-maker, had arrived at the conclusion that he too must have had a designer and maker; why should the argument stop at this point? What ground can be shewn why the reasoning should not proceed a step further, and demand a designer and maker for the production of

the Being who designed and made man? But though this might lead us to an endless series of cause and effect, it could never lead us to a first cause. So that it fails to prove the existence of God. Mr. Wilson makes short work with it. Man, (he says) it is evident, could never have reasoned out the knowledge of God's existence from the simple fact that he must possess some knowledge of the existence of a thing before he can take the first step in any reasoning process based on it. A person cannot begin a course of thinking on that of the existence of which he has no knowledge; the possession of knowledge being essential to the exercise of thought. The human mind, therefore, could not think about God till it was put in possession of the knowledge of his existence; but when that knowledge was imparted it could then first commence a course of thought, and form conclusions on the subject. Man, then, being incapable of originating the idea of God, the question next arises,—“Whence was this knowledge obtained?” Mr. Wilson's reply is,—“Not from nature, since nature does not possess the knowledge, and consequently cannot communicate it. It must have been imparted from a source above nature; in short, it must have been communicated by God himself, and therefore there must be a God, and that God must have given a revelation of himself, otherwise man could never have possessed a single idea respecting him.” It is to be observed, that the fallacy of Dr. Paley, and others who have advocated “Natural Religion,” arises from the circumstance that the existence of God, when known, receives confirmation from nature, whence they have supposed that the idea has been originated by nature. But that the origination of a truth is perfectly distinct from the confirmation of it, when known, must be evident. Nature is a mirror; and as such can only reflect such ideas as man brings to examine by it: it can no more originate ideas than can an ordinary mirror originate images.—(See Lecture iii., “Certainty of a Divine Revelation from God to Man,” p. 54-58.)

The subjects discussed in this volume are, however, of too deep an import to admit of their being summarily disposed of; and as the length of the preliminary observations we deemed it necessary to offer preclude our doing justice to them in the present number, we propose to enter more fully into the subject in a second notice.

MISCELLANEOUS INFORMATION.

FORTY-FOURTH GENERAL CONFERENCE.

Our readers are aware that the Conference held this year at the church in Argyle Square, London, was appointed, at the last Conference, to be held in Edinburgh; but owing to the great attendance in London of the receivers of the doctrines of the New Church from different parts of the kingdom, and from Germany, France, Denmark, and America, attracted to the metropolis on account of the Great Exhibition, it was unanimously agreed, both by our brethren in Edinburgh and generally throughout this kingdom, that it would be far more desirable to hold the Conference this year in the metropolis. Our friends in London cordially acquiesced in this decision, and the Conference was accordingly held at the church in Argyle Square, commencing on Tuesday the 12th of August. Every accommodation for the business and convenience of Conference was amply afforded, and the kindness and hospitality of our brethren in London, extending as far as it possibly could among so large a body of friends and visitors, will be long and affectionately remembered.

The Conference consisted of fourteen ministers and forty-two representatives, which is, we believe, the largest hitherto held in the New Church. Nearly all the societies, about forty-four in number, connected with the Conference, were represented, and it was hoped that on this joyful occasion every society would have sent at least one representative.

What greatly increased the interest of the Conference this year was the attendance of foreigners. Our long known and highly esteemed friend Dr. Tafel, of Tübingen, and his respected brother-in-law, M. Müllensiefen, long a cordial receiver of the doctrines of the New Church, were present. Baron Dirckinck from Denmark, a zealous receiver of the new doctrines, was likewise present. The Conference welcomed Dr. Tafel with the most cordial greetings, and in a congratulatory address acknowledged his long and eminent services, and voted him a member of the Conference; further particulars of which will appear in the Minutes, which are in the press, and will shortly be published. Our brethren from France did not arrive sufficiently early to join the Conference, but were present at the

great meeting held on Tuesday, the 19th of August, at the Freemasons' Hall.

The Rev. E. D. Rendell was appointed president, and Mr. Butter Secretary. The Conference having been formed, the retiring president, the Rev. R. Storry, read a portion of the Word, and offered up the Lord's Prayer.

The first day was, as usual, employed in considering the business arising out of the minutes of the previous Conference, and in reading the several addresses and reports. The addresses to the American Convention assembled at Boston, (see our last number, p. 313) and to the brethren in Germany and Switzerland assembled at their general meeting in April last, in the city of Stuttgard, and the replies to these fraternal appeals, were heard with great attention and interest. It is obvious, from the general sympathy thus awakened between bodies of the church in different parts of the world, that these mutual addresses are of the greatest moment, as thereby bonds of concord and union are established between distant members of the same great family. As all things in the New Church should be resolved into active usefulness, the addresses contain, not only earnest exhortations to cultivate our great privileges in being made so clearly acquainted with the most important truths relating to the spiritual life, but they also contain germs which, when cultivated and expanded, will bear fruits of usefulness of the most salutary kind. If the Conference accomplished no other good than that of establishing a centre of union, and of devising plans and means of usefulness, a most desirable object would be gained. But we especially refer our readers to the Minutes, where these addresses will be found; and we trust, that owing to their intrinsic importance they will meet with an attentive perusal.

From the School reports laid before Conference, it appeared that the various schools receiving grants were in efficient operation, and that they had been frequently visited during the year by their respective committees. Hereby the Conference proves itself to be an efficient trustee of property left by the benevolent for benevolent purposes, and especially for education. Any other trusteeship could not be so effective in appropriating bequests to their legitimate objects, and in

securing them against abuses which, as time rolls on, are so apt to invade all merely local trusts.

The reports of nearly all the institutions of the Church, — of its Printing, Tract, and Missionary Societies, were laid on the table of Conference, and distributed amongst its members. These reports will, we doubt not, be read with much interest, and a deep sense of sympathy with their respective objects, will, we trust, be awakened.

For farther particulars respecting the proceedings of Conference, we must refer our readers to the Minutes, which will shortly be printed.

The Conference is appointed to be held next year in Edinburgh, to assemble the second Tuesday in August, at ten o'clock in the morning.

The evenings of Tuesday and Friday in the Conference week being devoted to the public worship of the Lord, the Rev. R. Abbott preached on the former, and the Rev. D. Howarth on the latter occasion.

The Thursday in the Conference week is especially devoted to mutual converse and to social entertainment. On this occasion the assembly of New Church brethren is usually great, but on no previous occasion has the attendance been by far so great as on Thursday the 14th, when the meeting was held in the Music Hall, Store-street, Bedford-square. Five hundred, it is stated, assembled to tea, and afterwards, during the meeting, the number increased to six hundred. The hall and the galleries were well filled, and in some parts crowded. The Rev. Mr. Shaw was appointed president, who, in an appropriate speech, stated the objects of the meeting, and invited the various speakers to address the assembly.

Mr. Essex stated some interesting statistics respecting the progress of the Church from the time when Swedenborg died in London in the year 1772. The commencement of all things, especially of all great things, is properly imaged by the mustard seed, which is said to be "the least of all seeds." The present numerous meeting, he alleged, shewing so much interest in the cause we were assembled to advocate, abundantly evinced that the seeds of the Truths of the New Church were striking root downwards and bearing fruit upwards, and would certainly go on conquering and to conquer every form of religious error and superstition.

The Rev. J. H. Smithson, of Manchester,

then addressed the meeting, shewing how much the world stands in need of new ideas in relation to every thing spiritual and heavenly, and especially in reference to the Holy Word, and to the doctrines of Christianity.

The Rev. R. Abbott, of Norwich, was then invited by the president to address the assembly. In a speech of considerable effect and power, he expatiated on certain points of importance in relation to the New Doctrines, to the evident satisfaction of the audience.

The Rev. D. G. Goyder, who, we are sorry to state, was evidently suffering from ill health, read an address to the audience full of clear and emphatic statements respecting the Truths of the New Jerusalem, and delivered with emotions and feelings which plainly evinced that the heart was deeply affected by the truths he so ably impressed upon the meeting.

Baron Dirckinck, of Copenhagen, then addressed the assembly. He selected for his topic the high position which woman assumes when the pure truths of God's Word are known, loved, and practised. He shewed that *woman* is degraded in proportion as the mind of *man* is destitute of Truth; and that in the New Church, where Truth shines, if properly cultivated and loved, with peculiar splendour, especially in reference to conjugal love, and the sanctity of the relation established by creation between the sexes, the position of *woman* would be more exalted and eminent than at any former period since the primeval times. The remarks of the Baron were well received, and as he speaks English distinctly as well as fluently, they were readily understood.

The Rev. R. Edleston, of Leeds, then addressed the assembly in a train of thought which impressed and delighted the meeting. But we find it impossible to enter into the details of each speech so fully as we could wish.

Henry Bateman, Esq., of London, then addressed the meeting in an eloquent speech, in which he took a survey of the general spread of the New Church doctrines over the entire world. We were glad to hear that in Holland a considerable degree of attention is at this moment awakened in behalf of the truths of the New Jerusalem.

Mr. G. Parry, of Ashton-under-Lyne, followed in an emphatic address, which was listened to with great attention. He traced the divine goodness of God in his

care for man through the several dispensations of mercy from Adam until now, and proved that according to the peculiar wants of the human family were the divine dispensations of infinite mercy, and that we were now living at the commencement of a New Church, the truths of which, as opened from a superior understanding of the Holy Word, were adequate to the existing exigencies of mankind.

The Rev. Mr. Prescott, of Glasgow, then made a strong appeal to the meeting to investigate the subject, and to inquire into the truths of the New Church.

The Rev. Mr. Chalklin followed, with some striking remarks on the general subject of the New Church doctrines, and on their great importance at the present juncture.

The Rev. Mr. Bayley, of Accrington, concluded this interesting meeting by some brief observations, taking at the same time the opportunity to invite the audience to the great meeting to be held on the following Tuesday.

Thus terminated, with the evident satisfaction of all, one of the most interesting, and certainly one of the most numerous meetings ever held on the Thursday in the Conference week.

THE MEETING HELD BY THE MEMBERS OF THE NEW JERUSALEM CHURCH DURING THE GREAT EXHIBITION.

The great meeting has been held, and the success which has attended the gathering has more than realized the most sanguine anticipations of its promoters. The spacious hall of the Freemasons was crowded to excess, and those acquainted with its capabilities state that there were present within its walls from 1,400 to 1,500 persons, while hundreds left who could not gain admission. The chair was ably filled by the Rev. J. H. Smithson, and the various speakers nobly supported the glorious cause they advocated. The applause which greeted the speakers manifested the cordiality with which the hearts of the numerous audience responded to the sentiments brought before them, and the remarkably patient attention which was exhibited till the late hour to which the meeting was unavoidably protracted (half-past eleven) further evinced the deep and lively interest which was excited. And indeed callous must that heart have been, and obtuse the intellect, which could have heard, unmoved with

admiration, that zealous band of men boldly advocating a cause upon which obloquy and ridicule have for years been heaped, and yet without the least approach to acrimony or unchristian feeling. Their conduct was in reality a practical illustration of the foundation upon which rest the doctrines they advocated—*Love to God and charity to man.*

It is unnecessary here to enter further into the details of this important meeting, as a full report, including the whole of the speeches, will be printed and stitched up with the next number of the Magazine. Reports of the meeting, more or less abridged, were given in the following papers, which appeared the day after the meeting, August the 20th:—The "Morning Chronicle,"—the "Morning Advertiser," and the "Non-Conformist." Notices of the meeting were also found in the "Daily News," and the "Morning Herald."

It is also intended to publish the full report as a pamphlet for distribution to those who subscribed towards the expenses incurred by carrying out the measure. Those societies, therefore, which sent subscriptions, are requested to state to the secretary of the committee, as under, the number of copies that will be required to supply those persons who subscribed in their respective societies; and likewise those who sent subscriptions individually, and who wish to have a copy of the pamphlet, will have one sent on their intimating their wish to the secretary. These communications should be forwarded before the 15th of September, that the required number may be printed.

Our agent reports that he distributed 348 tracts at the meeting; that the men who carried the announcements in the streets gave away 5,500 copies of the Manchester Index; and that the Printing and Missionary Society's Reports were given away at the door.

The number of tracts distributed by the committee's agent is 4,003, some of which were that in German by Dr. Tafel.

The tract in the French language by Mons. le Boys des Guays is now ready for circulation, and will be delivered among the French congregations now meeting in London.

The following is the amount of subscriptions received to the present time:—

| | £. | s. | d. |
|----------------------------|----|----|----|
| Previously announced | 78 | 8 | 0 |
| Mr. Middlehurst | 0 | 10 | 6 |
| Hull Library | 1 | 0 | 0 |

| | | | | |
|------------------------------------|------|----|---|---|
| Miss Swift | 0 | 5 | 0 | recognition of existing social arrange- |
| J. J. B. | 0 | 10 | 0 | ments, to regard all civil authority as |
| Mr. John Barton | 1 | 0 | 0 | unworthy of obedience, and to transfer |
| Miss Atkinson | 0 | 7 | 6 | power into the hands of the elders of the |
| Mr. R. Stott | 0 | 10 | 0 | faithful." |
| Mr. H. Rawsthorn | 1 | 0 | 0 | Believing that you would not wittingly |
| Mr. Hodson | 5 | 0 | 0 | and willingly lend your columns to a |
| Mr. Clayton, Dalton | 0 | 10 | 0 | direct act of injustice towards any reli- |
| Mr. Alston, ditto | 0 | 10 | 0 | gious sect whatever, I beg some space of |
| Mr. J. Kilner, ditto | 0 | 2 | 6 | you for the purpose of controverting a |
| Mr. T. Brooke, ditto | 0 | 1 | 0 | statement so grossly erroneous. Though |
| Salford Society | 3 | 0 | 0 | not myself able to embrace all the |
| Mrs. Mathew, Edgbaston | 1 | 0 | 0 | opinions of Swedenborg, I have read |
| Accrington Society | 4 | 10 | 0 | many of his works with profound atten- |
| Liverpool ditto | 1 | 0 | 0 | tion, and am, besides, so intimate, per- |
| Manchester ditto | 5 | 0 | 0 | sonally, with many leading members of |
| Mr. Wild, Heywood | 1 | 0 | 0 | the church which commonly bears his |
| Jersey Society | 0 | 10 | 0 | name, as to be able to speak on the point |
| Edinburgh ditto | 0 | 12 | 6 | in question with certainty; and I have |
| Mr. S. Pearson, Daulish | 0 | 10 | 6 | no hesitation in saying that, in spirit and |
| Friends at Glasgow | 3 | 0 | 0 | in letter alike, the statement of the |
| Mr. W. M. Wilkinson | 2 | 2 | 0 | "Dispatch" is utterly unjustified, and |
| A Friend | 0 | 3 | 0 | directly opposed to fact. Whoever will |
| Ashton-under-Lyne Society | 1 | 0 | 0 | read Swedenborg's explicit and eloquent |
| Dr. Merryman, Michigan | 0 | 10 | 0 | disquisition on "Charity," or almost any |
| Mr. R. Lockhart, Glasgow | 0 | 2 | 6 | other of his writings, will find that secu- |
| Friend from Norfolk, per A. | | | | lar order, so far from being interfered |
| Essex | 0 | 5 | 0 | with by his doctrines, is held in such |
| Ditto Devonport, ditto | 0 | 5 | 0 | estimation, that a due respect for and |
| Ditto Tonbridge Wells, ditto | 0 | 10 | 0 | defence of it are enjoined, as being |
| Miss Stockwell, Dalton | 0 | 5 | 0 | amongst the essential virtues of a citizen. |
| London (Cross-street) Society, | | | | And when we remember that he was |
| 2nd announcement | 6 | 10 | 6 | himself chosen a baron of the Kingdom |
| Ditto (Argyle-square) ditto, | | | | of Sweden,—was one of the favourite |
| 2nd announcement | 10 | 12 | 6 | privy councillors of the Crown, and at |
| Mr. Evans | 0 | 5 | 0 | the same time most consistent with his |
| Miss Tretton | 0 | 6 | 0 | own principles in all the acts of his life, |
| Norwich Society | 1 | 10 | 0 | we have a double testimony to his |
| Miss Taylor | 0 | 5 | 0 | patriotism, loyalty, and love of social |
| Mr. Ordish, Ticknell, per Rev. | | | | order. |
| W. Mason | 0 | 2 | 0 | Of course, your paper cannot be made |
| | £136 | 8 | 6 | an arena for the display of particular |

Subscriptions not yet come to hand,
are requested to be forwarded without
delay to
ALFRED ESSEX,
9, Crawford-street,
London. *Secretary.*

THE "WEEKLY DISPATCH" AND
SWEDENBORGIANISM.
*A Reply to the Editor of the "Sunderland
Herald." By Spencer T. Hall, Esq.*

Sir,—In an article copied into your last
number from the "Weekly Dispatch,"
there is a remarkable assertion that "the
faith of the Swedenborgians (and one or
two other sects named) has a direct ten-
dency, if put in practice, to destroy the

recognition of existing social arrange-
ments, to regard all civil authority as
unworthy of obedience, and to transfer
power into the hands of the elders of the
faithful."

Believing that you would not wittingly
and willingly lend your columns to a
direct act of injustice towards any reli-
gious sect whatever, I beg some space of
you for the purpose of controverting a
statement so grossly erroneous. Though
not myself able to embrace all the
opinions of Swedenborg, I have read
many of his works with profound atten-
tion, and am, besides, so intimate, per-
sonally, with many leading members of
the church which commonly bears his
name, as to be able to speak on the point
in question with certainty; and I have
no hesitation in saying that, in spirit and
in letter alike, the statement of the
"Dispatch" is utterly unjustified, and
directly opposed to fact. Whoever will
read Swedenborg's explicit and eloquent
disquisition on "Charity," or almost any
other of his writings, will find that secu-
lar order, so far from being interfered
with by his doctrines, is held in such
estimation, that a due respect for and
defence of it are enjoined, as being
amongst the essential virtues of a citizen.
And when we remember that he was
himself chosen a baron of the Kingdom
of Sweden,—was one of the favourite
privy councillors of the Crown, and at
the same time most consistent with his
own principles in all the acts of his life,
we have a double testimony to his
patriotism, loyalty, and love of social
order.

Of course, your paper cannot be made
an arena for the display of particular
theological opinions; or it would be easy
to quote most abundant proof of what I
have here stated. But whatever might
be a man's individual opinions, it would
ill become him, while correctly informed
on such a subject, to look upon so glaring
a misrepresentation of any sect or party
in the world, and be so far "an accessory
after the fact" as not to offer his un-
biased evidence against it.

Allow me, then, respectfully to say—
that Swedenborg himself never sought to
found a sect at all. What Shakspeare
was in the realms of imagination he
appears to have been in those of physical
science. No kingdom of nature seems
to have been hidden from him. His
familiarity with zoology, mineralogy,
chemistry, and astronomy, as well as

with mathematics, philology, &c., are even to this day an astonishment to the learned, and in his own day gained him honorary titles from some of the most eminent scientific societies of Europe. It was at this point he seems to have paused and asked the question, "Of what vital use is all this knowledge of the external universe?" when by some grand illumination of his mind, it appeared to him at once, that every object and quality in nature is the hieroglyph, symbol, or sign, of a corresponding principle in that divine world from which all nature is eliminated; and thus it was that the whole creation expanded as it were in transparency around him, a magnificent revelation of the Eternal Mind, and an exact correlation (therefore corroboration) of the Word of Life. From this time he withdrew very much from society, and devoted himself to meditation and writing; and, instead of interfering with "existing social arrangements" by forming any new sect, he printed his works in Latin, and placed them in the public libraries of different countries, that they might become quietly incorporated with the learning of ages, and thus produce their legitimate, but no more than their legitimate effect upon mankind of all sects. It was there, in the university, the gymnasium, or the museum, that they gradually attracted the attention of scholars; and many read them from curiosity, perhaps some from other motives, and thus becoming believers in their truth, proclaimed them to the world. In this way it was that what is now called "the New Jerusalem Church" arose. To my knowledge it embraces among its immediate members many writers and other teachers of great vigour and capacity, in almost every department of ethics, art, and science—men who are unostentatiously exercising a most powerful and benign influence in their various ranks and spheres;—and amongst its friends are great numbers scattered through other sects, who believe that the doctrines, so far from interfering with "existing arrangements," are sufficiently compatible with established order to allow of those who hold them remaining socially where they already are. A striking instance of this was the late venerable Clowes, a clergyman of the Church of England, residing in Lancashire, who held the doctrines of Swedenborg in full, and confessed them openly, of which some of his brother clergy com-

plained to the Bishop. The Bishop having sent for him and put him through a strict examination, afterwards said he wished those who had accused Mr. Clowes were only more like him, and advised them to go and follow his example.

The truth is, that to those who realise Swedenborg's main idea, there may be less need to trouble themselves about some things which many others make the whole end and aim of their lives. Instead of chafing their hearts continually against mere superficial appearances, the probability is, that many of them realise, even here, a world within a world, "a life within a life," an inner region of truth, justice, and pure affections, in which all who dwell, whatever their external lot, are the better fitted for a performance of the ordinary duties of that lot, and enabled in some degree to symbolise on earth the heaven they believe in.

Again wishing this to be understood as the exposition of one not strictly within the pale of Swedenborgianism, and therefore the less likely to be biased in his testimony.—I am, sir, respectfully yours,
SPENCER T. HALL.*

February 17th, 1851.

P.S.—I see in "Tait's Magazine" for the current month an article on the early Quakers, which, with some slight appearances of truth, is equally abundant in error respecting those primitive people, and which, if the author be a conscientious man, he would never have written, had he read more fully, as he ought to have read, their own account of themselves. When will men do as they would wish to be done by? If it be wrong to defraud our nearest neighbour, is it not equally wrong to defraud a sect or party, which is still but our neighbour in a more extended sense?—S. T. H.

SWEDENBORG'S HEAVEN AND HELL. (From the *Leader* of June 7th.)

The writer having given a brief account of Swedenborg's biography, well known to our readers, he proceeds as follows:—

"Laying no claim to special inspiration, Swedenborg was content to repre-

* Insertion of the above letter having been declined by the "Sunderland Herald," it was placed in the hands of the Members of the New Jerusalem Church, Percy-street, Newcastle, who in justice to the writer, as well as for the correction of falsehood and the preservation of truth, thought it desirable to lay the matter before the public.

sent himself as the recipient of information on invisible things, and the instrument to convey that information to the rest of mankind. His teachings were varied and voluminous.

"Heaven and Hell, as in the present volume, are not objective but subjective, the future state being but a reflex and correspondence of the present and the condition of the unclothed spirit therein, being a continuance of that which was its own while in the flesh. Thus the angelic and dæmonic ranks are continually recruited from those of mankind, either in this or in other worlds, and no individual devil is recognized, the term being taken to signify the aggregate of evil spirits. The soul of man is judged immediately after death, and united to a spiritual body, in all respects resembling that which it wore on earth,* and is conveyed through an intermediate state by various degrees to its final abode of happiness or misery. It does not appear that this intermediate state is purgatorial, but that in it the true character of man is ascertained by an unflinching scrutiny, which constitutes, in fact, the last judgment, and his destiny is thereby fixed for ever.

"The doctrine of the Godhead, as taught by Swedenborg, resembles that of Sabellius:* discarding the idea of three persons in one Deity, he represents the Saviour Jesus Christ as combining in himself a divine trinity; divinity, humanity, procession—Father, Son, and Holy Spirit; belief in Him, and obedience through grace in His commands, are made the conditions of salvation. God's word, or revelation, is of a twofold aspect, containing a literal sense, in which it is apprehended by the natural understandings of men; and a spiritual or heavenly sense, in which it is at once received by angelic natures, and which it is given to man to discern by the special gift of God. Every image and expression in the former has its correlative or correspondence in the latter. This spiritual sense is not possessed by all the writings ordinarily included in the church's canon; the Epistles are expressly said to be devoid of it, but useful in many respects, and as such to be regarded and esteemed. The necessity of the sacraments and of spiritual grace are insisted on; the free-will of man is maintained; the providence of God over all His works is asserted;

* This is a great mistake, arising from the writer's not properly studying his subject.—ED.

the first Christian Church is said to have come to an end; and the Last Judgment or Second Coming of Christ to have taken place in its destruction and the establishment of the New Jerusalem, or New Church founded by Swedenborg, and now consisting of his followers.

"Such is a very brief sketch of the doctrines taught by Swedenborg. Much interesting information may be gathered from his work on "Heaven and Hell," the second edition of which, now before us, has been edited with extraordinary care by its translator, the Rev. Samuel Noble. It contains also a preface by one of the translators of the first English version, (the Rev. Mr. Hartley) in which the realities of a spiritual world and of Swedenborg's intercourse with it, are both strenuously maintained. An original letter of the Seer himself is also given, in which he distinctly asserts his claim to divine illumination."

THE LATE MR. ORMEROD.

To the Editor.

Sir,—Believing as I do that you would not knowingly permit the *Repository* to become a vehicle to disseminate that which is not true, however unintentional on the part of a correspondent, I beg your early insertion of the following statement.

In the obituary notice of the late Mrs. Ormerod, of Prestolee, in the number for the present month, it is said—"Mr. Ormerod was one of the most active parties in the erection of the Temple, * * * the site on which the building stands having been chosen at his suggestion." Now, Sir, so far from Mr. Ormerod being one of the most active parties engaged in the erection of the Temple in Salford, he had nothing whatever to do in the matter. He contributed, along with a few zealous and very sincere well-wishers, to the cause; and to their honour their names, &c. stand recorded in the books of the trustees, in the keeping of their treasurer. The pecuniary responsibility rested wholly upon two individuals, one of whom, in conjunction with the architect, who was also a member of the society, took the active part, chiefly on account of his residing in the neighbourhood. And, as regards the site on which the building stands, Mr. Ormerod had likewise nothing to do with its selection; for it having been made known that a plot of land was wanted for such a pur-

pose, that plot was offered, along with several others, by various land agents, and with these matters Mr. Ormerod had nothing to do, nor was he ever present when any of these affairs were transacted.

The contributors were so few, and their contributions so very small in amount, that no one put himself forward in the business, but all were over glad to witness the progress of the building, it having been completed and Divine Worship performed in it in six months from the laying of the first stone.

From the short acquaintance I had with Mr. Ormerod, for he has been dead many years, I found him to be of a mild disposition and of unassuming manners; very much attached to Mr. Hindmarsh, and to his mode of opening the Word of Divine Truth, having long been a reader of the writings of Swedenborg.

FRANCIS GOADSBY.

Broughton, Aug. 13th, 1851.

BURY.—LECTURES ON THE EVIDENCES OF CHRISTIANITY, AND EXPLANATORY OF THE DOCTRINES OF REVEALED TRUTH.

A course of eight lectures has recently been delivered in the New Jerusalem Church Preaching Room, Henry-street, Bury, viz., four by Mr. Mackereth, of Bolton, "On the Word of God," and the remainder by the Rev. W. Woodman, of Kersley, "On the Existence of God," "Revelation," "Free Will," "Redemption, and the Incarnation." The object of Mr. Mackereth's first and second lectures was, to set forth the principles of interpretation, whereby the apparent contradictions of the Word of God may be harmonized, and its wisdom developed. This he did in a very able manner, so as to make it evident to his hearers that the Bible is the depository of divine wisdom, and truly worthy to be called the Word of God. In the third lecture he illustrated its principles of interpretation by an exposition of "the Lord's promise to Peter of the keys of the kingdom of heaven." The fourth lecture was a further illustration of the above principles by an explanation of "the Flood," according to the "Science of Correspondences," taking for a basis, Matt. xxiv. 37 to 39; and shewing that it was a flood of falses and evils that covered and destroyed the church, but not of waters that covered the material world.

Mr. Woodman, by a variety of rational arguments, demonstrated the truth of

the subjects upon which he lectured. He made it his chief aim to set them forth in a rational point of view, in order to arrest the especial attention of those who disbelieve the teachings of Christianity; and in this he appeared to be very successful.

After each lecture, the parties present were invited to ask such questions as they might think proper, of which privilege several individuals availed themselves, and were answered in a very satisfactory manner. The lectures, we trust, will have been of service to the cause of Christianity, by creating and increasing a reverence for the Bible, and an acknowledgment that it is indeed the depository of divine wisdom, and along with this, the desire and endeavour to regulate the life in agreement with its holy precepts, for "all religion has relation to life, and the life of religion is to do good."

PSALM CXXXVII. 9.

It is considered a judicious proceeding for those who propound the spiritual sense of the Word, to examine in any case, in what manner our author has unfolded it. The passage referred to above is very apt to be explained in a way the opposite to the following statement extracted from "Apocalypse Explained," n. 411. (I extract from the translation, not having the original at hand):—"Blessed shall he be who taketh and disperseth thine infants unto the rock." By infants here are meant falses springing up, for the subject treated of is concerning Babel, whereby are signified the falses of evil destroying the truths of good appertaining to the church; the destruction of them is signified by dispersing them unto the rock, *the rock denoting the ruling false of evil*, and to disperse denoting to destroy. * * * Hereby is meant that he is blessed who disperses the falses of evil springing up in the church, which are here signified by the infants of Babel." From this passage it is plain that *rock*, (*stones* in the common translation) does not signify "the Rock of Divine Truth," whatever may be meant by the somewhat obscure signification of dispersing falses unto the ruling false of evil, which *may* mean, dispersing them as they arise in the mind to the dark abodes where falses rule, and from whence they come. M.

NEW PUBLICATION.

The Rev. D. G. Goyder has added to his interesting stories for children, ("By Uncle George,") a new one bearing the title of "Obstinate Jack." Those who have read with pleasure "Alfred," "Tommy Johnson," "The Unturned Cake," "Farmer Higginson and his Son," &c., will be able to anticipate the style and tenor of the present pleasing and interesting production. It contains nearly 90 pages, and is respectably got up, and no doubt will be very interesting to its more thoughtful young readers. We say "more thoughtful," because the author has introduced not a few mature ideas, calculated to benefit "children of larger growth," taking opportunity to intersperse the spiritual with the moral, and including both in one entertaining envelope. To heighten the pleasure of his young readers, he has also introduced a pretty hymn set to what we hope they will regard as pretty music. The moral of the tale is instructive to both parents

and children; to parents that they may know how to deal with their children when resembling "Obstinate Jack," and to children, that they may learn what it is to be kindly and wisely dealt with. The plan of treatment suggested is the mild, patient, and hopeful plan, in preference to the exaction of prompt and strict obedience at once. We are inclined to think that this will suit the taste of many, if not most of our readers who are parents; but we venture to express a hope, that those who rule their children with an uncertain or negligent hand, will not flatter themselves that they are entitled to be classed with the kind and duteous parent of "Obstinate Jack;" whether, however, his firmness was adequate to the exigency of the case, may, probably, be questioned by parents of a somewhat sterner composition than Jack's father. We hope the author will not be disappointed in his expectation of patronage for his well-meant effort, and that purchasers will not regret their acquisition of this simple, pleasant, and instructive tale.

Marriages.

Married, at the church in Argyle-square, London, by the Rev. T. C. Shaw, on Saturday July 26th, Mr. Arthur Brears Caistor, of 7, Baker-street, Portman-square, to Mary Ann, only daughter, and only surviving child of Mr. Butter, of Cloudeley terrace, Islington.

Married, at the New Jerusalem Church, Cross-street, Hatton Garden, London, on Monday the 14th July, 1851, by the Rev. W. Bruce, Mr. George Webster, to Miss Mary Pitman.

Obituary.

Died, on the 24th of May, 1851, aged 73 years, Mrs. Susannah Riches, of Brightlingsea, sister to the late Mr. William Maskell. She was a constant and regular attendant for the worship of the Lord Jesus Christ in the church at Brightlingsea for many years, and up to the time of her bodily affliction, her zeal increased for the public worship of the Lord; hence she was never absent from the Lord's Table but from unavoidable circumstances. She had been for some years subject to the rheumatic gout, and for the last three or four years this disease had increased so rapidly as to take away the use of one side of her bodily frame. She had been a great sufferer, and, for the last three years and a half, had been deprived of the privilege of public worship; this, to her, was truly a grief; but she was enabled patiently to bear it. In

her long affliction she was much edified and delighted in reading Mr. Goyder's "Spiritual Reflections." Swedenborg's "Treatise on Heaven" became her favourite book, because it opened to her subjects so congenial with her affections, and so cheering to her thoughts. Among the numerous kind friends who visited her was her affectionate brother before mentioned; to whom, as an instrument in the hands of Providence, she was indebted for the delightful views she had obtained of another and a better world. She would almost lose her bodily pains, and be raised above the scenes of this world of trouble, at hearing him talk of heaven, and of the happy state of angels there. She survived her brother only about three weeks. What inexpressible joy and delight must they feel so soon to find each other in an eternal world!

W. H. G.

Cave and Sever, Printers, Palatine Buildings, Hunt's Bank, Manchester.

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VOL. XII.

ON DIVINE PROVIDENCE AND ITS SAVING OPERATIONS.

NOTHING perhaps marks more distinctly the line that separates the man of religion from the man of the world, than the practical belief in an ever watchful and overruling Providence. The nominal belief in the existence of a God, who created the world, and planted man upon it, but who has left to human prudence both the plan and the issues of life, excludes God from his works, and invests human wisdom with the highest of the divine prerogatives—that which is exercised in his moral government. Such a belief amounts to nothing. It has no influence upon the heart or life; it neither looks to God for direction in judging and acting, nor recognises his controlling hand in the results of the operations of the mind or the body. That only deserves the name of faith which sees God in all things; and which rests in the perfect conviction that the moral as well as the physical world would relapse into chaos, unless the same power which originally formed and the same spirit which originally animated the whole creation, were continually operating upon it. This faith not only acknowledges that in God we live and move and have our being, but that his love and wisdom are ever operating to make us feel and think and act in harmony with the laws of his divine order, and thus in agreement with our own best interests; and that, when our ends and our acts are contrary to these, he permits disappointment and suffering, as checks and correctives of our inordinate or rebellious loves. Thus, Providence both leads and restrains, both provides and permits, both acts upon us through the

ends and purposes of our lives, and reacts upon us through the consequences of our actions. And this it does without in the least infringing our liberty. If the divine Being acted upon us without regard to our free-will, the divine Providence would act only in one way, and we ourselves could act only as we were acted upon. But all experience shows us that this is not the case. The divine Being holds the balance, but we ourselves give the preponderance. We stand freely between Providence and permission, which is the same as between heaven and hell, and between good and evil; for heaven and good are of the divine Providence, and hell and evil are of the divine permission. It is of the divine will that we should act freely in agreement with heaven and goodness, for by so doing we enjoy peace and lay up happiness; but it is of the divine permission that we should also be allowed to act freely in agreement with hell and with evil. God does not forcibly restrain us from acting contrary to himself; but he leads us by experience to feel the bitterness and the folly of sin, that we may freely relinquish its pleasures, which are but the sweets of its poison, and gladly live in the exercise of virtue, which brings its own reward of tranquil enjoyment.

It is essential to the idea of such an overruling Providence that it should be seen to be most unremitting and most minute. Every act involves a series of consequences to eternity; and God only, to whom all the future is present, knows how to operate for the best on the minds and circumstances of men.

In the Scriptures we therefore find that the Lord is ever watchful over, and minutely provident in the affairs of mankind. "He who keepeth Israel neither slumbers nor sleeps." "A sparrow shall not fall to the ground without your Father who is in heaven. The very hairs of your head are all numbered." No language could more forcibly express the idea that the divine care is continual and particular. No point of time is so minute as to pass unnoticed with the Eternal, no circumstance so trifling as to be beneath the care of the Infinite.

But the Lord's declaration that the very hairs of our head are all numbered contains more than an assurance that the divine care is extended to the minutest particulars of our temporal and spiritual life. Every expression in the divine volume contains not only a general, but a particular meaning. The divine wisdom does not express itself in the human language of figure, but in the divine language of correspondence. And to see the precise meaning of the Lord's words we must inquire what is meant by the hairs of the head, and by their being numbered.

The head is the supreme part of man, and in the Word signifies what

is highest or inmost, not only in relation to the natural but the spiritual life. The hair of the head signifies what is outermost, as proceeding immediately from what is inmost. Thus the head and its hair signify what is first and last ; or the life of man in its first principles and in its ultimates. The Lord himself is therefore described in Scripture as to his head and his hair, which are said to be white as wool, as white as snow. In the Revelation, where this description occurs, the Lord is spoken of as the Word, or the divine wisdom itself : and the inmost of the Word is signified by his head, and its outermost or ultimate, by his hair. His hairs are said to be white, because whiteness signifies truth in its purity ; and comparison is made of its whiteness with wool and snow, because the whiteness of wool signifies the truth of love, and that of snow the truth of faith.

As the head and the hair signify the highest principles in man, and their appropriate outward manifestation and covering, they therefore signify the internal and external mind, with the particular goods and truths of which they consist. For the mind, in reality, consists of nothing else than goods and truths ; since nothing can be called mind but what has relation to affection and perception : and every affection is the affection of some good, and every perception is the perception of some truth. These affections and perceptions, like the organical vessels of the brain and the hairs of the head, are indefinite in number, and in their interior forms ineffable. Their almost infinite number and variety are also denoted in Scripture by the uncounted multitude of the stars of heaven and sand upon the sea shore ; where the stars also signify the principles of the inner man, or spiritual mind, and the sand of the sea those of the outer man, or natural mind. But although these are unnumbered and innumerable by man, they are numbered by the Lord. And his claim to omnipotence and omniscience is sometimes in the Word grounded on his ability to number the host of heaven, and his particular knowledge of them all. In the Scriptures the Lord is spoken of as numbering both the stars of heaven and the hairs of the human head. In the 147th Psalm it is said, "He telleth the number of the stars, he calleth them all by their names ;" which is repeated in more ample language in the 40th of Isaiah :—"Lift up your eyes on high, and behold who hath created these things, that bringeth out their hosts by number ; he calleth them all by names, by the greatness of his might, for that he is strong in power ; not one faileth." Thus the stars of heaven, like the hairs of our heads, are all numbered. God, who created the universe and who made man, alone knows what is in them.

But this numbering of the stars and of the hairs involves something

more still than infinite knowledge. To number, in the spiritual sense of the word, signifies to ordinate. And the ordination of all things on earth and in heaven is truly the work of an infinite mind. The order and harmony displayed in creation, the balance of powers by which the planets are preserved in their orbits, the laws in obedience to which the whole starry heaven moves in majestic harmony round some common axillary centre, are indeed wonderful, but are not more wonderful and admirable than the order and harmony existing in a well-regulated mind—a mind regulated by the laws of heaven's eternal Word, by which its faculties are maintained in that balance which preserves them in perfect freedom of action; and by which every one is preserved in his place amongst the hosts of heaven, and is enabled to move in unison with the whole host of the regenerate on earth, and afterwards with the blest in heaven. This is a work which none but an infinite Being can perform. But though a divine work, it can only be effected during man's coöperation. As action is the all of reaction, the work is of the Lord alone. A further view of the subject will shew this to be the case.

It has already been remarked that the internal of the regenerate man is an image of heaven, and his external is an image of the world; but in this case we must think of the world as it was when it came from the hand of its Creator, when man was in innocence, and all other things in harmony with him. Now one of the essential attributes of heaven and the world in such a state is order; and order implies the subordination of one thing to another—the lower to the higher, by which there is coöperation and harmony. We have only, then, to transfer this law to the human being—the little heaven and little world,—to see the necessity of the introduction of a divine order by a divine Power into his mind and operations. In a general view there must be a subordination of what is worldly to what is heavenly, of what is natural to what is spiritual, of what is temporal to what is eternal. The whole natural mind, with all its natural affections and thoughts, must be subordinated to the spiritual mind, with its spiritual affections and principles. Heaven must be more to us than all the world. When this is the case the first universal principle of order is introduced into our nature. But there is a more particular order which enters into this, and gives it distinctness and fulness. There are various principles both in the natural and in the spiritual mind;—and all these must be in subordination, from the highest to the lowest: the corporeal must be subordinate to the sensuous, the sensuous to the natural; the natural to the rational, the rational to the spiritual, the spiritual to the celestial. But the highest of these principles, and, by means of that, all the others, must

be subordinated to the Lord himself, who must be acknowledged as the origin of all order, the fountain of all blessing. It is then the regenerate can truly say,—“Whom have I in heaven but thee, and there is none on earth that I desire beside thee!” It is then that the Lord is present and supreme in the whole spiritual and natural mind, which heaven and earth spiritually mean, and that his presence and supremacy therein give a sense of heavenly satisfaction, and lead to heavenly aspirations.

There is still another aspect under which the subject of ordination may be viewed. The whole angelic heaven, though inconceivably immense and various, is yet the subject of such an arrangement, as that the whole together forms one man, of whom every one constitutes his own particular part, and performs his own peculiar function. Heaven forms, as it were, one mind, actuated by one will and one understanding, or one love and one faith; and every particular angel constitutes a single affection or thought, or a single good or truth, of this the brightest image of the divine immensity and perfection. Such an order is also introduced into the mind by regeneration. The whole affections are arranged into the order of heaven; and where this order exists man is truly man, an image and likeness of the divine Man—the Lord Jesus Christ.

Who, then, can effect this great work but the Lord alone,—he who bringeth out the hosts of heaven by number and calleth them all by names; he by whom the hairs of our heads are all numbered? This is his wonderful work. Spiritually as well as physically we are fearfully and wonderfully made, the knowledge of which is too high for us, we cannot attain unto it. But our willingness and obedience will operate even where our knowledge cannot extend. If we obey the laws of order, the Lord himself will introduce order. He will build us up into a habitation for himself, if we supply a foundation in repentance and amendment of life. This is our part of the work, and this the simple and sincere can do as well as the wise. And let us not think that states and times and circumstances are unfavourable for the progress of this work. The Lord orders every thing, both within us and around us, for the best. Those who sincerely desire to be in the stream of Providence will be carried onwards by it through every moment to the end of life. There may be seasons of anxiety and doubt, there may be times of trouble and affliction, but all these things are overruled for the ultimate good of those who keep the Lord before them, and swerve not willingly from the path of duty.

The same law must regulate our conduct in spiritual as in natural and

worldly things. We must take no thought for the morrow, and presume not in things too high for us. The future and the interior belong to the Lord; the present and the inferior he has been pleased to assign to us. Let us be faithful in those things over which he has made us the stewards. Let us order our conversation aright, and we shall see the salvation of the Lord. We cannot by taking thought add one cubit to our stature, nor make one hair white or black. Be it our wisdom, therefore, as it is our duty, to submit to the laws of divine order, and all things shall work together for our eternal good. W.

THE ATMOSPHERE, AND ITS CORRESPONDENCES.

(Concluded from page 336.)

LANGUAGE illustrates the correspondences of the air by spontaneously using it to designate everything connected with the spiritual part of man, and everything connected with the operation or influx of the Creator. In every known tongue the original names for the wind and the breath are used for what we call the 'soul' and 'inspiration;' and into whatever language the respective words may be literally translated, the metaphors invariably commend themselves as intelligible and correct. 'Soul,' for example, is cognate, through its Anglo-Saxon parent *saule* (notwithstanding the seeming discrepancy in the initial letter) with the Latin *halo* to breathe, a word familiar as the root of *exhale* and *inhale*, and related, in turn, to the onomatopœtic *aeo* to breathe. *Animus*, the Latin word for the soul, is the same as *αἶμας* and *anima*, the wind, and the Sanscrit *an*, to blow; while the Greek synonymes, *ψυχη* and *πνευμα*, are respectively derived from *ψυχω* and *πνέω*, to blow or breathe. The Hebrew terms *רוח* (*ruach*) and *נפש* (*nephesh*) have etymologies exactly similar. There can be but one adequate cause for this uniformity, viz., a noble and universal intuition that there is an original agreement between the spiritual things and the material one. It cannot have resulted from 'comparison,' or from any other arbitrary or accidental circumstance, for of such never comes any thing uniform or permanent. As well spoken by Cicero of the universal persuasion that there are gods, 'neither proceeding from any conference or compact of men, nor deriving its authority from the power of custom, or the sanction of laws, it is by the common intellectual consent of mankind, and is therefore to be esteemed a dictate of nature.' (Tuso. Quest. i. 27.)

From being simple, physical appellatives, no words have ascended therefore to a wider office or a more kingly rank, than those originally constructed to denote the air and the wind. Even the names for light and heat, with all their fulness of figurative application, are not so generic as these. Take, for instance, the uses of the word 'spirit.' Thus, 'The spirit of God moved upon the face of the waters;' 'a spirit hath not flesh and bones;' 'my spirit hath rejoiced in God my Saviour.' It

will be well perhaps to trace the history of this interesting word, and in a somewhat detailed manner, as by such a course, the correspondences upon which its uses rest, will be more strikingly and instructively developed, and the meanings allow of being arranged in an orderly sequence. First, then, as to the etymology. Proximately, this lies in the Latin *spiritus*, the wind or breath; *spiritus* being a derivative of *spiro*, to blow. *Spiro* rests in turn on the beautiful lisp or whisper with which the breezes quiver the leaves;* and is, in fact, an articulate imitation of it, like the Greek ψιθύρισμα, used by Theocritus in the opening of his idylls,—

ἀδὸ τι τὸ ψιθύρισμα καὶ ἃ πίτυς.

Sweet is the whisper of the wind among the pine-trees!

and by Orpheus in his hymn to the zephyrs,—

αἶραι ποντογενεῖς Ζεφυρίτιδες ἡεροφοῖται.
ἡδύπνοοι, ψιθυραὶ, κ.τ.λ.†

Spiris, accordingly, wherever met with, is always to be regarded as primarily denoting the wind and the breath, in which sense the Latin form *spiritus* occurs in several of the best authors. Its figurative career commenced by its passing to the designation of *life*, which received the name by reason of its being by wind or air, that is, by breathing, that all physical vitality is supported. This, it should be observed, was the order of metaphorical advance, not only with *spiritus*, but with its equi-

* Fresh gales and gentle airs
Whisper'd it to the woods.—*Paradise Lost*.

And there is heard the ever-moving air
Whispering from tree to tree.

Shelley. *Prometheus Unbound*.

In solitudes
Her voice came to me through the whispering woods.
Ibid. *Epipsychidion*.

† This charming little hymn is a perfect gem, even where all is so glittering and brilliant. The following is a literal version of the whole:—

Sea-born breezes of Favonius! air-traversing, sweetly breathing, *whispering*, and possessing relief to toil; vernal, meadow-haunting, longed for in harbours, conveying the gentle gales, quietly-impelling ships; come! benevolent, breathing, blameless, invisible, placidly-moving, with ethereal form!

In the Latin poets this most natural onomatopoeia occurs in the duplicate shape of *susurrus*, an elegant word, deservedly made English by adoption into the most chaste and finished poem of recent times:—

This was their rural chapel. Aloft, through the intricate arches
Of its aerial roof, arose the chant of their vespers,
Mingling its notes with the soft *susurrus* and sighs of the branches.

Evangeline, Part ii.

The Hebrew צַעֲדָה (*tsahadah*) put in 2 Sam. v. 24, for the sound of the wind among the trees, ('when thou hearest the sound of a going in the tops of the mulberry-trees') is of the same origin and primary significance. Scarcely known except in the secondary or metaphorical sense of *moving*, it illustrates in a remarkable manner, how words seemingly quite distinct, both in form and sense, may yet be derived from a common source.

valents in all languages. How beautiful is Virgil's use of it in the mouth of Æneas, when protesting fidelity to the ill-fated Dido,—

Neo me meminisse pigebit Elise
Dum memor ipse mei, dum spiritus hos reget artus!
(Æneid iv. 335.)

Never shall I be slow to think of Dido, while I retain any recollection of myse
or life to actuate these limbs!

In many languages the act of breathing is used not only to designate life, but by metonymy, the living creatures themselves. The Hebrew חַיָּה (*chayah*) for example, put in Job xxxiii. 18, and Psalm cxxxiii. 3, for life abstractedly, is used in Hosea ii. 18 and various other places, to denote the 'beasts of the field.' So with the Greek *ζῶς*, 'living,' and *ζῶον*, 'an animal,' which are ultimately derived from *αἶω*, to breathe, and the intensive prefix *ζα*. The word 'animal' itself signifies *breather*, being of the same parentage as *animus*. 'Animated nature' means breathing nature; 'inanimate' that which does not breathe, and consequently enjoys no real life. *ζῶς* and *ζῶον* are words of especial interest. Plato, in the *Timæus*, finely applies the latter to God, He who alone 'hath life in himself.' Aristotle, in imitation of his great master, makes the same use of it. (*Metaphysics* xiv. 8.) Grateful to Nature for the gift of these expressive figures, the Greeks reflected them on to herself, calling the summer breezes the *zephyrs*, literally the 'life bringers.' Zephyrus was emphatically the *west* wind, and deified, was said to produce flowers and fruit by the sweetness of his breath, charmingly alluded to by Homer in his description of the gardens of Alcinous. (*Odyssey* vii. 119.) Modern poets have freely taken up the idea, and often with great elegance and success, as in the *Paradiso* of Dante,—

In quella parte, ove surge ad aprire
Zeffiro dolce le novelle fronde
Di che si vede Europa rivestire.—Canto xli. 46-48.

'In that clime where rises the sweet zephyr to unfold the new leaves wherein Europe sees herself fresh-clothed.'

Jupiter or *Zeus* himself was originally only a personification of the air, whence it is that in the Latin poets his names are frequently used in place of *aer* and *aura*, as in the *malus Jupiter*, *sub Jove frigidus*, &c. of Horace. So with *dium* and *divum*, the open air. Æschylus calls the air 'divine;' (*Prometheus* 88.) Virgil describes it as *omnipotens pater Æther*. (*Georgic* ii. 325.)

Spiritus was next applied to the Soul, which received it because the temple of man's spiritual life, as the body is the seat of his corporeal life. For life flows from the Creator* not in a uniform stream, but in *degrees* of quality. The lowest degree is seen in the inorganic world, the objects and constituents of which, it preserves and keeps in order.

* No fact in philosophy is more important to be borne constantly in mind than that nothing has any life in itself. Creation throughout its whole extent, is merely a recipient of life. Just as the eye has no sight in itself, and only sees in proportion as it receives light from without. As without light we are blind, so without the influx of life from God, nothing either does or can subsist.

Deprived of it, they would perish instantaneously. The second degree, (in which consists life commonly so called) animates plants, and the bodies of creatures, human and brute indifferently. The third is the exclusive privilege of man, occupying his soul, and rendering him an immortal and intellectual being. The spiritual life is thus discretely different from the organic or vegetative life, as the latter is from the merely conserving principles by which the matter of the world is held together. The two first are represented in the illuminating and heat-transmitting functions of the air; the third corresponds with the important mechanical function denominated its 'pressure.' What is highest in a series necessarily implies the presence of the lower degrees; and so with each succeeding member of the series, in progression downwards. Man, accordingly, enjoys the Divine influx in all three of its degrees; plants and animals in both of the subordinate ones. In conformity with this distribution, the narrative of the Creation sublimely relates that God said, in reference to what is below man, 'let the *earth* bring forth,' and 'let the *waters* bring forth,' but in reference to ourselves, 'Let us make man.' All three degrees are very good, and the excellence of one does not derogate from the dignity of another, because each has its special end. The spirit was made to minister to God; the outer life to minister to the spirit; the conserving principles to minister to the vital. All are bound together, the highest mediately beholden to the lowest. What could be more beautiful, just, and philosophical, than to apply the name 'spirit' first to the inorganic atmosphere, then to the animal or breathing life, then to the immortal or spirit's life?

But the spirit or soul of man, the temple of this preëminent degree of life, is not to be supposed to be a shapeless, insubstantial principle, located in the brain, or the heart, or the blood, or any other separate portion of the body, as men have sometimes sought to teach. Into such a nonentity no life could flow. Neither could immortality belong to such a thing. For only that can be real and immortal which has a form and substance. Either the soul must be a distinct entity, a spiritual duplicate of the entire body, complete in all its parts, or it is nothing. Now that the soul is such a duplicate, underlying the material body, member by member, atom by atom, is not only highly reasonable to believe; is not only consistent with all secular philosophy, worthily so called; and with the phenomena of experience; but may be gathered inferentially from multitudes of statements in God's own manual of wisdom. St. Paul discriminates expressly between the two portions of our being, defining them as the 'natural body' and the 'spiritual body;'—words little less than paraphrased by Shakspeare, when Viola asks Sebastian if he is 'a spirit:'—

A spirit I am indeed;
But am in that dimension grossly clad,
Which from the womb I did partipate.—*Twelfth Night*, v. 1.

There is no accident or caprice chargeable on these lines. They obviously express the writer's own far-seeing intuition; for 'the character of Sebastian is one which justifies us in concluding that of two possible answers Shakspeare would assign to him the one which he himself con-

sidered the most sensible.' Shakspeare indirectly alludes to the spiritual body in several places, as in the admired passage on the singing of the 'young-eyed cherubim,' which testifies also to the existence of spiritual senses :—

Such harmony is in immortal souls.
But while this muddy vesture of decay
Doth grossly close us in, we cannot hear it.

The soul is thus not only a substantial entity, but *the real man*, the body being no more than a material instrument spread upon it, in order that it may play forth its energies for a season, into the material world. The soul, accordingly, is the seat of all volition, all thought, all emotion. The body acts simply as the organ of its manifestation. Instinctively conscious of this, we say that the spirit moves, prompts, withholds, or inclines us; that the spirit rejoices, grieves, and is troubled; that it is elated and depressed; that we have no spirit for a thing, and that we are dispirited. We speak also of being animated with hope, animated with enthusiasm. So, too, of the rejoicing, triumphing, and despondency of the spirit, as when the psalmist exclaims,—‘Why art thou cast down, O my soul, and why art thou disquieted within me?’ The manifestation of the spirit is also called a person’s ‘air,’ as when we say an air of dignity, an air of modesty, an air of thoughtfulness. ‘To give one’s self ‘airs’ denotes the presence of ill spiritual states, as pride, discontent, or caprice. ‘Hilarity,’ again, coming from the same source as ‘soul,’ means both literally and by usage, to be ‘full of spirits.’ To ‘exhilarate,’ is to inspire or animate. Festivals celebrated in the spring, which is the season of re-animation, the Greeks beautifully called *Δαφνιαι*. Every one of the above-named ‘affections,’ as they are commonly styled, is an activity, for the time being, in a specific direction, of the true and immortal body which underlies the material one, which governs all its movements, is the real thinker, and the real actor.*

When the material body dies, the spirit departs unchanged, and in its full integrity; neither evaporating nor collapsing, as some have fancied. nor floating away as a formless puff of air. It retains its human form intact, because it is the very essence of that form. For the same reason it retains the name held during its residence in the flesh. ‘Spirits,’ therefore, rightly understood, are not mere phantoms or apparitions. They are far more ‘real’ indeed, than bodies of flesh and blood, because the latter are only temporary, whereas these endure for ever. They are, in a word, the ‘risen’ bodies of mankind, death and ‘resurrection’ being the same thing. The invisible world is populated by them just as the visible one is occupied by matter. Neither are they far removed from us, but closely present.

Millions of spiritual creatures walk the earth,
Unseen, both when we wake, and when we sleep.

Even to *view* them seems to be occasionally permitted, by the opening for that purpose, of the spiritual sight. Now they become what are popularly called ‘ghosts,’—not as the vulgar think of them, but as

* See upon this subject, many excellent observations in the Tusculan Questions of Cicero, and in Scipio’s Dream.

understood by Shakspeare and Æschylus.* So generally, however, has 'ghost' come to be regarded as an expression only of ignorance and superstition, that it requires a few words of explanation. A modification of the Anglo-Saxon *gast*, ghost literally signifies, like all its equivalents, *air*, as indicated in the still surviving phrase, 'a *gust* of wind.' In old German, *geisten* signified 'to blow;' and to this day *geist* is used by the Germans in the same senses that 'spirit' is in English, though not quite so extensively. Cædmon, the Anglo-Saxon poet, calls God *gäst-cyning*, 'king of ghosts,' literally, ruler of the spiritual world. In the Anglo-Saxon version of the Gospels *gast* is always used where the English one has 'spirit.' Wiclif, in his New Testament, spells 'the holi goost.' The 'gist' of a subject, like the *spirit* of a book, or the *animus* of an action, denotes its soul or inmost principle. To speak, therefore, of the ghosts of the deceased, and of giving up the ghost, is but to use Teutonic or Anglo-Saxon terms instead of Latin ones; while 'ghost-belief,' notwithstanding its bad reputation, is synonymous with belief in spirits and angels, such as all secretly entertain; and rightly understood, is thus most rational and salutary. Whoever is disposed to laugh at, or repudiate it, should first peruse the argumentative portions of Mrs. Crowe's 'Night-side of Nature,' a book which no one can deny to abound in good logic and philosophy, whatever may be thought of its extraordinary narratives. The degradation of the once meaningful and picturesque word 'ghost,' brought about by the superstitions of the weak and vulgar, is a circumstance much to be lamented. Especially, as from its being still used in reference to the Trinity, exceedingly false and inconsistent notions of the latter are engendered among the unenquiring. The vulgar notion of the spirit, divested of its material body, connecting it with the corpse it has quitted, ascribes to it a hideous and affrighting appearance. Hence come not only the popular alarm at the thought of seeing or being molested by a ghost; but the words 'ghastly,' that is, 'ghost-like,' and 'aghost,' literally the posture and state of one who is terrified as by such an apparition.

That everything connected with life, as regards both body and soul, is to be ascribed to Deity, is the conclusion in which the reflections of an intelligent being must terminate inevitably. Hence the extension of the word 'spirit' and its synonymes, to the operating energy of God, the name of the Effect being made the name also of the Cause. This is a most beautiful and certain illustration of the correspondence we are considering. From the same perception comes the reverent and most ancient practice of attributing whatever seems to partake of heavenly qualities, to 'inspiration,' literally, 'breathing into' by the Lord. Not only is the 'spirit of the Lord' referred to upon almost every page of Scripture as the source of all good gifts; but because he is the origin and fountain of all being, by another metonymy he is called sometimes by the direct name of Spirit. The savage, guided by his intuitions,

* See an excellent, common-sense 'Essay upon the Ghost-belief of Shakspeare, by Alfred Roffe.' Hope, London, 1851. The ancient poets teem with ghost-scenes such as those of Hamlet and Macbeth. Patroclus appears again in Homer, Darius in Æschylus, Cræusa in Virgil.

speaks in similar terms, when he alludes to his supreme deity as the Great Spirit. The paternal nature of the Lord, and his uniform mode of operation, are sublimely depicted in the parallel passages of Scripture which inform us, first in reference to the creation of the world, that 'the Spirit of God moved upon the face of the waters;' secondly, in reference to the creation of Adam, that 'God breathed into his nostrils the breath (or spirit) of life;' and thirdly, in reference to his conduct as Saviour (or re-Creator) that 'he breathed on them, and saith unto them, Receive ye the holy ghost,' that is, 'the holy breath.' What could more clearly and beautifully teach that by the terms 'holy spirit' and 'holy ghost,' we are to understand the manifestation of Divine Love and Divine Power; and that the breath or spirit of God is the medium whereby all creation is effected; all life communicated? If the holy spirit be assumed to be a distinct *individual*, as by those who 'divide the persons,' Rev. i. 4, 5 shews that that individual must be not only one person, but *seven*. Accepted as a description of the *operation* of the Lord, the seven-fold character ascribed to it implies its fulness and omnipotence, seven being a perfect number, and expressive of the most consummate excellence. Besides, one person cannot 'breathe out' another, nor 'pour out' another, not even figuratively. The ascription of acts and emotions to the holy spirit, as teaching, reproving, and grief, so frequent in the New Testament, is by a fine use of metonymy, strictly accordant with the general style of Scriptural expression, for the Spirit of God is virtually God himself, as taught by Acts v. 3, 4.

Blasphemy against the holy spirit, the sin 'not to be forgiven,' is wilfully to persist in a sinful course of life, knowing it to be so; for this is to repulse the influx from the Lord, and thus practically to deny it. To deny the Lord's influx is to deny himself, and therefore the principles of salvation, and all things connected with him. So long as an individual persists in such a course, he necessarily excludes himself from heaven; what is in reality *self-condemnation* being described (as customary in Scripture) as the judicial act of God, that is, as refusal of forgiveness. God never condemns any one; and his 'forgiveness' is for a man to turn his face *towards* him instead of *from* him, and keep it in that direction. 'When the wicked man turneth away from the wickedness which he hath committed, and doeth that which is lawful and right, he shall save his soul alive.'

Inspiration, therefore, in its true and generic sense, includes every form of influx with which the Creator animates and instructs mankind. To restrict it to the 'holy men of God' who 'spake as they were moved by the holy ghost,' is a mistake. In the inspiration of Moses, the Prophets, the Psalmists, and the Evangelists, Divine illumination is shewn in its *highest* and immediate degree, not in its *only* one. There are as many degrees below it as there are grades of physical structure beneath the consummate frame of man. God is continually visiting the souls of all human beings with a certain amount of inspiration; awarding to every individual the kind and quality suited to his capacity and appointed sphere of duty, and replenishing him with new supplies, according to his needs. St. Paul particularizes some of these 'diversities of operations.' To one is given the word of wisdom, to another

the word of knowledge, to another prophesy, to another divers kind of tongues, to another the interpretation of tongues, &c. Influx or inspiration from God, however, is always in proportion to the efflux or outpouring from ourselves of what he entrusts us with. New inspiration can only enter us through our communicating to our fellow-men the good things we have previously received. We must bless *them* with whatever affection and intellect can bestow, if we would ourselves be newly blessed by God. This is what he intended us to learn from the incident of the widow's cruse of oil. As fast as the oil was poured out, more and more was supplied, nor did it cease till she had filled every vessel within her reach.

It is from intuition that there is such a universal and perpetual influx from God into man, that we speak in daily converse, of the inspiration of the poets, the inspiration of the musician, and of ourselves being inspired with hope, inspired with courage, inspired with veneration. For in using such phrases of course we recognise an *inspirer*, or we mean *nothing*. The ancients expressed themselves in similar terms. Homer, for instance, continually describes his heroes as 'inspired with valour' by their guardian deities; and in narrating the famous story of Penelope and her web, piously makes her say that her ingenious scheme was breathed into her by a god. (*ἐνέπνευσε φρεσὶ δαίμων*, *Odyssey* xix. 138.) He has a passage also to precisely the same purpose as St. Paul's, saying that to one God gives dancing, to another music, to another valour, to another a prudent mind, &c. (*Iliad* xiii. 727-733.) In the 8th *Odyssey* he repeats it in a varied and more elegant form. 'One man is weaker, but God adorns him with words, and he discourses with mild modesty; another, in his form is like the immortals, but grace is not set as a crown around his speech.' (170-177.) In a later age, Virgil, animated by the same sentiment, shews that paganism and polytheism, however vicious and defective in some respects, rested on a pure and reverent religious feeling which needed but Christianity to give it a right direction. Polytheism, indeed, regarded in its better aspect, was but the designation under many names, of the one universal Father, just as in Scripture the single Jehovah is styled the Mighty One, the Lion, the Shepherd, and by hundreds of other names in turn. The more philosophical of the ancients were fully alive to the fact of such being the veritable intent of their theological doctrines. Seneca, for instance, remarks in a beautiful spirit of devotion, 'It is of very little consequence by what name you call the first Nature, the Divine Reason that presides over the universe, and fills all the parts of it. He is still the same God. We Stoics sometimes call him Father Bacchus, because he is the universal life that animates nature; sometimes Mercury, because he is the Eternal Reason, Order, and Wisdom. You may give him as many names as you please, provided you allow but one sole principle universally present.' (*De Beneficiis*, Lib. iv. cap. 7-8.) St. Augustin, probably with these passages, and similar ones in the *Philosophical Dissertations* of Maximus Tyrius, (xxix., &c.) before his mind, puts the matter in the same generous light. 'It was one God,' he observes, 'the universal Creator and Sustainer, who in the ethereal spaces was called Jupiter, in the sea Neptune, in the sun Phœbus, in

the fire Vulcan, in the vintage Bacchus, in the harvests Ceres, in the forests Diana, in the sciences Minerva.' (*De Civitate Dei*, Lib. iv. cap. 11.) Cudworth speaks to the same purpose in that invaluable old storehouse of research, 'The True Intellectual System of the Universe, wherein all the reason and philosophy of Atheism are confuted, and its impossibility demonstrated.' 1678. The innumerable company of demigods, naiads, nereids, &c., had their origin in the same distribution of the One godhead into as many hieroglyphics as there are phenomena and operations in nature. In his Epistles, Seneca beautifully comments also on inspiration. 'Without God,' he observes, 'there is no great man. It is he who inspires us with great ideas and exalted designs. When you see a man superior to his passions, happy in adversity, calm amid surrounding storms, can you forbear to confess that those qualities are too exalted to have their origin in the little individual whom they ornament? A god inhabits every virtuous man, and without God there is no virtue.' (Epist. xli. 73.)

Lastly, may be cited the beautiful uses of the word 'spirit' and its equivalents, to denote those things in nature which are a kind of imitative breath, as odours; and those which represent life emblematically, as water. The Hebrew רוּחַ (*ruach*) for instance, primarily 'to breathe,' signifies also 'to smell,' as in the narrative in Genesis xxvii., and in the Song of Solomon, 'The vines with the tender grapes give a good smell.' (ii. 13.) For this reason, too, the poets say that flowers *breathe out* their fragrance:—

So from the root

Springs lighter the green stalk; from thence the leaves

More airy; last, the bright consummate flower

Spirit odorous *breathes*.—*Paradise Lost*, v.

Virgil, in the same strain, applies the epithet *aspirans* to the bed, formed of odoriferous leaves, upon which Ascanius was laid by Venus. (*Æneid* i. 694.) In various languages flowers take their very name from their breathing. *Flos*, whence *fleur*, flower, is from *flo*; *ἄνθος* is from *ἄω*. Bloom and blossom, as applied to flowers, have their ultimate etymology in the same direction.

The application of the name 'spirit' to the vitalizing principle of *water*, is best illustrated in the celebrated comparison in Job, 'There is hope of a tree, if it be cut down, that it will sprout again. Through the *scent of water* it will bud and bring forth boughs. But man dies, yea, giveth up the ghost, and where is he?' (xiv. 7-10.) The word rendered 'scent' in this passage is the identical term רוּחַ (*ruach*) above noticed. Nothing can be more just, elegant, and poetic, than the use here made of it. The tree does not revive by the mere external contact of the water, but by the inhaling of its essential substance, or 'spirit,' just as when sinking with faintness or fatigue we are revived by the grateful efficacy of perfumes.

JUSTIFICATION OF THE SINNER BEFORE GOD.

(A Discourse delivered by Dr. Tafel before the Brethren of the New Church in Germany, at their General Meeting held at Stuttgart, December 27th, 1850. Translated from the German by the Editor.)

(Concluded from page 289.)

BUT if it is Faith which opens heaven to man, and if it is the simple acknowledgment and confession of Him as declared by Peter in Matt. xvi., upon which the Lord builds His church, it becomes a matter of the greatest importance to answer the following questions :—What is Faith in its origin? Whence does it come? and where is its seat in the human mind? These are questions in respect to which the old creeds and confessions of the Evangelical Church give various answers. For the Latin text of the Apology of the Augsburg Confession says, at p. 68 :—“The Faith which justifies is not only a knowledge of the history of Christ, but a belief in the promise, in which, without any merit on our part, for the sake of Christ, the forgiveness of sins and justification are offered to us.” Whereas the German text says on the contrary :—“The Faith that makes us pious and righteous before God, does not alone consist in this, that I know the history of Christ; that is, when He was born, when He suffered, &c. (for all this the devils also know); but Faith consists in the certainty, or it is a heart-felt confidence, that I with my entire heart hold the promise of God as certain and true, by which, without any merit on my part, forgiveness of sins, grace, and all salvation are offered through the Mediator Christ.”

In the Latin text, therefore, Faith is described as an assent of the understanding; but in the German text, it is represented as a heart-felt confidence. But this confidence is only then effective and capable of bringing forth good fruits, when it is not rooted in self-love, but when it is grounded in a heart void of selfish affections, and consequently, in pure and disinterested love. But in this case faith cannot, as the “Apology” teaches, be placed before love, much less can it be placed in opposition to love and its works. For in this case it is a faith which merely affects the understanding, and also a merely fallacious confidence which does not truly affect the heart. Whereas we must here agree with Swedenborg, who, as the herald of the New Church, says in his “True Christian Religion,” &c. :—“That the universal principle of faith “on the part of man is that he should believe on the Lord; for by “believing on Him, he hath conjunction with Him, and by conjunction, “salvation. To believe on Him is to have confidence that He will

“ save, and because none can have such confidence but he who leadeth a good life, therefore this is also implied by believing on Him. To this purpose the Lord testified in John—‘ This is the will of the Father, that every one that believeth on the Son may have everlasting life,’ vi. 46 ; and in another place ; ‘ He that believeth on the Son hath everlasting life ; but he that believeth not the Son shall not see life, but the anger of God abideth on him.’ iii. 36.”—(*T. C. R.* 2.)

In like manner in the “ *Arcana Cœlestia*,” where we read as follows :—

“ The understanding is that which proceeds from the will, and which manifests the will in a certain visible form ; in like manner faith proceeds from charity, and manifests charity in a sort of form. Hence it is evident that the external of the will is the understanding, and that the external of charity is faith ; or what is the same thing, the internal of the understanding is the will, and the internal of faith is charity. Wherefore to advance from an external principle to principles more interior, is to advance from faith in the understanding to faith in the will ; consequently from faith to charity. * * It is to be observed that by faith, when it is distinguished from charity, is meant truth, such as is the truth of doctrine, or such as it is in the Confession of Truth, which is called the Apostle’s Creed, and this according to the sense in which it is commonly understood in the church. For to have faith in truths is believed to be that faith which saves ; there are few that know that faith is trust and confidence, and among those few still only few who know that trust or confidence is derived from charity, and that it cannot have place with any one who doth not live the life of charity.”—*A. C.* 3868.

Again :—“ Faith in the understanding hath little of power to be confided, inasmuch as truth, which is an object of faith, derives its power from good which belongs to charity.”

In this sense John also says :—“ Whosoever believeth that Jesus is the Christ is born of God ; and every one that loveth him that begat loveth him also that is begotten of him. By this we know that we love the children of God, when we love God and keep His commandments ; for His commandments are not grievous ; for whatsoever is born of God overcometh the world, even our faith. Who is it that overcometh the world, but he that believeth that Jesus is the Son of God ?” (1 John v. 1-5.) Again,—“ We know that whosoever is born of God sinneth not ; but he that is begotten of God keepeth himself, and the wicked one toucheth him not.” (v. 18.)

Hence it is that we receive, through faith rooted in love, power to

become the children of God, according to what is said in John,—“As many as received Him to them gave He power to become the sons of God, even to them that believe in His name, who are born of God.” (i. 12.) But it depends upon our continuance in obedience, whether we retain this faith, and abide in Him, who is “its Author and Finisher,” as the branch abides in the vine, (John xv. 4.) and thus employ the power received from Him; for only he that shall endure to the end shall be saved; (Matt. xxiv. 13; Mark xiii. 13.) and only to him that overcometh, and who keepeth the Lord’s works unto the end (Rev. ii. 16.) does the Lord promise all the felicities of heaven. (Rev. ii. 7, 11, 17, 26; iii. 5, 12, 21.) God will declare no one as just, whose faith does not continue and grow unto the end, and is active through love, bringing forth fruits worthy of God. For the Lord himself declares that “a good tree cannot bring forth evil fruit; for every tree that bringeth not forth good fruit is hewn down and cast into the fire.” (Matt. vii. 18.)

It is said, that faith is a germ or seed from which love and its fruits must necessarily follow. But according to the apostle—“Faith comes by hearing, or preaching, and hearing by the Word of God.” (Rom. xi. 17.) The Word of God, therefore, is the seed which is sown in the earth. (Matt. xiii.) But here the quality of the earth must be considered, whether it is of such a nature that the seed of God’s Word can strike deep roots in it, and whether it can receive nourishment, or whether it be devoured by the fowls of heaven, or wither, or be choked by thorns. (See Matt. xiii. 8.) Faith, therefore, is a germ which does not always grow, and when it does grow, meets with various fates, according to the quality of the ground and the circumstances and influences which operate upon it. At first it is a mere faith of the memory, which strikes but few roots, and this only when there is some suitable ground in the heart. As, however, the truths which constitute faith, are increased and aggregated together, so as to receive confirmation and strength, it becomes then an intellectual faith, or is raised from the memory into the understanding; but only in so far as these truths are practised in relation to God and the things of His kingdom, does faith strike its roots into the inmost soul of man, when love and charity come from God, and make it a truly living faith, and thereby a justifying and saving faith. It was, therefore, as contrary to the nature of the subject as it is contrary to the Scripture and its principles, when the creeds and confessions not only separated justifying faith from love and its works, but even placed them in direct opposition to one another. For faith is not appropriated to us, and it can become no germ out of which any thing good can be developed, so long as it is not rooted

in the heart, consequently, in love; and the Scriptures nowhere place justifying and saving faith in opposition to love and the works of love, arising from the keeping of the Ten Commandments, but always unites them. Whereas the Augsburg Confession, Art. xxiv. p. 25, teaches "that we receive grace from God by faith and not by works." And again more fully in the Apology, p. 74, where we read as follows:—

"Only by faith in Christ, and not by love, nor for the sake of love
"and good works do we receive forgiveness of sins, although love
"follows where faith is."

In like manner in the *Formula Concordiæ*, at p. 684, we read:—

"That a poor sinful man is justified before God; that is, absolved
"and delivered from all his sins, and from the judgment of well-
"deserved condemnation, and is adopted as a child and an heir of eternal
"life without any merit or worthiness, and without any works, past,
"present, or future, from pure grace, solely on account of the merit and
"obedience and bitter sufferings, and death, and resurrection of Christ,
"whose obedience is imputed to us as righteousness."

Now, here no mention is made of faith, as in the Augsburg Confession and its Apology, but of the obedience of Christ, which is said to be imputed to us as righteousness. And no investigation is made as to what is meant by the apostle when he speaks of faith and of the works of the law; nor is any inquiry made as to the object and scope of the epistle to the Romans, but every thing is taken from its connexion, and explained according to preconceived opinions, without considering the statements of the same, and of other apostles, yea, of the Lord himself, which are of a contrary tendency. It was, therefore, with right that the Roman Catholic divines, at the Diet of Augsburg, opposed the 4th Article of the Augsburg Confession, by opposing to it a great number of Scripture passages, which prove, that to please God and to attain to eternal life, depends on a life of love and of good works, as Dan. iv. 24; Matt. v. 7, xxii. 37, xxv. 35; Luke vi. 35, 38, xi. 41; John v. 29; Rom. ii. 6: 1 Cor. xiii. 1-3, 8, 13; James ii. 24; 1 Pet. iv. 8. It was afterwards, with all justice, declared by those opposed to this doctrine of faith alone, that many Scripture declarations are directly in opposition to such a dogma; such as Matt. xix. 16-19; Mark x. 17; Luke x. 25-28, xviii. 18, &c., where the Lord expressly declares to the Jews, when they asked Him what they must do to inherit eternal life, that they must keep the moral law, or the Ten Commandments, and at the same time gave them to understand, that "they had the power to do so. And all this is in perfect harmony with the teaching of the
"Apostle Paul, when he says:—God will render to every man according

"to his deeds, to them who by patient continuance in well doing, seek for glory and honour, and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honour, and peace to every man that worketh good." (Rom. ii. 6-10.)

Now all this, as every unbiassed mind can readily see, lies in the very nature of the subject. For as the Lord himself is essential purity, holiness and happiness; it must needs follow, that we can only become partakers of the happiness which comes from Him in proportion as we become inwardly pure and holy, through receiving and appropriating the gifts of His Spirit. Hence He himself says:—"Blessed are the pure in heart, for they shall see God;" (Matt. v. 8.) and the apostles teach the same. Thus Paul says:—"God hath from the beginning chosen you to salvation, through sanctification of the spirit, and belief of the truth." (2 Thes. ii. 13.) Again:—"Follow peace with all men, and holiness, without which no man shall see the Lord." (Heb. xii. 14.)

Wherefore, let us, beloved brethren, unremittingly strive after this object of pure and undefiled religion, and employ all diligence to make our calling and election sure; (2 Peter i. 10.) and to this end let us often read in the Word of the Lord, and meditate upon its truths. In this way we can behold ourselves every day and every hour as in a mirror, and pray to the Lord to discover to us our secret evils, and to awaken within us an abhorrence against them; and we can reject one evil after another, and thus become filled with His spirit, and with the love of every thing good from Him, and in this manner bear fruit to the glory of His holy name.

LONG SERMONS.

WHY will not preachers learn the universally-acknowledged truth, that long sermons are not so effective as short ones, or those of moderate length! Why will they continue to weary their hearers with tedious discourses drawn out to an hour's length or more, when the same matter condensed into a half-hour's sermon would be far more useful and impressive, as it would be certainly much more interesting! *Half an hour* is long enough for an ordinary discourse; and even a systematic lecture should seldom, if ever, exceed forty-five minutes. It was the rule of a

distinguished preacher—"Thirty minutes for a written discourse, and forty for an extempore one:" but thirty minutes is a good average length for either.

Young preachers should understand that no degree of ability can compensate for the defect of tedious length in sermons. After a certain time, the mind of the hearer fixed upon high religious truths, begins to flag and fall, and after that, the preaching ceases to be effective. Go to hear even one of the far-famed preachers of the day, who with a crowded audience before him is pouring out his declamation an hour or two hours,—thinking it necessary, in order to sustain his reputation, that he must give his hearers abundance in quantity, rather than excellence in quality. Glance around you, and observe the weary looks of the numbers who have assembled here, attracted by the speaker's great name. Note their listless air, their turning from side to side, their gaping, and their watering eyes. What would they give to be away? How much instruction are they receiving from the preacher's words—despite of his loud voice and urgent calls? They are tired out,—they have had too much of it—they are full and can receive no more.

Are not these things of every day's observation? Are they not universally acknowledged to be so? Are not long sermons confessed by every mouth to be as injurious as painful,—an evil that makes the young hate the services of public worship, that wearies out even the old and wise, and that drives away numbers from the church altogether! Why, then, is it not put a stop to? Would it not be easier for the preacher, as well as more agreeable to the hearer, to pursue a different course? Certainly, it would. Why, then, is it not done?

After carefully considering the subject, we believe the reason is, that preachers do not know how to set about remedying the evil. They acknowledge it, but do not perceive exactly how it is to be corrected. It is the effect, probably, of want of care and consideration on the part of the preacher. If delivering a discourse extempore,—he gets perhaps interested himself, and without considering the feelings of others—forgetting time, he runs on, till when at length he does stop, he is surprised to find he has been talking above an hour. So, in writing a discourse, he follows the subject, writing away in his ardour, page after page, till he accumulates some twenty or thirty pages before he has finished—and all this is to be inflicted on his congregation, just because it is all written.

Now, we would take the liberty to suggest a means of remedying the evil in both these cases,—means which have been tried by some, and found successful. In the first place, a preacher should never think of

speaking without his *watch* lying before him, or somewhere within sight. Before he rises to begin, he should make it a matter of regular habit to take out his watch, note the time, and observe to what minute a half an hour (or whatever time he may determine on) will bring him, and where, consequently, he is to stop. Then he should not put back his watch, but lay it down, where he can easily cast a glance upon it, from time to time, unobserved,—and it may be added, that he should keep punctually to his time : and if he find that he is near the end of the half hour, while he is only in the middle of his discourse, let him condense the rest so as to keep within his time : he will find that in the long run, both himself and the congregation will be the better and the wiser for it. Where there is a clock, as is the case in some churches, the watch is, of course, not required.

So, also, in *writing* a discourse he should reckon by time. Let him, by reading aloud, make an estimate of the time he occupies in reading a page of his ordinary writing. Then take so many pages of paper as will make up the half-hour ; and let him resolve that his discourse shall come within those limits : and by condensing, he can always do it. He will find, moreover, that the very effort to condense will improve his style and his mind. In this manner, a written discourse may be brought within time, as well as an extempore one.

The young preacher (or one of any age) who will adopt this course, will, we venture to say, find his account in it. Instead of wearying he will please and gratify his hearers, and more effectively instruct them at the same time. And when his character gets once established as a preacher of short or moderate sermons, he will find his church well attended ; while the tedious and long-drawn preacher, of even much greater ability, will often speak to empty pews. The New Church, wherein “all things are to be made new,” is, we trust, about to correct the error of long preaching,—as well, also, as of long prayers, which the Lord himself so expressly condemns. (Matt. vi. 7, 8.) * * *

MILTON'S PARADISE LOST.

In scientiâ excellere pulchrum putamus ; labi autem, errare, nescire, decipi, et malum et turpe ducimus.

THE charms of poetry have always exercised a powerful influence over the minds and imaginations of men. Chaunting his war song, the Indian proudly stands before his enemies, and embodies in glowing verse the defiance with which he receives their torments. With anger

roused by the inspiring strains of their Druid bards, did Boadicea's warriors rush upon the Roman foe,—and again and again have the castle walls of old England rung echo to the war cry, or resounded to the watchword drawn from chieftain lips by the stirring minstrel song. The “God save the Queen” of England,—the “Marseillaise” of France,—the “Scots wha hae” of Caledonia, have oft roused to chorus the world-filled hearts of thousands.

But, while this description of poetry has this effect, we would notice other productions of a higher order, whose effects are not so palpably manifest, and yet are, we conceive, highly injurious to the cause of truth.

There is probably no poem which contains so much exquisite poetry, and is more generally read, than Milton's *Paradise Lost*; and there is, perhaps, no one in which so much poetic licence is taken without its being perceived. Yet how few will admit this; we mean how few out of the New Church, for with many, *Paradise Lost* is held, upon the subjects of which it treats, to be as good an authority as the inspired Word—for example, take the following passage from some introductory remarks to *Paradise Lost*:*—“It will not be too much to say, that of all uninspired writings (if these *be uninspired*) Milton's are the most worthy of profound study,” &c. &c. The passage is just as it stands in the work. Mark the emphasis on “*be uninspired*,” as if there were hardly a doubt about its divine authorship. But not only is there in our mind a doubt on that head, but there is absolute certainty to the contrary. Milton's writings have promulgated falsity and error through all denominations; but whether the fault lies with the poet, or those who read the poetry, 'twere hard to determine. We are inclined to blame the readers—for giving credence to poetic fiction because disguised in Biblical garb—for crediting visional scenes of a poet's imagination because intermingled with Scripture story—for receiving as true, accounts of heaven's glory and hell's horrors, of Jehovah's power and Satan's strength, pictured in verse by an uninspired writer.

What is the subject of *Paradise Lost*? “Man's disobedience, and the loss thereupon of Paradise, wherein he was placed;” and the prime cause of his fall was his being tempted by a certain powerful angel—Satan—who, while in heaven, had envied his Almighty Creator's power, and attempted to dispossess Him of His throne;—

“And durst defy the Omnipotent to arms;”

* The Poetical Works of John Milton, edited by Sir Egerton Brydges, Bart. Vol. 2.

but, being vanquished in a tremendous battle, in which we are informed cannons were first used, and being cast into hell along with

“Millions of spirits for his fault amerced of heaven,”

instead of submitting, resolved on continuing his warfare against his Maker ;—

“war, then war,

Open or understood, must be resolved ;”

and, in pursuance of this scheme, no sooner were Adam and Eve created, than he found his way to Eden, and, in the guise of a serpent, persuaded Eve to commit the fault that lost them Paradise.

“Now,” says Mr. Noble,* “can any thing be more puerile than the whole of this story? Does the mythology of the heathens contain a tale more extravagant?” These questions must be answered in the negative. Looking at our enlightenment and at Roman ignorance, we must affirm that this is a more ridiculous, a more incredible fable than any handed down about Jupiter, Vulcan, Juno, or any other of the heathen gods.

To suppose that beings of the highest goodness—in heaven, where all happiness is believed to exist, and sin and misery have no place—to suppose that these angels should repine at their lot, and envy the majesty of Him who gave them what glory they possessed, would have seemed absurd and inconsistent enough ; but to relate that they carried their sinful presumption so far as actually to attempt by force to overthrow the Almighty’s throne,† and succeed to such an extent that

“all heaven

Had gone to wrack, with ruin overspread,”

had not God the Father sent His Son, *to whom He had deputed His power*,‡—

“Into thee such virtue and grace

Immense I have transfused, that all may know

In heaven and hell thy power above compare,” &c.,

to stop the progress of the rebel angels, and send them to perdition, is indeed the summit of absurdity. We must again quote Mr. Noble, and exclaim, “Is not to thrust into hell a third part of those who were once safe in heaven a sin against consistency, reason, and credulity?”

And yet this tale is believed in—is accepted as perfectly consistent with reason and the Word of God by all the Old Church readers of

* Noble’s Appeal. Section 6, part 2, page 282.

† What gross ignorance, too—conquer the Omnipotent !

‡ How does Milton agree here with the Church of Scotland? *Vide* Shorter Catechism—“There are three persons in the Godhead, the Father, Son, and Holy Ghost ; and these three are one God, the same in substance, *equal in power and glory.*”

Milton. Yes, so long as the first chapters of Genesis are believed in literally, in defiance of the teachings of true theology and of science, so long, probably, will *Paradise Lost* be referred to as conveying true information about the spiritual world, or rather about heaven and hell—of which the prevalent theology of the present day is so entirely destitute.

All through the poem of *Paradise Lost* might passages be picked out which are inconsistent with the spiritual and rational truths of the New Church. Witness his account of the six days' creation. Taken as a paraphrase on the account in Genesis, it is poetically beautiful—taken as literally true, it is absurd and truthless.

It is to Milton, too, that we are indebted for the popular notion that before the fall all the animals lived together in peace and amity. False again. Geology professes to be a record of the world's history before man—consequently before the fall,—and yet it tells us that animals which fed not only on other species, but also on their own, were the inhabitants of our world in those ages.

But without going to geology, anatomy can tell us that the lion, tiger, leopard, &c. (supposing such animals to have existed before the fall, for Swedenborg tells us that there were no *savage* animals, in modern sense, before that event) must have lived on animal food, or else they did not live at all, for the carnivorous teeth of such creatures could no more masticate grain or vegetable food than they themselves could live without air. It may be a fine idea that such peace existed; but under the circumstances represented by Milton, it never did, and even if it had done so, can any one say why man's transgression should bring punishment on animals which had nothing to do with it?

It is generally believed, too, that the serpent got punished for what, according to Milton, was not its fault, by being destined to creep on its belly,—and so it does; but, if it obeyed the first part of the sentence, why not the second—"Dust shalt thou eat all the days of thy life," Gen. iii. 14—for it is well known as a truly carnivorous reptile.

God is a material being, says Gibson, the Mormonite elder,* and in many parts of the poem we are noticing, Milton implies the same doctrine. For instance, Book 5, lines 710 to 742 contain a conversation between God the Father and God the Son, which could only take place between two such material beings as the Latter Day Saints believe their God to be.

Indeed, in this passage, Milton gives more than the mere conversation; speaking of God the Father, he writes—

"and smiling, to His only Son thus said," &c.

* Report of Woodman and Gibson's Discussion—first night.

and again, God the Son addressing the Father—

“To whom the Son, *with calm aspect and clear,*” &c.

But a passage in Book 6, line 710. seems to us perfectly to coincide with what Mr. Gibson has stated (p. 5 of Report of first Discussion) about God occupying time to pass from place to place, for the poet actually tells us *how* God travels:—

“Go then, thou Mightiest, in thy Father’s might,
Ascend *my chariot*, guide the rapid wheels
That shake heaven’s basis,” &c. &c.

And he further tells us with what weapons God fights, viz., with a bow and a sword. But why quote further, we have shewn enough—our purpose is served. Milton is a glorious—a truly great poet; but he is no authority, and, as such, he ought never to be read. Let his works be perused for their poetry—never for their theology—for there he is in error on almost every point; and we would never have noticed his writing in such a strain, were we not convinced that his erroneous ideas form the basis of nearly all that the Old Churches believe on many important subjects.

N. O.

INDEX TO THE ARCAANA CŒLESTIA.

TO THE EDITOR.

MY DEAR SIR,—Much dissatisfaction being expressed at the non-appearance of the Index to the Arcana Cœlestia, which has been repeatedly mentioned as undergoing a thorough revision; and feeling that I have been subject to many undeserved reflections in consequence of the delay that has occurred, I beg permission to offer a short explanation. It will be seen, I trust, that no particular blame attaches to any one for a loss of time which was certainly not calculated upon when the work was first announced; and that the Committee of the London Printing Society may fairly call upon their subscribers to wait cheerfully a few months longer. The public, of course, may please themselves about purchasing any other edition that may be offered them in the interval. The proper revision of the work I should conceive to be of more importance than the sale of a score—or even of a hundred copies, though that may be a great object with the bookseller.

When the revision of the Index was first determined upon, it was entrusted to Mr. Bateman, who found that his professional avocations prevented him from entering upon it with any prospect of its early completion. After laying in that gentleman’s hands, I think I may say some months, it was arranged that Mr. H. Larkin and myself should edit the work conjointly, and we agreed upon a plan by which the labour would have been divided between us, but which rendered it impossible for the one to proceed without the other. For reasons into which it is unde-

cessary to enter, there was also no progress made under this arrangement, and in December last, Mr. Larkin relinquished his share of the engagement. It is from that period, which is scarcely nine calendar months, that my own responsibility dates; six sheets of the Index being actually printed, and as many more prepared at the present time. If this amount of progress be estimated, not only by the time that has elapsed, but by the nature of the work, and the fact that the editor can hardly be expected to make it his daily employment, I cannot help thinking that it will be considered satisfactory.

In the first place, then, it ought to be understood that the verification of the passages would be far from a proper expression for the process to which the Index is being subject in my hands. This point is of so much importance that I will endeavour to make it clear by an example or two. I select an article which happens to be on hand in a proof, in order to save writing. In the copy lately on sale by the Printing Society, and in the American edition with the exception of one additional reference, we read as follows:—

COMMUNICATION [*Communicatio*]. See also **PERCEPTION**.—That there is a communication of joys and of happiness in heaven, *n.* 549, 550. That there is a communication there of the interiors of spirits and of men, *n.* 1399. That in the other life there is a communication of all things of thought and of affection, *n.* 1390, 1391. That communications are effected by transmissions, *n.* 1392; also by removals or rejections, *n.* 1393, 1399, 1875. That communication is from perceiving and willing, *n.* 3060. That there are spirits and angels by whom communication is effected, *n.* 4047, 4048.

In the new version of the Index this article will appear in the following more ample outline. And I may here add, as an additional recommendation of the forthcoming work, that it will be compiled throughout from the Latin edition of the Arcana Cœlestia, and will therefore possess more uniformity than the volumes which are manipulated by different hands.

COMMUNICATION.—All joy and happiness are perceived and communicated in heaven, 549, 550. Also all science, inasmuch that one spirit is capable of entering into all the knowledge of another, 1390, 6193. Such communications are effected not only by speech, but by representations which coincide with ideas, 1391. The communication of joy and happiness is by actual transmission, 1392, preceded by the instantaneous removal of what is sad and contrary, 1393, compare 1875. There is a communication between heaven and the interiors of spirits and men, and between the world of spirits and their exteriors, 1399. The communication of every idea of thought and affection is such, that the good are thereby associated with the good, and the evil with the evil, 2449, 6193. Communication is from perceiving and willing, 3060. Man has communication with hell by means of two spirits, and with heaven by means of two angels, 5849, 5861. Such are called emissary or subject spirits and angels, 5983, 5984. The acknowledgment of the truths of the Church and of the Lord effects communication with heaven, and opens the interiors of man towards heaven, 10287, compare 784; and in regard to the manner of communication, 1636, 1639, 10,199. Even those who are in evil, so long as they possess the truths of faith, are preserved in communication with heaven, 7545. Evil spirits in hell are in such communication, but not in conjunction, 7560; and such communication

ceases when they are vastated, 7573, 7601. Man has communication with heaven by the internal sense of the Word, 4280, 9817. In early times his communication with heaven was open and manifest, but that ceased when he became external, 7802; but more particularly 920. Man comes into communication with angels after temptations, and thence partakes in their blessedness, 8367. During temptation his communication with heaven is partly closed, 8367, compare 5036. Unless the communication between heaven and man were kept open, he would be left without any restraint, external or internal, and hence would ensue the mutual destruction of the human race, 4545. On this account communication was miraculously preserved by representatives in the Jewish Church, 4208, 4311, 4545, 8588, 8788, 10,436, 10,698. See *Church*. The internal man can only be in very obscure communication with the external before recipient vessels are formed in the latter by sciences and knowledges, 1900. How this communication is opened by instruction, 5126, and how it is again closed by vastation, 7601. Communication between the internal and external man is by influx, 5882, 5883; and by means of the interior man, 1702. It is according to the degree of conjunction, 6057; consequently of affection, 4186. Communication between the affections and thoughts of men and angels is effected by means of the Word, 9817. The various form and beauty of the angels is according to the communication of affections between them and the several societies, 6604, 6605. When truths which are known appear undelightful it is a sign that their communication with good is intercepted by the fall of man into his proprium, 8349. How communication is signified by a door, &c., 8989. The more an angel communicates to another from the affection of charity, the more he receives from the common stock of heaven, 9174. There is no communication of the Infinite with the finite, except by the medium of the Divine human, 1990. As to the communication of the Divine with the human and the human with the Divine, 2136, and sequel. Communication and conjunction cannot be predicated of the Divine itself and the Divine human, except as Infinite and eternal communication, and Infinite and eternal conjunction, 3701. How the Lord is in communication and conjunction with the human race, 9276. See *Conjunction*, *Perception*, *Influx*.

Again: we read in

The Old Copy—

EXTENDED [*Extensum*].—They who deny that spirit is extended, n. 444, 446.

The New Version—

EXTENSION. See EXPANSE.—How foolish it is to deny substance and extension to spirit, for thus place is denied to it, and consequently, the possibility of its being in the body, 444, 446. Extension and gravity do not exist in heaven, but only their appearances, originating from states of good and truth in the superior heaven, 5658. The extension of the sphere of perception, or its limit, is proportionate to opposites; thus the degree of felicity experienced by man is proportionate to his previous experience of the contrary, 2694. Thought diffuses itself into the societies of spirits and angels round about, and the faculty of understanding and perceiving is according to that extension, 6599, 6611. This extension, or nexus, however, is by influx from the societies, not to them, 6600. Compare 8794, 9962. The extension of Divine influx is denoted by Jehovah's looking, 8212. The extension of heaven, or of its spheres, is to the limit of every one's good, 8794. The sphere of every one's life has extension, either into societies of the angels, or societies of hell,

according to the quantity and quality of good or evil with man. 8784. See above, 6599, 6600. There is an extension of the all of love and the all of faith from society to society in heaven, also from one heaven into another, and from heaven to man, 9961. The extension of good and truth described by breaking forth to the West and the East, 3708. The extension of truths from good, by becoming a great multitude in the midst of the earth, 6285. Such extension is according to the quantity and quality of good, and is manifested by spheres, 8063. The boundaries of Canaan, from the border of Egypt on one side, to Tyre and Zidon on the other, denote extension from scientific truths to interior truths; its other boundaries the extension of good, 9340 and citations. The extension of the sensual part of man signified by the grate of network about the altar, is from the head to the loins, 9731, compare 9348. Every man has his own particular measure or state, and the limit and degree of its extension are manifest in the other life, 7984. As to the extension or stretching out of the hands, see *Hand*.

Comment here is almost unnecessary; but I may remark that there is intrinsic evidence in the above of the passages referred to having been carefully read, and not merely *a line or two verbally copied from them*. The same care will be conspicuous in every article contained in the new Index, (the additions to many of which are much more copious than the above) and I would submit that this process involves a good deal of mental as well as manual labour. Take an instance of another kind—

The Old Copy.—

HIND [*cerva*].—That it denotes natural affection, *sh. n.* 6413.

The New Version.—

HIND [*cerva*—the female of the Deer].—See Deer.

HART [*cervus*—the male deer].—See Deer.

STAG [*cervus—cerva*].—See Deer.

FALLOW-DEER [*dama*].—See Deer.

ROE, or ROEBUCK [*caprea*].—See Deer.

DEER.—The animal understood to be the stag, or male deer, [*cervus*—Ps. xlii. 1. Is. xxxv. 6.] signifies the natural affection of truth, 6413. The hind [*cerva*—the female of the deer] is an animal which rejoices beyond others in its freedom; it signifies natural affection, specifically, the affection of natural good, 6413. Naphtali compared to a hind let loose, signifies the affections of the natural man remitted into freedom after temptations, 3928, 6411-6415. The fallow-deer [*dama*] and the roe, or roebuck, [*caprea*] only occur 2165, where 1 Kings, iv. 23, is cited. Animals of this specie would seem to come under the signification of the flock, 8937. See *Flocks, Herd*.

This, again, is only the first example that comes to hand of the improvements that will be found throughout the volume, many of which cannot be effected without much labour in collating, not only the passages in the Arcana, but the Hebrew text of the Bible. The cross references are evidently necessary to facilitate the discovery of the passages required, and I have preferred this plan to the distribution of similar subjects under a variety of different heads, for reasons of obvious utility.

Another improvement which consumes a good deal of time consists in a process which is nearly the reverse of the above, namely, the reduction of the more important articles, and their arrangement under several secondary heads. The article *Charity* will be found collated, and very considerably augmented, under four subordinate heads. The article *Church* under five, &c. To accomplish this much discrimination and accurate comparison of the passages is requisite.

I may allude also to the proper names of persons and nations. Every one who has had occasion to refer to these in the old Index must be aware how very meagre, unsatisfactory, and even contradictory, were many of the references—partly arising from no plan having been adopted to regulate the admission of any given name, and partly from the same names belonging to different subjects. To remedy this, I have found it necessary, at the cost of much time and trouble, to take the current narrative of the Bible, and introduce the names in their proper groups, with cross references. As an illustration of the improvements effected under this head, I submit the following comparison of two articles :—

The Old Copy—

LAMECH [*Lamech*].—That it denotes vastation, n. 406, 427.

SETH [*Seth*]. What, n. 436, 437, 484.

The New Version—

LAMECH, the sixth heretical church in the line of Cain, was utterly without faith, 405. Hence, it signifies vastation, 406, 427, 428. The New Church always raised up when this is the case, is denoted by his wives, Adah and Zillah, 409, and is described by their sons, Jabal, Jubal, and Tubal-Cain, 333. Jabal denotes the holy things of love, which are celestial, and good thence derived, 413-416 ; Jubal, the truths and goods of faith, which are spiritual, 417-420 ; Tubal-Cain, good and truth in works, which are natural, 421-426 ; Naamah, the sister of Tubal-Cain, natural good and truth without the church, 421. The new faith of this church, producing charity, is denoted by Seth, 436, 437 ; and the church, when charity became principal, by his son Enos, the human spiritual man, 439, 7120. The quality of this church described from experience, 1125. As to Lamech of the other line, with whom the Adamic church expired, see *Seth*.

SETH [*Seth*].—As to Seth and Enos of the church signified by Adah and Zillah, see *Lamech*. Similar names occur, though they signify distinct churches, in the line of Adam, 485. The Adamic, or celestial church, in lower states of perception, is signified by Seth and Enos, 502. The most ancient church is signified by these three, Adam, Seth, and Enos, which are as the nucleus of the fruit or seed compared with the following, 505. Its period denoted by Cainan, the son of Enos, was remarkable for the loss of distinct perception, which then became common, 507. That of Mahalaleel, the son of Cainan, for finding pleasure in truths rather than delight in uses, 511. That of Jared, the son of Mahalaleel, was a period of transition from this state to that of outward instruction, 514. That of Enoch, the son of Jared, the period of instruction when doctrines were framed from what remained of the wisdom of antiquity, 519-521. See *Enoch*. That of Methuselah, the son of Enoch, a period of decreasing integrity, 524. That of Lamech, the son of

Methuselah, a period of vastation, in which the remains of the most ancient church expired, 526, 527, 533. The rise of a New Church is signified by Noah, the son of Lamech, and its quality by his three sons, 530, 531, 617. See *Noah*.

All the names mentioned in these articles are inserted in their proper places, with the needful references; and under *Enoch* and *Noah*, the subjects are carried on through further groupings. The same plan is pursued with the other families; so that the fathers of the tribes of Israel are at length fairly developed from the parent stems, and brought under one view. Other complex subjects (for example, *Colours*, *Precious Stones*, the *Divine Names*, &c.) are arranged in a similar order; and whenever the plan I have adopted requires entirely new articles, they are given without any stint of the labour required in compiling them. I may be told, as indeed I have been told, that the Committee of the Printing Society never contemplated much beyond the verification of the old references; but surely they would not desire to reproduce a work with deficiencies which are rendered so glaring by the above comparisons? Next to the Bible, the *Arcana Cœlestia* is the most important text-book now extant in the world. There is no expense, no time, no inconvenience to the publisher, which ought to be admitted in competition, even for a single moment, with the measures necessary to render it as perfect and available as possible. It has come from the pen of Swedenborg a masterpiece of literary method. The index, therefore, which he wrote hastily for his own use, and left in MS., ought certainly to be brought as nearly to the same standard as possible.

Permit me to observe, in conclusion, that no one can be more sensible than myself, that the forthcoming edition of the Index will, after all, be far below the standard of perfection. The truth is, a series of indexes, in conformity with the natural divisions of the subjects contained in the *Arcana Cœlestia*, will ultimately be found indispensable—the first, for example, extending to the call of Abram, where Swedenborg begins *de novo*, and rises like the eagle from fresh fastnesses. No one in the New Church, or elsewhere, so far as my own knowledge extends, has yet made any use of this great work at all adequate to its important contents, and many have been misled by the imperfections of the old Index. Even a perfect aid of this description will not possess the faculty of imparting perception to the reader whose rational senses are not open; but the hints it may furnish to others will at least be useful. Indeed, if only the scientifics of the Word are thus impressed upon the memory with less effort than is now necessary, a great step will be gained towards the order which the mind must ultimately assume. The sciences and knowledges of the external man are the mother vessels, or the *materialia*, by which alone the new birth can be produced from internals.

I am, my dear Sir, very truly yours,

ELIHU RICH.

Alpha Cottage, St. Paul's Road, Islington,
12th Sept., 1851.

REVIEW.

A COURSE OF THEOLOGICAL LECTURES, *delivered in City Road, Hulme, Manchester, 1850, by Thomas Wilson, Founder and Leader of the New Church Society, Failsworth; with a Biographical Sketch of the Author. Revised and edited by S. Beswick.* Manchester: Published by LEON KENWORTHY, 7, Cateaton-street. pp. 210.

Second Notice.

IN our former notice, we glanced at this volume as regards the bearing of its arguments on the fundamental questions at issue between Christians and infidels—the existence of the Supreme Being, and of a revelation from Him. The work is not, however, exclusively devoted to the discussion of subjects controverted by Christianity and unbelief; some—indeed the majority—of the lectures bear on the right understanding of Christian doctrine, or the clearing up of difficulties surrounding them. The following subjects are brought under review in the lectures:—1. “The Existence of God;” 2. “Order of Creation;” 3. “Certainty of Divine Revelation;” 4. “Free-will compatible with the Foreknowledge of God;” 5. “Origin of Evil;” 6. “The Lord Jesus Christ, or God as a Divine Man;” 7. “True Meaning of Anger and Punishment when applied to God;” 8. “Atonement and Imputation.” But although many of these subjects involve the correct view of Christian doctrine, rather than the demonstration of the facts questioned by the sceptic, the whole of them have, nevertheless, a bearing, more or less direct, on infidelity. This, indeed, will be evident from a mere glance at the contents indicated just above. Free-will and the Divine foreknowledge, the origin of evil, the assumption of the human, and the atonement, are all of them points of infidel attack; and the placing of them on their true basis must consequently give greater stability to the Christian fabric. Truth in itself is, from its own nature, impregnable. It can never be overthrown. If Christianity be ever worsted, it will be through fallacies and errors, mixed with truth—for between these there can be no more coherence than between the miry clay and the iron of which the feet of the image seen by Daniel were composed. We believe that on all these points much error has found its way into the Christian church; and the weakness resulting thence we believe affords a solution of the indisposition (to use the mildest term) to have them canvassed, so generally apparent. Reasoning from New Church grounds, Mr. Wilson has placed these topics in a new light, whilst the originality and depth of his own mind have contributed to

impart a freshness to many of his arguments, which adds much both to the usefulness and interest of the book. His lectures abound with these new modes of putting things. We have already, in our previous notice, adverted to the simplicity and power of his demonstrations of God's existence, and of the fact of his having given a revelation to his creatures. We may instance further, the force with which he employs the fact of man's capability of understanding Divine revelation, in arguing out the supernatural origin whence the knowledge of divine things must be derived. He contends—what, indeed, must be obvious to all—that, did not man possess the capability of understanding revelation when given, it would have been of no avail to him—such capability being as essential to the attainment of the knowledge of God as revelation itself. The inferior animals, for instance, cannot become the subjects of a revelation. You cannot communicate to a dog or an elephant an idea of the sciences, even, much less of theology. They nevertheless possess all the bodily senses possessed by man, and in a greater degree of perfection. If man, therefore, by the exercise of his physical senses, could have arrived at the idea of God, much more the brute creation in some of the least perfect subjects of which the senses are more perfectly developed than in man. Our ideas of God and of divine things are therefore derived from a source which does not lie within the range of the senses, and consequently within nature, but superior thereto; and the capability of understanding is also of supernatural origin (p. 51-56). Our limits will not, however, allow of our dilating on these peculiarities; all that we can attempt in this brief notice is to take a passing glance at some of them, and for fuller information must refer to the work itself.

We have another striking instance of the peculiar felicity of some of Mr. Wilson's arguments in the lecture on the "Origin of Evil." It was a frequent remark of his, that many of the errors current in the world arose from parties beginning to reason either in the middle or at the wrong end of a subject. It was, therefore, an important point with him, in all his arguments, to begin at the beginning. Thus, in discussing the question of the "Origin of Evil," he commences by demonstrating its existence,—which he does in the following brief and characteristic manner:—"The existence of evil cannot be doubted, for every man complains of its existence." Another point, however, has been raised by sceptical writers, and affords another illustration of the way in which Mr. Wilson was accustomed to dispose of such objections. Evil, it has been contended, is merely a relative term, referring to a state arising out of peculiar circumstances in which man is placed.

Rain, for instance, is regarded as an evil by the cultivator of swampy ground, while his neighbour of a hilly district hails it as a good. It is unnecessary to remark that such a mode of reasoning is calculated, as indeed it is intended, to break down the land-marks between good and its opposite. Mr. Wilson, on the contrary, contends, that in determining a subject of this nature, some universal, unmistakeable principle, one uninfluenced by either climate, or any other circumstance, is to be sought. The one he supplies is,—“That evil is that which, as a principle, never was, never will, and never can be loved.” As an illustration of this fact, the evil of self-love and the love of domination,—“where a man loves to receive honour, dignity, and wealth from all around him,”—is adduced.

“Now,” says Mr. Wilson, “if he be in the habit of receiving these, and there be connected therewith in him the love of rule, then, if he loved this selfhood as a principle, he would desire to spread and communicate it to others, that they also might possess it equally with himself. If he did not desire this, he would not love it as a principle. But where is the individual, cultivating such an affection in himself, who loves the same to be possessed by another, to whom he would be obliged to pay the same honour, dignity, and wealth, which were due to himself, thereby becoming the identical slave and sycophant which he designed and wished the other should have been to him? Hence he never loves selfhood as a principle of action; for if he did he would be delighted with its *universal action*, and would do his utmost to promote its propagation and universal adoption as a *principle of action*. No, he merely loves it as a means of gratifying the evil in him. On the other hand, if we discover a virtuous man, he desires the universal adoption of virtue as a principle of action; he desires that every other person should become not only virtuous, but *more virtuous than himself*.” (p. 116, 117.)

Mr. Wilson goes on to meet other objections that may arise, and to show that this rule does not hold good in regard to error; but regard to our limits forbids us to follow him.

Some of the views propounded in this volume will no doubt be regarded by many as somewhat startling; such, for instance, as that in the lecture on “The Meaning of Anger and Punishment when applied to God,” where the lecturer comes to the conclusion that “*God never was, is, nor can be angry; and that He never did, does, nor will punish His creatures.*” (p. 183.) It is, however, to be observed, that the idea of anger in God, and of punishment as being inflicted by Him, has been one of the great stumbling blocks to those who desired to obtain a rational perception of the divine character. Whatever, then, professes to remove this stumbling block, ought to receive the candid attention of those who have the interests of truth at heart. Suffice it to remark on this point, that anger in God is an appearance arising out of the interior state of the wicked man. We must, however, refer the reader to the

lecture itself, where he will find much original thought and powerful reasoning brought to bear on the subject.

One of the most powerful of the lectures in this volume is, perhaps, that on "The Atonement, and Imputation of the Merit of Christ," where these subjects, especially that of imputation, are placed in a most powerful light. We must, however, forbear any further remark on this point, and refer our readers to the work.

At the close of each lecture, discussion followed, which frequently occupied a greater length of time than the delivery of the lecture. A brief report of these discussions, or, more correctly speaking, of some of the particulars connected with them, is presented in the work, of which the editor remarks (p. 75)—

"We do not profess in these notes to present the slightest idea of the warmth and length of debate following the delivery of each lecture; no reader could form an adequate idea thereof, even from a verbatim report. We only profess to note down a single instance out of each class of objections urged against the lecturer, with his reply."

It was Mr. Wilson's custom to reserve himself for these after-scenes, whence they were frequently the most interesting part of the proceedings. This fact may also, to some extent, explain what some have complained of as somewhat of meagerness in the lectures. As an instance of these discussions we refer to pages 21 and 22; and as the book is in the hands of most of our readers, we shall be excused from inserting the extracts.

Of these parts, we think the reader will agree with us, that they are certainly not the least interesting portions of the work, and lead one to wish there had been more of them.

In forming an estimate of the work, it is however necessary to take into account the labours of the editor. As intimated in the biographical sketch, Mr. Wilson had no pretensions to learning; and those who have heard him will remember his style as one which, though bearing unmistakeable traces of deep and original thought, was entirely devoid of any pretensions to literary polish or refinement. Indeed, he set but little value on such matters. He was accustomed to remark, "that he always expressed himself as plain as a pikestaff;" and ever urged the importance of a knowledge of *things* over a mere acquaintance with *verbal expressions*. His advice was,—"*Get a knowledge of things; never mind words: whoever will do this will find that very few words are necessary, beyond such as are plain and simple.*" The reader, however, will fail to detect in the book the characteristics he would expect to find in the style of a plain, unlearned weaver. Mr. Beswick, in the performance of his duties of editing and revising the work, deemed it

necessary to remodel the style to a considerable extent, in order that by giving it a more polished exterior it might be rendered more acceptable to the general reader. How far this course was the proper one, we do not deem it necessary to inquire, especially as we have the authority of the editor for stating, *that a new edition is about to be issued, in which the lectures will be given entire, and in Mr. Wilson's own language, merely correcting grammatical errors.* We hope likewise to see more copious reports of the discussions.

At the time we congratulate the editor and the public on the determination to present Mr. Wilson in his own garb, we cannot dismiss the subject without expressing our thanks to Mr. Beswick for the promptitude he has manifested, and the labour he has bestowed, in bringing out the first edition. We can well conceive the difficulties he had to contend with; and, on the assumption that the course he has adopted is the best, we should say he has performed his task successfully. His plan necessarily involved very extensive modifications and alterations, with considerable abbreviations; nevertheless the ideas are unmistakably *Wilsonian*, whilst he has succeeded likewise in preserving much of the force of Mr. Wilson's style.

Mr. Beswick has also added copious notes, many of them containing much valuable matter. We regret to learn that it is not contemplated to reprint any of these in the second edition. Some of them might be dispensed with; we should, nevertheless, be sorry to see the whole sacrificed. In a few instances we conceive Mr. Beswick to have fallen into error. The position he takes in regard to the First Cause, an idea of which, he contends, may be obtained without the aid of revelation, is either erroneous, or all Mr. Wilson's objections to Natural Religion are groundless. The principle he laid down on this point is, that Nature cannot communicate that which it does not possess: and certainly nature no more possesses an idea of a First Cause than of God. Again, in the conversation on Creation, between Mr. Wilson and the editor, inserted at the close of the second lecture, *if we rightly apprehend what is stated*, Mr. Wilson is there represented as describing the issuing forth of creation from Deity, as though it were a part of the Divine Substance wrought up into the objects of Creation. That this, however, was not the view held by Mr. Wilson, the writer of this review, who has had various conversations with him on the subject, has no hesitation in affirming. The third point relates to the glorification of the Humanity, which, according to Mr. Beswick, involved merely a descent of nature not of substance; (p. 160.) whereas Mr. Wilson held, that both *substance and form* were put off, and divine substance and form put on. We must further instance the note on the Greek word, *alopez*, which Mr.

Beswick contends should be rendered a *she-fox*, because used with the feminine article. It is true the feminine article is always employed with *alopez*, but the word is, nevertheless, one of a numerous class of nouns which, as to gender, are called "common," or more technically "epicene." Mr. Wilson was therefore under a mistake in supposing that the Lord intended to speak of Herod as of a *she-fox*, it being the only sense in which the word could be used grammatically. The rendering in our English Bible, and in Clowes's Gospels—"Go tell that fox," is, therefore, the correct one.

We would fain have indicated more particularly the parts in the notes of which we have spoken as containing much valuable matter; this notice has, however, already exceeded our proposed limits. We cordially commend them, as well as the book itself, to the serious attention of all who wish to enlarge their acquaintance with the fundamental principles of New Church Theology.

W. W.

Poetry.

On the Public Meeting at the Freemasons' Hall, in London, of the New Jerusalem Church, during the Great Exhibition, August 10, 1851.

"Where is the soul of chivalry? 'Tis found
Alone on Virtue's consecrated ground."—ANON.

In this Hall of sworn Brothers—inscribed to the free,
Midst liberty's trophies—assembled are we!
The banner to lift of a freedom still dearer,
With energy dauntless—for Truth is no fearer.)
Though scoff'd at and scorn'd as a heretic shoot,
Our doctrine is sprung from true Piety's root;
And the rule it sets forth as a primary test,
Is the offspring of Charity, warm from the breast.
For these principles vital, see emblems are found
In the miniature firmament pictur'd around,*
Since *Love*, like the *Sun*, in its centre appears,
Surrounded by bright and intelligent spheres;
Reflecting its beams in the absence of day,
As Truth from pure Charity borrows its ray.

We come not in self-hood of arrogant skill,
Our fellow-man's thoughts to coerce to our will;
Nor with dreams of romance or fanatical zeal,
To the feverish glow of the senses appeal;
But with brotherly love, and true patriot feeling,
We honour God's truth by no niggard concealing.
Free—free as the air—are his bounties—they flourish
Alone in the heart which true goodness shall nourish!

* Alluding to the Masonic embellishments of the Hall.

MISCELLANEOUS INFORMATION.

LONDON NEW JERUSALEM CHURCH FREE DAY SCHOOL.—The children of this institution, constituting the first class in each school respectively, numbering forty-four, visited the Crystal Palace on the 18th September, accompanied by the master and mistress. They received explanations of the wondrous contents of the Great Exhibition, as far as the limited time of one day would permit. The happy party returned home in the evening delighted with their day's treat, and grateful to those who had been the means of affording it to them. A. E.

NOTTINGHAM—*Presentation to Mr. Pegg.* The members of the Nottingham Society presented their esteemed leader, Mr. Pegg, last month, with a beautifully bound "Heaven and Hell" (bearing an appropriate inscription), for 15 years' faithful performance of the duties of his office, and as a token of esteem for his general conduct, as being marked by the spirit of a real Christian. The inestimable volume was presented by the Rev. Wm. Mason, whose address, and Mr. Pegg's reply, will long be remembered by all who had the pleasure of hearing them.

August 9, 1851.

THE MEETING HELD BY THE MEMBERS OF THE NEW JERUSALEM CHURCH IN FREEMASONS' HALL, LONDON.

Agreeably with the announcement in the last number of the *Magazine*, a full Report of this meeting has been printed and stitched up with the present number, and it has, also, been published in a distinct pamphlet. The committee have determined to send a copy of this to each subscriber irrespective of the amount of his subscription; for the mite contributed to so good an object emanated, no doubt, from as ardent and sincere a desire to its promotion, as the richer gift, and, as such, demands as full a return. Accordingly no subscriber will be entitled to receive more than one copy. But as some persons may wish to distribute this interesting document a number has been printed for sale at a very moderate price.* It is wished to advertise the Report extensively, but the funds remaining in the

hands of the committee will not allow of this being done to the extent which they desire; the large expenses already incurred having nearly exhausted the funds placed at their disposal. Those parties, therefore, who with them consider it would be useful to the cause of truth to promote the circulation of the Report of this important meeting as far as possible, and are willing to assist in doing this by their contributions, are requested to forward these without delay, as it is intended to wind up this account by a statement of the receipts and expenditure in the next number of the *Magazine*.*

| Amount received. | £. | s. | d. |
|--|------|----|----|
| Previously announced | 136 | 8 | 6 |
| Friend, by Mr. Hodson | 1 | 0 | 0 |
| Jersey Society, for French Tracts | 1 | 0 | 0 |
| Mrs. Neville | 0 | 5 | 0 |
| Mr. D. M. M'Nab | 2 | 0 | 0 |
| Miss Stoltorfoth | 0 | 5 | 0 |
| Dr. Merriman (2nd sub.) | 0 | 6 | 6 |
| Miss Drayley | 0 | 5 | 0 |
| Error in July No. of Mag. Previously announced ... | 10 | 3 | 6 |
| Should be | 11 | 3 | 6 |
| | £142 | 10 | 0 |
| Less subs. announced twice... | 0 | 10 | 6 |
| | £141 | 19 | 6 |

| <i>Distribution of Tracts.</i> | |
|--------------------------------|-------|
| Number already announced | 4,003 |
| Since distributed | 2,050 |
| | 6,053 |

| <i>Of the Manchester Index.</i> | |
|---------------------------------|-------|
| Number already announced | 5,500 |
| Since distributed | 1,000 |
| | 6,500 |

The tract in German by Dr. Tafel, and that in French by M. Le Boys des Guays, are in course of distribution.

ALFRED EASEX, Secretary.
9, Crawford-street, London.

* ERRATUM.—In our former number, p. 356, at the last item, Mr. Ordish, Ticknell, per Rev. W. Mason, instead of "2s." read "22."

* See advertisement on the wrapper.

PRESENTATION TO DR. TAFEL.

During the long period of twenty-seven years, Dr. Tafel has been in communication with the New Church brethren in this country, and especially with the London Printing Society. He has given to the world, under circumstances which, at first sight, declared the undertaking to be impossible, a new edition in Latin, of the *Arcana Cælestia*, in 13 volumes. This edition he superintended through the press with the greatest care, marking every erratum corrected in the *principes* edition. Besides this prodigious labour, which occupied him from 1833 to 1842, a period of *nine* years, he has since published, in 7 volumes, the *Spiritual Diary* of Swedenborg, from the manuscripts, a work requiring great care and labour in the editing, and which scarcely any other man could have accomplished. He has also edited several scientific works by Swedenborg, sold by the Swedenborg Association. But these are comparatively a small portion of his labours, when we compare them with what he has done in

his own language, in translating and vindicating the doctrines of the New Church.

The brethren of the New Church in this country, sensibly aware of the arduous labours of this excellent man in the cause of truth during so long a period, resolved, especially as they had invited him to attend the great meeting lately held in London, to raise a contribution by mutual subscription, and to present it to Dr. Tafel, as an acknowledgment of his great services, under the Lord's Providence, to the cause of truth, and as a testimony of their high esteem. This contribution, amounting to £114. 8s. 10d., was presented to Dr. Tafel, August 24th, by Thomas Watson, Esq., Treasurer to the London Printing Society, in the presence of the Rev. Messrs. Howarth, Madeley, Mason, Shaw, and other friends. Since which, Dr. Tafel has requested the Editor to express his most sincere and hearty thanks for so generous, so unexpected, and, as he is pleased to say, so undeserved a token of their kindness.—

EDITOR.

Marriage.

Married, at Haslingden, by the Rev. J. Bayley, Mr. George Benson, of Acering-

ton, to Sarah, daughter of the late respected Mr. G. Pilkington, of Haslingden.

Obituary.

Died, on the 5th of May, 1851, in the 78th year of his age, Mr. William Maskell, of Brightlingsea, Essex. To some of the early receivers of the heavenly doctrines who visited Brightlingsea from London and elsewhere about the time of their being introduced into the former place, our departed friend was known as a sincere, intelligent, and zealous member of the New Church. He was one of the first who embraced the above doctrines in Brightlingsea, about the year 1813. At that time he was a respectable member and class leader of the Wesleyan Society. Having received the new truths (for such they were to him) he would mingle them with the good affections of those of his fellow-members, and the members of his class, nor had he any thought of being deprived of the pleasing opportunity of doing so, nor had he at that time any desire of discontinuing to

be a member of their society, or of relinquishing the office of class leader. But it having been discovered by his friends that a change in his sentiments had taken place by receiving the doctrines of the New Church, a strong objection arose to his continuing a member, and he subsequently, but reluctantly, was obliged to leave the Wesleyan Society, and unite with other friends in forming a society of the New Church in Brightlingsea. From that period to the hour of his departure, he never ceased in acquiring a more perfect knowledge of the doctrines contained in the writings of Swedenborg, and in regulating his life according thereto. During the whole course of his life as a New Churchman, he was untiring in his endeavours to promote the good cause both at Brightlingsea and St. Asyth, New Church friends from other places who visited Brightlingsea, found in Mr. Mas-

kell a warm reception, and in his hospitable house, a happy home. The numerous missionaries from different branches of the church who visited Brightlingsea and its vicinity, found Mr. Maskell a cheerful, happy companion, and in his dwelling an assembly of friends whose animating conversation on religious subjects, aided the missionary in the work of his mission. Indeed, Mr. Maskell's house has generally been considered the centre house of the church in Brightlingsea, where any friend who wished for New Church company and conversation might have his wishes gratified. Nothing could give our departed friend greater pleasure than to have the reading meetings held at his house in the winter season, that he might have the company of a numerous meeting, in a warm comfortable room. Church committee meetings have generally been held at his house, and he has unanimously been chosen president of those meetings. Our friend, seeing the want of a preacher at St. Oeyth, (after the decease of their minister, the Rev. Arthur Minson) engaged to visit that place regularly, and was chosen leader of the society, and continued to go the distance of four or five miles winter and summer. And he had the pleasure of keeping up a good congregation—he was much respected and beloved by the society. When called to officiate at Brightlingsea in the absence of a minister, his services were much valued. And as the leader of this society he was highly respected, and his example was well worthy of the imitation of its members. From his long acquaintance with the writings of the church, he had become well versed in the doctrines, and from the application of them, he had made considerable progress in the regenerate life. He was blessed with a strong memory, by which means he had a rich store of passages from the Holy Word, and from the writings of the church, at his command. The book of Psalms was a consolation to him through the various states he had to pass. In conversation upon religious subjects he would often quote passages applicable to the subject both from the writings and the Word of God. At reading meetings, which he always made it a point of attending, he was interesting and edifying. His experience in the regenerate life would enable him to illustrate a subject, so as to make it plain and easy of comprehension to all present. As leader of the society, he conducted two services each Lord's Day,

and continued to do so up to the last Sabbath before his departure. His last text was taken from the parable of the great Supper. "Go out into the highways and hedges and compel them to come in, that my house may be filled." In delivering this discourse it was observed that he did it with great energy, and that he felt the importance of complying with the invitation, and he impressed upon his hearers the serious consequence of not complying. Our departed friend was remarkably fond of children; he would like to be with them, and "take them up in his arms and bless them," and would talk of the innocent state which they represented. The disease which terminated the bodily existence of our late friend, was palpitation of the heart, to which he had been subject for some years, and often had some sharp and painful attacks. His funeral sermon was preached the following Sunday by the Rev. T. Chalklin, to a numerous and attentive congregation. It may be truly said that he delighted in performing uses, in doing good to all, and in making them happy. What a pleasing reflection to feel assured that he is gone to receive the reward of a long life of continued usefulness; and to hear the encouraging words of the Lord,—“Well done, good and faithful servant, enter thou into the joy of thy Lord.” W. H. G.

Died, at Kersley, on the 24th of May, Mrs. Ellen Wakeford, aged forty-nine. The subject of this obituary notice was a native of Macclesfield, and brought up in the Baptist persuasion, although, in consequence of there being at that time no Baptist chapel in the town, her friends attended the ministry of Mr. Browning, a preacher in the Independent body, under whom she received many of her early impressions of religion. When not more than ten or eleven years of age, she lost her mother; being, however, possessed of more than ordinary sensibility, the ardent piety of her parent left impressions, some of which were never afterwards effaced. One that caused much mental conflict and some suffering, was the early bias she contracted in favour of the Calvinistic doctrine of predestination. Removing to the neighbourhood of Salford, near twenty years since, the doctrines of the New Church were introduced to her notice by a relative who attended the ministry of the Rev. D. Howarth. Her attention was strongly arrested by what she read, and

she read much, though she did not then attend the New Church worship. Shortly afterwards she undertook the management of a female day school in connection with the Farnworth and Kersley Established Church. It was here she commenced attending the religious services of the New Church, occasionally joining the small band of members then meeting in a school-room at Stonehill. The consequence of this was, that she was superseded in her situation, and, opening a school of her own, was thus left free to carry out her own religious convictions. It was about this time the present commodious New Church place of worship was built in Kersley, at the opening of which she was present, and where she continued a regular attendant and communicant till the period of her removal into eternity. By a singular coincidence the last time of her attendance on public worship was on the occasion of the fourteenth anniversary. The chief difficulty she experienced in the reception of the doctrines arose, as already remarked, from the bias her mind had contracted in favour of predestination. This, however, gradually melted before the light of genuine truth, and the warmth of genuine good, as presented in the new dispensation. Her acquaintance with the spiritual signification of Scripture was more extensive than that of most of her sex; and the teachers' monthly meetings were frequently favoured with interesting essays from her pen. The "Arcana," opening up as it does the inward phenomena of spiritual experience in regeneration, was her favourite book; and one of the themes on which she loved to dwell, was the Divine Providence. Her death was caused by the small pox, which in her case terminated fatally, notwithstanding her having been inoculated in early life. The progress of the disease was very rapid, no doubt being entertained of her recovery till within a day or two of her decease. There is, however, every reason to believe that she was fully sensible of her danger, though her attendants were not. She observed to her daughter, that, should she recover from that attack, it would only cause her another struggle, as she felt her time here would not, even in that case, be much prolonged; adding, that she had no desire to be restored. Her

system not having sufficient vigour remaining in it to throw off the disease, she sank under it; her spirit has, however, passed into a world of light and reality, having, we confidently hope, exchanged this vile body for that glorious resurrection body, impervious to the ravages of sickness and decay, in the regions of immortality and bliss. She has left a son and daughter to deplore her loss, and, we trust, to emulate her example. W.

Died, at the residence of her son, on the 26th May, 1851, aged 67, Mary, relict of the late Thomas Leeming, of Salford, machine maker. Mrs. Leeming had the great advantage of early training to religious habits by her pious mother, and from these habits she never turned away. On arriving, however, at adult age, her mind became somewhat perplexed with the obscurity of the doctrines she had been taught to believe; and, on mentioning this to a matron friend, was recommended to call on the Rev. J. Clowes, the then active rector of St. John's, Manchester. She did so, and was introduced to the weekly meeting held at his house, and in a short time became fully satisfied that his explanations of the Word, according to the doctrines of the New Church, were the truth. Subsequently she attended the ministry of the Rev. R. Hindmarsh, at Clarence-street, and afterwards at the Temple, in Salford; and became, and continued to be, throughout a life of many vicissitudes, a much respected member of the Salford society. In her mind, the pious and social affections which distinguish the female character were strongly developed, and great was her unwavering trust in Divine Providence. During her illness she was remarkably patient, serene, and cheerful, and frequently referred to her peaceful state in these or like words:—"You have no idea how happy I feel." And while urging her children to "trust in God at all times," she would add, "He will never forsake you; He has been good to me; oh! do trust in Him." She spoke of her approaching change with great composure; and a few hours before her death, while grasping the hand of a friend, she said, "We must all die sooner or later; my time is come, and I am ready to go to my good God and Saviour."

D. H.

REPORT
OF
A PUBLIC MEETING
HELD BY THE MEMBERS
OF THE
NEW JERUSALEM CHURCH,

IN
FREEMASONS' HALL, LONDON,

AUGUST THE 19TH, 1851.

LONDON:
F. PITMAN, 20, PATERNOSTER ROW.
1851.

REPORT.

To be active in the dissemination of truth is universally recognised as an unalienable duty attaching to those who enjoy its light; and the delight which accompanies the performance of this duty exists as extensively as the perception of its requirements. In the New Church the truth, which is "freely received," powerfully animates and impels to the fulfilment of the consequent injunction "freely give;" and hence the opportunity afforded by the gathering together of all nations in the Metropolis of Great Britain, for placing before the public the Heavenly Doctrines of the New Jerusalem more prominently than had ever before been accomplished, could not fail to originate some active measure calculated to achieve this desirable object. Accordingly, it was determined to hold a public meeting in the highly respectable Hall of the Freemasons, and advertisements were liberally issued to inform the friends of the Church of this determination, and to invite the public to come and hear.

This important meeting, then, took place on the 19th of August, 1851, when the capacious hall was crowded to excess, 1,500 persons having assembled within its walls, and hundreds left who, for want of room, were unable to gain admission.

The chair was taken at half-past six o'clock, by the Rev. J. H. Smithson, of Manchester, who was supported on his right by Dr. Tafel, of Tübingen, and on his left by the Rev. S. Noble, of London.

The PRESIDENT commenced the proceedings with the following address:—

LADIES AND GENTLEMEN,—My Christian friends, the duty which I have to perform must be very brief indeed; it is merely to explain to you the object of this meeting, and likewise to show the rules according to which we hope the meeting will be conducted. The object of our assembly is to make known to the world, that in the present destruction,

confusion, and chaos of theological systems, and consequently of the Christian church, the Lord, in His infinite mercy and providence, has proclaimed the genuine doctrines of Christianity and the spiritual sense of His Holy Word, as an ark of safety, security, and peace, for the whole family of mankind. And this assembly, gathered together from the nations of Europe, and from numerous districts of our own country, is a splendid proof of the greatness, magnificence, and universality of the object we have in view; for here, on my right hand, are the inhabitants of Germany and Denmark; on my left are the natives of France and of Spain; and again, there are visitors from America, and, moreover, a voice from India and a voice from Africa, proclaiming that the New Church of the Lord Jesus Christ has commenced in their respective localities. And we find from the universality of its principles, that all the scattered sheep of the human race, wherever they may be, and of whatever religion, can be brought into one fold under one Shepherd; for we here see before us the Protestant of every denomination, and the Roman Catholic of every cast, mutually embracing each other on the holy ground of the New Jerusalem; we see that they have "left the things that are behind," and that they are pressing forward "to the things that are before"—the spiritual and the celestial things of the Lord's kingdom. We likewise know from the universality of this principle, that from California to Japan, from Nubia to Zembla, all, of every creed and of every religious denomination, may enter now into a new covenant together of brotherhood and love. No one who has any degree of reflection, and who has exercised that reflection on the state of things around him, can for a moment hesitate to acknowledge that we are living in the days when all things are becoming new;—not merely the things in relation to our civil and our earthly life in the world, but likewise, and more emphatically, in relation to the things of mind, and especially to the things which concern the eternal interests of man. For where is there a sincere soul that does not yearn, with the highest degree of earnestness, after new perceptions and new views of what the Word of God has in its divine bosom to teach us? And these views of the New Church which we now advocate, show to us the real character of the Word of God, and likewise enable us to see through the various mists that are around us,—how our brethren are wandering in the paths of error,—how they are wandering into disputations, controversy, and unchristian debates, and how, in order to settle this distressing question, it is necessary to come upon a new ground, and there to unite their efforts in bringing the whole family of the Church under the guardianship of Him who alone is its head—the Lord Jesus in His Divine Humanity, Jesus—Jehovah "over all, God

blessed for ever." We are, therefore, standing here upon a new and a loftier platform than the world ever witnessed; we have here mightier things to exhibit than could possibly be seen in the Exhibition of our metropolis by the eye of our senses; and we now behold that, upon the platform upon which we stand, a new and a holy principle of light and of love will be gradually developed for the good of every child of man, and that eventually the religious divisions, and sects, and parties, will merge into the one great principle of acknowledging the Head of the Church—the Lord Jesus—and the love of Him as the only principle of salvation and eternal life. Mighty and great are the works of art and industry which are exhibited to our senses; but still mightier and greater are the works which are now exhibited, in the light of the New Church, to our rational sight and to our spiritual perceptions. For we, who have examined it, well know that now is open to the human race new light upon every subject of Christianity and its doctrines; we know that the Word of God has been opened from its interior bosom, and that new light and love flow forth for the removal of the objections of infidelity and for the healing of the nations; and our object now is to invite universally the attention of mankind to this great—this greatest of all facts. What, then, is the *specific object* of our assembling together? It is that we may proclaim universally that the Lord Jesus Christ is the one only God of love and of worship, "the everlasting Father, the mighty God, the Prince of peace;" that "in Him all the fulness of the Godhead (the Divine Trinity) dwells bodily;" and that the only way to salvation is the acknowledgment of this great truth in heart and life, and the manifestation of it in our own conduct through the keeping of His divine commandments. This is the standard of truth which we desire to raise up, that all the nations of the earth may witness it, and that they may be brought to consider the great realities which we have to exhibit, not from ourselves, not from our own ingenuity, not from our learning, but from the opening of the Word of God as to its spiritual signification, by the Science of Correspondences between things natural and spiritual, on principles as fixed as are the laws of order in the universe, and by which reflecting minds, through the free exercise of their own rational thought, guided by the love of truth, may be led to see what hitherto has been in obscurity, and involved in perplexity and controversy,—“may see plainly of the Father,” and may behold in the light of truth all the glorious facts and doctrines of the Christian religion, and may thus forget their various sects and dissensions, and come and unite together—French and Germans and Danes, Swedes and Norwegians and Spaniards, the Roman Catholic and the Protestant, and the man of every denomination, in one fold, under

the guidance and government of one good Shepherd. Much might be said in a further explanation of these great realities; but, as you will now hear a variety of speakers in succession, I have merely to state, that I trust none of the precious minutes will be lost, but that we shall be enabled to see, as presented to us under a variety of aspects, some of the features of the great truths of the New Jerusalem.—The Chairman concluded by a request that the speakers would bring the substance of their thoughts into the briefest compass, in order that there might be a greater variety of speakers, and that the meeting might thence receive greater light and edification.

The Rev. T. C. SHAW, of London, moved the first resolution:—

“That while the success which has attended the endeavour to unite all nations in a friendly competition in the industrial arts should be regarded with sincere satisfaction, it is highly desirable that men should be able to meet on the higher ground of genuine Christianity, and unite in promoting ‘peace on earth, and good will towards men.’”

He said—It will be observed, my friends, that this resolution is merely introductory to those which follow; and the observations which I feel called upon to make, in relation to it, will therefore be of a very general nature. The resolution has immediate reference to that which may be considered the cause of our now assembling; I allude to the Great Exhibition, which gave rise to the suggestion that such an assembly should be called together. I cannot but observe that that Exhibition is itself a subject for our congratulation: it will mark an era in the history of our country, nay, in the history of the world; for let it be remembered that, although the invitations to it proceeded from this our country, they have been most generously responded to; and it is to be desired that all the honour and all the advantages resulting therefrom should be shared by all the nations of the civilized world. But why is it a subject for our congratulation? Because it has brought together, and placed in one distinguished and elevated view, the combined efforts in Art and Science of all parts of the world; it has thus exhibited in a manner more complete, more effectual, and more comprehensive, than ever known before, the surprising powers and capabilities of man; and while it demands from us increased respect for the race of man, thus powerful and richly endowed, it teaches us to revere, love, and adore, that Supreme Being, the all-wise Architect and Omnipotent Builder of the universe itself, who bestowed on man his noble faculties and provided him with materials in the world around him for the exercise of those faculties, and for the production of those infinitely varied works of art, and genius, and talent, which we have been privileged to behold with admiration and delight.

And we rejoice to think that this great lesson has not been disregarded. The noble prince who proposed the plan has set the example of ascribing all praise to Him alone from whom all that is good, all that is wise, all that is perfect must proceed; and while men in general have been delighted to admire each other's productions, they have united in the acknowledgment that "the earth is the Lord's and the fulness thereof; the world, and all that dwell therein." The Great Exhibition, then, is a subject for our congratulation, because it has a tendency to elevate the character of man and to increase our adoration of man's Creator. But this is not all; it has been the means of assembling together, of uniting, we may say, persons of all nations and kindreds and tongues for one great object, and in a manner more extensive, perhaps, than was ever known before since the beginning of time. And for what purpose? Not for war and destruction, not for rapine, desolation, and ruin; but to cultivate and cherish and promote the interests of Art and Science, the social good and peace of mankind. It cannot but be that in an assembly from all nations of the world there has been a necessity also for putting aside and suppressing, in some degree, those national prejudices, animosities, and jealousies which too much interfere with the welfare and happiness of man; and therefore it has been in some degree, we may hope, the means of removing the obstacles to a universal brotherhood, having similar interests and similar designs, and united for one great purpose, that purpose being the universal improvement and the good of the human race. But, my dear friends, this Exhibition should be the subject of our congratulation not only for the little positive good which it may have effected, but because it indicates that a certain improvement has actually taken place in the state of mankind; it indicates a preparation for better things to come, when the evil dispositions of man,—when envy, hatred, and all uncharitableness, shall be supplanted by those pure motives and those heaven-born principles of action which alone can secure the happiness of man. This we must hope for; this it is not irrational to expect. We have alluded to the fact that men under such circumstances must, in some degree, suppress those feelings by which they are generally actuated. Men will, we know, from human policy,—from considerations of temporal interests,—sometimes suppress those feelings which are most congenial to their hearts, and act in opposition to their inclinations and desires. But in all these cases they are in a degree of mental slavery, which is altogether incompatible with the enjoyment of true happiness. And we must hope that the time is coming when the true nature of religion will be better understood; when it will be seen that men, without neglecting their physical and temporal interests, may learn to harmonise and combine them with eternal ends, and when they will

do this and do that, not because self-love dictates it, but because "the mighty God, even the Lord, hath spoken," and impressed upon the human heart the divine assurance, "Do this, and thou shalt live." We hope that the time is coming when this will be the prevailing principle; and let it not be supposed that it is an enthusiastic hope merely, or an extravagant expectation. We know that the Lord reigneth. We know that there is a superintending, controlling Power always providing means for the progressive improvement of the human race. We know that in different periods of the Christian Church there have been certain revivals in religion; and we hope and believe that ere long there will be, in regard to man's views of religion, a greater change than has ever taken place before. We believe that that change will be distinguished by a more rational perception of the nature of religion; and in relation to the various revivals that have occurred, it may be said of that improved state of religion which we cannot but anticipate, that, instead of men proclaiming the wrath and vengeance of God, they will delight to dwell upon the Divine love and wisdom; instead of deterring from evil by exciting fears of damnation and the torments of hell, they will render attractive the life of goodness and righteousness and truth, by declaring and demonstrating its necessary connection with the felicities of heaven. This will be done by the circulation and general reception of rational doctrines—such doctrines as will be proposed and introduced to your notice this evening. And let not any one who is at present a stranger to such doctrines be frightened by the idea of our connecting rationality with religion. Think, my dear friends, of the thought and study, the persevering application of the faculties of the human mind which have been required for the production of those forms of art and beauty and design to which we have alluded; and is it to be supposed that the noblest faculties of man have been bestowed upon him to be exercised in earthly things alone, and forbidden to be employed in regard to the eternal things of heaven? It cannot be. The time will come, the time is coming, when religion will be better understood; when religion will no longer consist in believing that which reason rejects, but in doing that which Revelation declares, which reason approves, and which the best affections of the heart delight in. This grand consummation we believe will be effected by the doctrines which are now to be introduced to your notice; and then will be realised and fulfilled, at the Lord's second advent, that which was proclaimed at his first advent, "Glory to God in the highest; on earth peace, good will toward men."

The Rev. R. STORRY, of Dalton, Yorkshire, in seconding the resolution, said,—The proposition which has been read contains three general subjects. The first is an allusion to the Great Exhibition; the second, a

reference to the principles of genuine Christianity, as furnishing a higher ground than any presented in the moral aspects of that Exhibition for the united activities, the best feelings, the holiest purposes of mankind in their endeavours to improve their fellow-creatures; and the last subject to which allusion is made is that men should unite together in order to promote what was declared by the angels to be the grand purpose of Christianity, "Peace on earth, and good will toward men." In regard to the first of the subjects to which it alludes—the Great Exhibition, I will merely intimate one or two principles which appear to be involved in everything which respects it. It is scarcely possible to look at this Exhibition without perceiving in it a very powerful assurance that we are entering upon an improved state of human society. Men are beginning, under the influence of a rational perception of the truths relating to humanity, to feel the importance of attaining a higher state of regard to one another than that which has hitherto occupied their attention. National jealousies and animosities, which have so long reigned in human society, are beginning, it may be slowly, but certainly, to subside, and men are preparing to meet for the purpose of promoting the good and extending the comfort of one another in every possible manner and in every attainable degree. There is yet another principle that seems to be prominently presented in this Exhibition of the Industry of all Nations; we seem forcibly impressed with the great fact that, however diversified may be the characters of men, however different their intellectual attainments, however widely separated they may be from one another, there is yet a principle of oneness and unity which pervades the whole human family. Men are united together by the performance of mutual and reciprocal uses. And this law which unites the whole human family in one is not confined even to civilized man,—it extends also to the uncivilized. There is, in fact, no portion of the human family that is incapable of rendering some use to the rest; and thus, as the several organs of the body by their united action constitute one living body, so, in like manner, by the performance of mutual offices of use the whole family of man becomes united in one common humanity. If, however, we are to see brought into full and practical operation the principles that are best calculated to unite the human family in one, we must attain a higher ground than that which relates to the merely civil and social exercises of the present life. It is quite possible that all these may be brought about under the influence of our merely natural persuasions. Our self-love may possibly underlie the active springs that are producing all these outward exhibitions, and that self-love, as it consummates its principles and works out its effects, may become destructive of unity, producing not oneness and united action, but jealousy and distrust, and

consequently, dispersion and disunity also. One great object of Christianity is to elevate the mind to a higher ground, to give us a perception of more spiritual and interior truths, and to plant our feet, in regard to this principle of oneness, upon a rock which will be firm, solid, and enduring. And we have only to contemplate the character of that Christianity for a moment to see that not only is such its direct and obvious tendency, but is its recognised intention also. Christianity is a revelation of spiritual truth adapted to the spiritual and moral nature of man, capable of improving, purifying, enlightening, and elevating that nature; and in every age of the world, from its first introduction, this has been its office, this its purpose, its aim, and its intention. However obscured under the perversions of men, it has still accomplished, in a greater or less degree, its great mission, and has had its witnesses among the humble and sincere of all nations of its capability of opening and improving the spiritual affections and prompting to the performance of works of usefulness and good will. As a revelation of spiritual truth, its most distinct teaching is in the New Testament Scriptures. This revelation, in all the depth of its wisdom, contains an infinite variety of heavenly instruction. It is, however, distinguished by some peculiar and prominent features. Our Lord has himself presented the whole subject in the two great commandments that were given under the law, and He has employed in its elucidation the very language of the older dispensation—"Hear, O Israel, the Lord thy God is one Lord; and thou shalt love the Lord thy God with all thy heart, soul, mind, and strength; and thou shalt love thy neighbour as thyself." And in one of the Evangelists He remarks, that "on these two commandments hang all the law and all the prophets;" plainly intimating thereby, that Christianity was not intended to supersede the essential spirit of the prior dispensation, but was new in the sense of introducing that spirit more perfectly, removing from outward observance the cumbrous ceremonials that had been before instituted, but preserving all the great principles of genuine righteousness, of inward purity, and true holiness, which they represented, and concentrating, as in the former dispensation, the spirit of its teaching upon these great principles—the acknowledgment of one God in one Divine Person, the exercise of constant love to that one God with all the united powers of the human mind, and the development and practical manifestation of this love in all the exercises of usefulness and good-will one towards another. The first principle, therefore, of genuine Christianity is the acknowledgment of the being and oneness of God. Without this acknowledgment our best works are merely natural, because they spring from some form or other of our self-love. With its acknowledgment a higher

motive is induced, and such as is the motive, such is the quality of the action. Under the sincere acknowledgment of the One Supreme, the highest motive of which a rational creature is capable is attained—the motive which springs from a constant regard to the will of God. But Christianity not only declares the being and oneness of God, it presents Him as “manifest in the flesh.” He is no longer invisible and unknown, but revealed to the eye of faith. He is seen in Jesus Christ, “in whom dwelleth all the fulness of the Godhead bodily.” “A body hast thou provided Me,” says the Psalmist; “His glorious body,” says the Apostle. A body in which the whole fulness of the Godhead could dwell, must of necessity be assimilated in nature to the fulness which is to dwell in it. An infinite fulness could not dwell in a finite body. A divine fulness can have its proper abode only in a divine body; and genuine Christianity, therefore, does not merely teach the Deity of the Lord Jesus Christ, but also the Divinity of His Humanity. It reveals a Divine Human at the head of all finite humanity; moving before them in every phase of their upward and onward progress. Having glorified their nature in Himself, He is, by the very action of Divine life from His glorified Human, “touched by a feeling of their infirmities;” “compassionate of their sorrows;” and “lifted up that He may draw all men unto Himself.” This Divine Human is the source of all regenerating influences. From Himself the Lord is ever seeking to renovate the heart, and to bring down new life into the spirit. He is born into the soul as a fountain of everlasting good in every good and truth He implants in regeneration. Genuine Christianity is thence the vital embodiment of a living Christ as God manifest in the flesh. He is seen as the source and centre of every orderly affection. He is thence “a God at hand, and not a God afar off.” It is His Spirit, from which we cannot flee. It is He whispers to us in every state—“Lo, I am with you always.” And it is under the influence of this ever-present persuasion that Christianity proceeds to work out in man its regenerating effects. It takes hold, in the very commencement of its action, of the life. It is not an external and superficial theory, but an essential and living reality. It unites itself with the most elevated thoughts, and the most deeply-seated affections. The one it enlightens, the other it purifies. And acting through their instrumentality, it seeks to subdue all things in man to its own image. It is, therefore, the effort to bring the will of the creature into harmonious working with the will of the Creator. The very ground of its resistance of the evil is, because it is sin against God; its authority for the constant practice of the good, because it is agreeable to His will, and, consequently, one with the sanctified harmonies of His creation. This Christianity is, therefore,

eminently calculated to promote "peace on earth, and good-will towards men." It is an action of the inner life always aiming at this result. It pervades every faculty, and determines their constant action to the attainment of this sublime purpose. The man whose entire spirit is under the dominion of the Prince of Peace—who finds him in every purified affection, and beholds him in every living truth,—and whose entire life is the effort to bring the whole spiritual nature into harmonious relation to Him, must of necessity be keenly alive to the promotion of peace and universal good-will. It is the very end of his being, the object of all his mental and moral activities. And the peace which he seeks is not of the earth. It descends from the Lord, who is the Prince of Peace. It unites the sanctities of the spiritual with the active uses of the natural. It tends to consummate the perfection of creative wisdom by uniting heaven and earth in one, and conjoining both to the one fountain of life and glory—our Divine and ever-blessed Jehovah-Jesus.

MR. G. PARRY, of Ashton-under-Lyne, in supporting the resolution, said—A subject has been referred to by the two preceding speakers that will bear much and frequent reference and yet remain unexhausted—the subject of that great assemblage of the results of the industry, the skill, the ingenuity, the mental and physical power of the combined nations of the world;—a subject that no praise can elevate, of which little can be said in detraction—one that will peal through ages yet to come in long-resounding reverberations. And men will delight to dwell upon that achievement, as seeming to point with an unerring finger to the time when mankind would rise from warfare and strife to peace and unity, from error and ignorance to wisdom and light, from the low, grovelling, sensual, to the lofty, spiritual, and angelic; yea, that will be so. But although it is matter of much gratulation with us that progress so immense has been made in the direction of Art, Science, and Industry,—in all those various operations that go to sustain our physical life, or to gratify our sensuous vision; yet there is another progress, going deeper to the everlasting heart of humanity,—an advancement which will show itself in deeper and purer feeling, in loftier intelligence, and in a wider and more largely-embracing charity; that progress has yet to be begun. And yet, forsooth, there are men who can look upon these achievements of taste, in which the imaginings of the Poet are realised in the pure marble and on the Painter's canvass,—who can look upon this mighty advance in intelligence and power, as exhibited in those varied instrumentalities which almost supersede physical labour,—who can see the world advancing like the light, and yet stand up and say—even in this metropolis of the civilised world, and in that metropolis of learning not far distant—that,

“although Providence has ordained that in this outward world progress shall be the law, yet of man's eternal spirit, everlasting stagnation must be true!” The stagnant pool gives birth to noxious growths; the ruining stream is pure and beautiful. This world ceasing to move around that glorious sun, would be annihilated. The universe knows no stiffness; the universe knows no stagnation; movement, for ever movement is its law; God has impressed that on its very nature. And shall it be true that He who thus in mercy tends man's outward being, and leads him onward, step by step, with gentle care, from rude barbarism to high and glorious civilisation,—that He, when man's immortal spirit is in question, when the protection, the guidance, and the advancement of that are concerned, shall stand aloof and leave it to decay and death? Shall it be true? Will it be true? We may be carried back by learned theologians and erudite book-worms to those Mediæval ages when learned dulness ruled the world, and we may be told that retrogression is progress. They may tell us that, but it will not be so. God is careful over man's spirit, yea, with a providence infinitely wider-reaching than that which superintends his bodily well-being; and He has provided, as the ages have passed, spiritual sustenance adapted to his changing states. In his childhood, his weak and imbecile childhood, when only nourishment of the least nutritive description was adapted to the tender frame of the universal spiritual man, that food was given. But humanity in the aggregate was intended to grow as man individually does grow; and as humanity advances in its onward career, God is ever dispersing his truth, opening to man's stronger vision still wider and still loftier prospects. And shall we say that the age has arrived when that advancement has ceased to be? No. We believe, as members of this New Dispensation, that the time is now peculiarly present when the advanced condition of human nature,—when its matured powers,—its more elevated perceptions,—its stronger vision, and more extended view, render it peculiarly fitted for the reception of a more brilliant light, and a higher and more powerful wisdom. A want exists; and God is merciful, and will not allow that want to remain unsupplied. It has been supplied. The world will ask, “Where? and how? and when?” And when we point them to certain books, resting for some century in obscurity, dust-covered in the libraries of our universities, unread on the shelves of the learned, unbought in the hands of the publishers, they will ask, perhaps, with somewhat approaching to a contemptuous smile—“And is that your new truth? Is that your loftier light? Is that the increased wisdom which is thus to bless and elevate humanity?” Yes, *that* is it! That is it; though contempt a thousand times distilled were poured out upon us for

the expression, that is it; though the wide world, and all that is therein, should proclaim these words untrue, that is it; and though this weak voice is now proclaiming the truth, the world will yet take up the cry, and say, "That is it!" Those books, obscure, unknown, unread, contain the mightiest weapons that ever the hand of man wielded: they contain *principles*,—eternal, all-powerful, God-descended principles. 'Those principles will work their way until rotten institutions totter down before them,—until every form of woe and wretchedness and spiritual death, so variously and widely exhibited in this most fallen world, will be swept away before the purifying stream. And do you doubt the power of principles? Why, I will point to that one fact standing out prominently in history, where a lofty, powerful, proud, and despotic organization, wide as Christendom, having its emissaries in every court, its myrmidons in every city, with priestly craft and Jesuitical cunning attempting to bind with almost adamant chains the free spirit of man,—yea, that Rome, with all its power, with armies in its grasp, with princes under its control, the people bowing, sinking, cowering before its power,—that Rome, when a man arose, a true and earnest man, and proclaimed the one mighty principle, that every man had a reason and judgment given to him, and that he had a right to use that,—tottered to its base. And at length that principle broke these chains, scattered that power to the winds, and Rome received a shock that will push her onward at last to destruction. But if that principle, so small seemingly, and mixed, too, with error and fallacy from which the world has not yet released itself,—if that principle, not pure and unmixed, but adulterated and diluted, effected so much, then we say that where God is especially present in the omnipotence of his purest wisdom—in the spiritual light of his Holy Word, there must be a power divine and mighty, that will expel from the heart of man every evil and error, change the institutions of society by changing man, and release us from all that is bad, by implanting in the heart and mind of man all that is good. For is not man the source of all our woe? And man, under the operation of God's providence, must be the source of all our happiness. And oh, my friends, do think on these principles; do ask what they are. Here we cannot expound them; they are too lofty and too great to be dispatched with a brief word. Search into those principles; receive the message of that servant of the Lord; and when you search and see and know, you will believe what I have said.

The resolution was then put to the meeting, and carried unanimously.

The Rev. A. CLISSOLD, M.A., of London, moved the following resolution:—

"That the chief obstacle to this great consummation arises from faith

"having been exalted above love or charity, and made the test of Christian fellowship, in consequence of which the church has been divided into numerous conflicting sects; and that the principles of the New Church, in which charity has the supremacy, are alone capable of uniting mankind in the bond of Christian brotherhood, and making the church truly catholic and universal."

He spoke as follows:—Mr. Chairman and my Christian Friends,—It was the prayer of our Lord, "That they may all be one; as thou, Father, art in me, and I in thee, that they may be one in us;" from which it is clear that the unity of the Father and the Son was set forth as the archetypal unity which the church was to follow, and in which, indeed, the church was to have its being. Now, it is agreed that the Son is Divine Wisdom, or the Word, and the Father Divine Love or Goodness. To say, therefore, "As thou, Father, art in me," is the same as to say, as Divine Love is in Divine Wisdom; and to say also, "I in thee," is the same as to say, as Divine Wisdom is reciprocally in Divine Love. In the unity of these two, namely, Love and Wisdom, the church was to find its unity—the unity of love and truth, of charity and faith; and to the existence of the church in this unity was to be attributed also the extension of the church, for it is added—"That the world may believe that thou hast sent me." Thus the extension of the church was to be owing not merely to its professing unity, nor merely to its teaching the true doctrine of unity, but to its actually being in that unity, the unity of the Father and the Son, of love and truth, of charity and faith; in which case the world would perceive that all the teaching of the church proceeded forth from love as its fountain head, even as the Divine Word came forth from the Father. Accordingly this was the state in which the church originally existed, when we read that the multitude of believers were "all of one heart and of one mind." But it was predicted that the church would not continue in this state; hence to the church in Ephesus it is said—"I know thy works, and thy labour, and thy patience; and how thou canst not bear them which are evil, and thou hast tried them which say they are apostles and are not, but hast found them liars." "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember, therefore, from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place:" in which prediction to the church in Ephesus the warning is given that, so certainly as the church had departed from her primitive love, so certainly would she unless she repented, depart from her primitive light. Now, we know that in the time of Arius and Athanasius the church had departed from her primitive love. "The cruelties practised by Christians

towards each other in that controversy," says a modern historian, "were only the ferocities which before had waged war against Christianity now waging war apparently in her behalf." Such, then, was, at that period, the Ephesian state of the church; and the church assembled in council could not but manifest that state. The council which thus assembled was the celebrated Council of Nice, concerning which it is said, by a modern historian, that "Constantine delivered an exhortation to its members to unity. His admonition seems at first to have produced no great effect. Mutual accusation, defence, and recrimination, prolonged the debate." It is known, however, that they concurred afterward, by the aid of the personal influence of Constantine, in a certain form of faith called "the Nicene Creed." As soon, however, as the members of the council had dispersed to their several dioceses, the controversy broke out anew, in the course of which, says the present Dean of St. Paul's, "faith not only overpowered, but discarded from her fellowship love and peace. The creed, thus become the sole test, was enforced with all the passion of intense zeal, and guarded with the most subtle and scrupulous jealousy; in proportion to the admitted importance of the creed, men became more sternly and exclusively wedded to their opinions. Thus was an antagonistic principle of exclusiveness made to consist with the most comprehensive ambition." Here you see depicted the Ephesian state of the church. I will say nothing of the polemical writings of Athanasius, who is reputed to have been trained up as a man of controversial war from his youth, but will merely observe that it was in this Ephesian state of the church that the church was assembled together to deliberate upon the unity of the Father and the Son,—and how was it possible, when the church had lost that unity, that she should be able to say what it is? Yet observe, in the Council of Nice this was the very question at issue—the unity of the Father and the Son, as is obvious from the dispute concerning the terms *homoousios* and *homoiousios*. And what was the result. Socrates, an historian of that age, observes, concerning the controversy as again revived—"What was done herein [namely, in the controversy] was not unlike a fight in the night; for neither side seemed to understand perfectly why they reviled one another." That is to say, love and charity being lost, the controversy degenerated into a fight; and it was in the night, because the candlestick of the church had been removed out of its place. For, mark you, Father Newman, a man well versed in the Athanasian controversy, admits, in one of his notes upon an oration of Athanasius, that each Divine Person is God as absolutely as if there were no other Divine Person but himself (speaking of the Father and of the Son); and he acknowledges that such a statement is, indeed, not only "a contradiction in the terms used, but in our ideas."

What a description of the views of the church concerning the Divine unity! Now, was not the unity of the Father and the Son set forth to the disciples as the archetypal unity in which the church was to have its being? And what do we see but the variance and contradiction which existed in the state of the church itself introduced, as it were, into the very divine nature, disunion into its primary ideas of unity, discord into its highest ideas of concord? Suppose, however, you say that the Divine Unity is not a contradiction in terms and in our ideas, but is only a mystery, yet remember that this very unity of the Father and the Son was set forth to the church as a practical truth; a truth in which the church was to have its existence, and to the following out of which it was to owe its extension. But how can the church imitate that which it cannot comprehend? Or how can it follow that which it cannot see? Thus you perceive that love being lost—that love which unites—and no truth being left in which the church could be united, the unity of the Father in the Son as manifested in the church, had disappeared altogether. Now a church that has lost its unity has lost its being; it is obvious, therefore, that the church, in order to continue even a semblance of existence, must find its unity in something else, and from this necessity arose the authority of the church, for nothing but authority could now keep the church together; inasmuch as without authority, instead of being a universal church, it would have been a universal wreck. That this is the case, is clear from the admission of the best writers. Müller observes in his “*Symbolik* :”—“If the church be not the authority representing Christ, then all again relapses into darkness, uncertainty, doubt, distraction, unbelief, and superstition; revelation becomes null and void, fails of its real purpose, and must henceforth be even called in question, and finally denied.” And what is this but to say that, take away the external bond of union of the church, namely, authority, and not one single principle of internal unity remains to keep the church together? Accordingly Perroné, a learned Jesuit, maintains that “the constitution of the Church of Rome is built upon authority, and such as is supreme in governing and infallible in teaching.” And now authority being discovered to be the genuine principle of unity in the church, it is at length discovered in consequence that charity was never intended to be so. For, as Perroné observes, with regard to charity as a note of the unity of the church,—by that charity “is not meant that by which we love one another, but that special charity which is proper to all Christian people, by which, without any division, we all adhere to pastors and bishops, so as to constitute one body professing the same faith, and holding the same communion.” And observe you the reason of this? for the same learned

Jesuit proceeds to add:—"Otherwise any private individual, if he pursued another with hatred, would sever the unity of the church, and be extraneous to the church, which is an absurdity, and such as no one ever dreamed of." That is to say, supposing any private individual to pursue his neighbour with hatred—(and you know that hatred is called in the Scriptures spiritual murder), he would not sever the unity of the church so long as he had that technical charity which consists in an adherence to pastoral and episcopal authority. Therefore he adds:—"The note of unity not only embraces unity of faith and communion, but moreover the principle from which this unity flows, and by which it is preserved, which indeed can be no other than authority." Now the reformers threw off allegiance to this authority; and the result was that they fell back upon the antecedent principle of faith—faith in a faith which, according to Father Newman, was a faith either in an incomprehensible or in a contradictory faith, for the reformers regarded faith alone as the *articulus stantis aut cadentis ecclesiæ*. The result was, that, although they had acquired to themselves, by the blessing of God, the privilege of liberty, they came into possession of a privilege which unfortunately they knew not how to use; for it is not faith alone, but charity in faith that is the bond of perfectness. The consequence of this error was disunion. Hence Beza laments the prospect of the reformed church falling to pieces. "I see our people," says he, "wandering at the mercy of every wind of doctrine, and after having been raised up, fall sometimes on the one side, and sometimes on the other. What they think of religion to-day you may know; what they will think of it to-morrow, you cannot affirm." He further asks in what one thing the churches that are opposed to the Pope are agreed. It is in consequence of this very same want of union in the Protestant Church at the present day, that so many of the clergy have gone over to the Church of Rome. They see no possibility of union but in authority, and therefore naturally adhere to that church in which authority is the predominating principle. Let me conclude my observations with this remark. Compare the visible church as it now is with the visible heavens; and I ask, Is it likely that a church acknowledged to be bound together only by external authority, should survive those visible heavens in which all is order, harmony, and peace, and which inspire us therefore with such thoughts of stability and seemingly unlimited duration? Or are we to suppose that all those orbs above are to fall commingled into one universal wreck, for the sake of a church which cannot keep together except by external authority? It is indeed said—"Thou, Lord, in the beginning, hast laid the foundations of the earth, and the heavens are the work of thy hands; they shall perish, but thou remainest; and they all

shall wax old as doth a garment, and as a vesture shalt thou fold them, and they shall be changed; but thou art the same, and thy years shall have no end." But does that mean the perdition of the visible heavens and the survival of the visible church? Hear the remark of a Roman Catholic commentator, Menochius, upon this passage as quoted in Hebrews, chap. i.:—"In an allegorical sense, which is the one principally intended, David prays that the old church, overwhelmed in sin and misery, may be restored by its deliverer, Christ, and may be formed again into a new church, that is, a Christian church." The like interpretation do we give to the like expression in the Apocalypse:—"I saw a new heaven and a new earth, for the former heaven and the former earth were passed away." And we, too, pray that the Old Church, overwhelmed in sin and misery, possessing, by the confession of its advocates, not one single particle of internal unity, may be formed again into a New Church, even the New Jerusalem, in which is received as truth, not that which cometh down from council to council, or from prelate to prelate, but that which "cometh down from God out of heaven."

The Rev. T. O. PRESCOTT, of Glasgow (late of Cincinnati), in seconding the resolution, said,—When Luther and the early Reformers set up the doctrine of salvation by faith alone, they little understood what a firebrand they were throwing into the church. They no doubt thought that they were honouring the Lord by denying that man could be saved by his own works, and asserting that he was saved by faith alone—faith in the blood of Jesus Christ, his Saviour; they thought they were doing their Saviour honour by thus establishing the doctrine of faith alone as the support—the main prop of the Christian church. This only shows the danger of undertaking to honour God according to our own ideas, rather than according to his divine commandments; of seeking to exalt Him according to our own thoughts, and in our ways, rather than according to his thoughts, and in his ways. Those reformers little thought that they were sending forth that which is called in Scripture, the "fiery flying serpent" into the world, to sting mankind. And yet, in the very beginning of the Reformation, Luther found in his own painful experience the immediate consequence of the doctrine he had established. Look at his bitter controversies with the early reformers of Switzerland, Zuinglius and the rest. Zuinglius maintained that the Holy Supper did not contain the Lord in "real presence," but merely representatively; whereas Luther believed in the real presence, if not by transubstantiation, yet by consubstantiation; though, indeed, he could not well explain the difference. Nevertheless, when Zuinglius and the Swiss reformers maintained that doctrine, which nearly all Protestants

now agree in, what were the words of Luther in regard to him? He said, "I believe Zuinglius to be worthy of a holy hate for the rash handling he has made of the Word of God;" and he called the Swiss reformers "ferocious beasts, vipers, lionesses, panthers." Look again at his controversy with his friend Erasmus—the learned, the gentle, the elegant Erasmus—on the doctrine of free will; Luther maintaining that man had no free will in spiritual things; Erasmus, that he had. When he found that Erasmus was mastering him, strong as his intellect was—because stronger is truth than any intellect of man—he showed forth his worst feelings; for though Luther was, on the whole, a sincere man, yet, while not fully regenerated, he had natural feelings, which then came out; and he spoke most harshly of his friend. He said, "I would not for ten thousand florins stand in God's presence in Erasmus's place;" and again, in a public sermon—"I call upon all of you who honour the Saviour and his Gospel, to be enemies of Erasmus." And on his death-bed, or what he thought was his death-bed, in time of sickness, he said to his friends—"My dying prayer to you shall be to scourge this serpent." Now Luther, though rough and excitable, was naturally a liberal-hearted man, disposed to be charitable and kind; yet see the effect of this doctrine which he had set up,—the doctrine that opinion is essential, that a certain thought, a certain idea is the saving principle; he being a man of logical and consistent mind, saw that he must cling to that which was essential; and he could not but condemn those who held it not. His heart was pressed under the heel of a false doctrine in his head. Thus the idea that opinion is the thing which is to save or condemn, was the fountain of bitterness from the first year of the Reformation. Thus did this "fiery flying serpent"—as soon as it burst its shell, and spread its ugly wings—begin to sting all around it.

As the stream of the Reformation descended—parting thus, as it did, at the very bubbling up from the earth—it soon divided into a thousand little streams, each going on its own way, hissing and foaming, as it were, at all the rest. The various sects into which Protestantism divided, became full of contention, angry dispute, bitter feeling, going sometimes even so far as persecution unto death. In the very beginning of the Reformation, indeed, behold Calvin bringing to the stake poor Michael Servetus, because, forsooth, he could not understand the mystery of the Trinity—that which no one professes to understand—the mystery of three Persons and one God. There is, indeed, a true doctrine of the Trinity, which is no mystery, which has the light of heaven upon it; but the doctrine of the Trinity, as they held it, was mysterious because erroneous, and Servetus was burned at the stake because he could not comprehend

it, and opposed it. Not only were there disputes on essential doctrines, but even in regard to formal doctrines,—as the ordinances of the church, baptism, whether it should be performed upon adults or infants, and whether it should be by sprinkling, pouring, or dipping. On these questions the most bitter controversies ensued. And even in matters of mere church-government, what fierce persecutions were carried on. Behold Claverhouse and his myrmidons pursuing and slaughtering thousands of honest Covenanters, because they did not believe that God had ordained that there should be bishops in the church. There was, however, one thing in which there was unanimity of opinion—on which all were agreed—namely, that the poor heathen, one half of the population of the globe, 400 millions of people, stood no chance of salvation whatever, but must all certainly perish, because they had not heard of the Bible, nor of the Saviour, and unfortunately, therefore, did not know enough ever to get to heaven.

Thus it was. Once set up the doctrine that faith, opinion, belief, anything of the understanding, is essential,—the thing which takes man to heaven, or the want of which casts him down to the opposite place,—let that principle be once established, and immediately controversies must arise. Men must feel strongly, think strongly, speak strongly, on what they think is essential to salvation. And some thought one principle essential, and some another; and at length there were those who believed that the slightest deviation from the line of what, in their opinion, was right and correct, was sufficient to shut out their fellow-men from the kingdom of God;—thus making the path to heaven as narrow as the Mussulmans' spider-line bridge, which they tell us reaches to Paradise, and over which all who depart this life must pass,—in crossing which, the slightest bending to the right or left precipitates the unfortunate traveller into the abyss beneath. But in one particular, the Mussulmans have the truer view: they hold that only the wicked fall from this bridge into the abyss below; but the others maintain that men, for opinion's sake, for error, for mistake, for ignorance, might thus fall and perish.

But now at length there has arisen a church in which a different ground is taken altogether,—namely, that faith is not the essential, but *charity*; and for this we have the words of the Apostle Paul, the very Apostle on whose writings chiefly the doctrine of salvation by faith alone has been built up:—"And now," he says, "abideth faith, hope, charity, these three; but the *greatest* of these is *charity*!" The New Jerusalem, as seen by John descending from heaven, is described as having its streets of gold, as being itself all of pure gold. As the Science of Correspondence teaches, gold is the emblem of goodness, celestial goodness;

showing that this Church and all its doctrines were constituted of goodness. Silver is not even named in that account. Silver is the emblem of spiritual truth. We read in the account of Solomon and his reign, that "silver was nothing accounted of in the days of Solomon." This is beautiful in its spiritual signification;—Solomon representing the Lord Jesus after he had come into the world and glorified his humanity, and ascended into heaven, after which gold would be all, and silver nothing—goodness everything, and truth merely the means to good—truth being thought nothing of, except as it led to goodness,—the silver valuable only so far as it became gold. In like manner we are told that the city, New Jerusalem, was measured with a golden reed. It is, indeed, only a *golden* reed that can measure the New Jerusalem; it is only *goodness* which is the test of a true member of the New Church—not doctrine in the head, but goodness and love in the heart. A time, we trust, has come, when the great principle will be recognised, that it is the heart, and not the head—the will, and not the understanding—love in the heart, and not truth in the mind, which is to be the uniting principle of the church and of heaven. With this principle in our minds, we can meet with affection every good man, whether Pagan or Christian, whoever he be,—the Chinese (whom we met lately at the Exhibition), or the Persian, French, English, or Americans, men of every nation—we can embrace each other, if we have in common the principle of love to God and to man in our hearts. And the time has now come, when the light descending from heaven is flowing into all minds, and showing all men this great truth; so that even the Roman Catholic, although he holds in theory that there is no salvation out of his own church, yet when he is shown a good man, and asked whether he must be lost, will bend his head and consider a little, and then reply, that he thinks there will be some way found for him to pass the gates of heaven. In various forms is this great principle of universal charity manifesting itself. The Great Industrial Exhibiton of all Nations, now holden in this city,—those great meetings on the subject of *Peace*, lately gathered together in different parts of Europe,—all these things go to prove that love is to become the ruling principle, that charity is to unite mankind, and that the reign of the Prince of Peace has now begun. May that reign be extended further and further, until "the kingdoms of this world shall become the kingdoms of the Lord and of his Christ; and He shall reign for ever and ever!"

The resolution was then unanimously carried.

The Rev. W. BRUCE, of London (late of Edinburgh), moved the third resolution :—

"That this can be effected by the New Church, because it is not a new sect, but a new dispensation, predicted in the Revelation under the figure of the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

He said—You have already been addressed on the desirableness of Christian union, on the principle on which it must be based, and on the instrumentality by which it can be effected. The history of the Christian Church, for the last 1,500 years, affords no solid ground for us to hope that the root from which has sprung so much discord and division can ever produce general concord and unity. The church has in itself the elements of division. The division of the Godhead into three persons, which was determined on at the Council of Nice, has introduced division into all the subordinate doctrines of the church, and thence into the church itself. There is no reasonable ground to hope, therefore, that any sect of that church can ever absorb the others into itself, or gather them all into one united and harmonious body. The accomplishment of this great object is reserved for the church whose cause we are this night assembled to advocate; and this church to which we belong is able to effect this object, because **IT IS NOT A NEW SECT, BUT A NEW DISPENSATION.** This high claim should neither be made nor accepted but upon sufficient grounds; and to some of these I shall now proceed to call your attention.

The promise of a new Christian dispensation appears to us to form a prominent feature in the teachings of the Gospel. The Lord and his apostles predicted a time of falling away, and a time of restitution; a time of darkness and sorrow to be followed by a time of light and joy; in brief, an end and a beginning. These predictions in the Gospel are expressed in highly figurative language. We find our Lord declaring that there would arise wars and rumours of wars; that there would be famines and pestilences and earthquakes in divers places; that the sanctuary would be desolated; that false Christs and false prophets should arise, who should deceive many; and that there would be a state of tribulation such as the world had never seen. These are the beginning and the progress of sorrows; but their consummation is described by a still grander figure, where it is declared that the sun shall be darkened, and the moon shall withdraw her shining, and the stars shall fall from heaven. To regard this as capable of being accomplished literally would be to believe in the annihilation of the material universe. But when we regard it as having a symbolical and spiritual signification, we are enabled to see that it alludes to the state of the church itself, when love and light and the knowledge of Divine things would be withdrawn, and mankind would be shrouded in spiritual darkness and be in a state of spiritual death. In these predictions

the Lord declared the same truth which he taught, on other occasions, in plain language,—that when he should appear there should no faith be found in the earth, and that because iniquity should abound the love of many should wax cold. But this end is described still further by the passing away of heaven and earth, implying a final consummation or an entire conclusion to that which, spiritually regarded, constitutes the true and living church of God. I need not occupy your time in adducing the evidence from which we conclude, and are enabled to declare, that this has reference solely to the church; otherwise I might show that predictions precisely similar, contained in the Old Testament, refer to the period of the Lord's coming into the world. I need only allude to the declaration of the apostle on the day of Pentecost, that then was fulfilled the prophecy of Joel, that the sun should be turned into darkness and the moon into blood; the catastrophe which had been predicted throughout the Old Testament being then accomplished in the consummation of the Jewish Church. But we come to the restoration which is promised after the wasting and destruction which are predicted in the New Testament. And here we find the promised commencement of a new and brighter period of the Church. The Lord is described as coming in the clouds of heaven with power and great glory. And, in the Book of Revelation, we have the declaration of John, when, "rapt into future times," he beheld the events which were then distant, but which, we believe, are now present, that he saw a new heaven and a new earth; and that to the new earth he saw the Holy City, New Jerusalem, descending from God out of heaven, prepared as a bride adorned for her husband. Can we suppose that this refers to any other than a New Dispensation, a New Church, to be a new instrument in the hand of the Lord for regenerating His children, and for establishing upon a broader and sounder basis His everlasting kingdom of truth and righteousness on earth? This Church, therefore, as it is the subject of prophecy, is not a new sect, but a New Dispensation. As members of this Church, we profess indeed a distinct faith, and form a distinct community amongst Christians, yet neither the spirit of our institutions nor our principles are sectarian. We anathematize no man, no body of men, for their faith. We distinguish between the soundness and the sincerity of a man's faith; and while we maintain that no soundness of faith can compensate for want of sincerity, we believe, on the other hand, that sincerity of faith can to a great extent compensate for its want of soundness. We believe that men of every faith may be saved,—that there is no heresy upon the earth under which men may not obtain salvation. We endeavour to follow the example of our Heavenly Father, who is also our Judge, by judging "every man according to his works." Difference of faith may distinguish

Christians, but difference of practice ought alone to divide them. We regard therefore as brethren all men who live according to the principles of their religion and practise what they know to be right. While men separate themselves from each other on account of faith, we believe that under every creed many who are regarded as heterodox, and are anathematized by their brethren, are in the sight of the Divine Being members of His universal church. It is, therefore, by the principles and instrumentality of the New Church that we believe the great consummation of Christian unity is to be effected,—and that men and Christians will regard each other as brethren while they act upon those eternal and immutable principles of goodness—of love to God and charity to man,—which every religion upon earth inculcates with greater or less perfection. We repeat that the New Church is capable of effecting this union, because it is not a new sect, but a New Dispensation. It is not a branch of the Old, drawing nourishment from its root, or partaking of its decay; it is a new seed, containing within itself the germ of a new and independent plant, which shall itself take root downwards as well as bear fruit upwards. The Christianity of the New Church is the same Christianity which the Lord delivered and His apostles taught, in a new and higher stage of development, suited to the advanced state of the human mind. It is the same earth, purified with fire; it has the same elements, melted with fervent heat, and imbued with new and more active life. It is, if we may use the figure, the same insect which enshrouded itself in its silken cone, transformed into the moth, and flying out into the open heaven, to enter on the higher stages and fulfil the higher purposes of its original destiny. The New Church appears not, therefore, as the rival of the former Church, but as its offspring and successor, destined, and willing and able to carry forward the same great work of enlightening and blessing mankind, and making the earth truly what it was created to be,—the seminary of the kingdom of heaven. The New Church, therefore, displays to all creeds the olive branch of love and peace, and conveys to the faithful unmistakable signs that now has commenced a new era,—that now the Divine Father of the human race has restored tranquillity, safety, and the means of blessing to all who are willing to come unto Him, and live according to the principles of His benign religion.

Baron DIRCKINCK HOLMFELD, of Copenhagen, seconded the resolution as follows:—In explaining that the New Church is not a sect sprung up among Christians, among other sects, but that it is a new universal Dispensation from God, we have not only to try to find out this good conviction for ourselves, but we are also obliged to show reasons for such conviction to the world,—to enter into a discussion, though not into

a dispute, about it. The world will hardly listen to our reasons,—at least it will not yield to them, because it would be nearly tantamount to conversion and to its adoption of these grand principles. The world may point to our small numbers, asking whether we be not a sect, when we are so few. We may answer, that the first Christians were also few, and that they separated into sects when they became very numerous. Our Christian Church has nothing to do with numbers; it stands on firmer ground; quality and not quantity is its character. You might as well say, wisdom is a sect, because there are so few that are wise. The world will ask, whether we do not follow the doctrine of one frail man, Emanuel Swedenborg; and whether or not, in yielding to human authority, we show ourselves as a sect? Now our veneration for that man, who above all others ought to be called a faithful servant of God, may be as great as it will; and great it is; but his *personality* has nothing to do with our faith. Our faith is derived from revelation and from the Word of God. We acknowledge in spiritual matters no human authority whatever. We carry out the Protestant principle of free inquiry to its full and undefined extent; we do it with consistency, and without any exception. All the other churches have nominally also held out that principle of free inquiry, but they have forsaken it. In our Church there is but one teacher,—that is our Lord. Our Lord teaches immediately through Holy Scripture. Indirectly we may gather information, sciences, experience; we may hear preaching and teaching; and we may value it all, testing it by the Word of God itself; but it does not become a faith except when it is confirmed by the Word of God. Thus it is a gross error when they call us Swedenborgians. Now the world may ask whether we do not, with some pride, claim for ourselves as a sect, that which is the property of the whole of mankind,—light and rational illumination, faith through a life of goodness, and an insight into all the errors which we say stain the different communities and churches on the earth? We answer, that we do not claim anything of the kind exclusively for ourselves. We will acknowledge that among those who are not acquainted with the particulars of our doctrines, there may be many who are much more to be called true Christians than ourselves. It is the state of the heart which will show whether they are servants of God. We judge nobody; we leave it to our Lord to know His servants. Now, when I am asked by what reasons we would confirm ourselves, all must say that that system which holds out love and charity as its prominent principle cannot be a sect. In opinions, in professions, there may be sects; but in love there is no sect,—there is no sectarianism or division in it. We stretch our hand to those who follow that great doctrine—that good is to be done,

and that evil is to be avoided, and who by a good life try to show their faith. As far as we find them we unite with them in one brotherhood, as very well has been observed several times this evening. Hindoo, or Catholic, or Anglican, or Mohammedan,—if they have that charitable principle of love in themselves, we will stretch out our hands to them and say that they are our brothers. But we must connect this conviction with the corner-stone of our faith, and I venture to say some few words about it, because it has only been indirectly indicated in our resolutions. We are believers in God; we are believers in the Lord; we are believers in the Holy Scriptures. The Old Church boasts of having the same faith; the world adheres to it; and even Satan may say that he acknowledges the Lord, at least sometimes; but we are convinced that such a belief cannot last, cannot be permanent, unless we are penetrated with that principle which is the first truth in our doctrine,—that we have to appropriate to ourselves good from the Lord, not from ourselves; that all self-love is evil, because it is against God, and because it comes from our proprium acted upon from hell. We are only receivers of the heavenly doctrines when we consistently carry out this principle, and do not allow any other principle to be predominant either in our faith or in our Church. This principle of the appropriation of good through the Lord, and of the evil from our own proper will, was from the beginning of the creation of man the great principle of his existence. The Lord God created man with an undefiled will to be the receptacle of his love, and consociated it with the receptacle of his wisdom in the understanding. God allowed Adam to make his choice between the fruit of life from God, and the fruits—the principle of knowledge of good and evil—from himself. We know the choice he made, and that perversion is come ever mankind so far, that the high principle of all things, God Himself, came down to this terrestrial abode to arrest it. Now we see that after the glorification of His human existence in His Divine Humanity, restoration is effected. But this restoration is according to a plan; and this plan has combined the beginning of creation with its end. And with this aim once more, God says—“There is the tree of life, of which you may appropriate to yourselves the fruits; and there is the tree of the knowledge of good and of evil, and when you appropriate to yourselves of these fruits, ye shall die.” Thus the appropriation of evil and good in Adam, and the appropriation of evil and good in our times, is constituted the beginning and the end of creation. Once more we stand in the same place as Adam in his time, but possessing a knowledge gathered by experience and by history. History is only the development of that way which man took for himself, and of the corruption which followed it; religion is the development of

the ways of Providence in bringing on again health and restoration. And this restoration, that doctrine by which we find it, and that Christian Church which tries to come into the same way, in which we see the Lord's truths as in heaven, and receive the holy Jerusalem from heaven,—this doctrine, this doing, cannot be called a sect; it is the New Dispensation to mankind universally. I could multiply remarks, but I know it would be but trespassing upon your time. I wish that the peace of the Lord may be with you.

The resolution being carried,

The Rev. D. HOWARTH, of Salford, moved—

“That in the New Church the doctrines of Christianity are restored to their primitive purity; and that these doctrines, summarily, are as follows:—

“1. That God is one in essence and in person, in whom is a trinity of essentials, like soul, body, and operation in man; and that this God is the Lord and Saviour Jesus Christ, who is Jehovah in a glorified human form.

“2. That salvation from the Lord is effected by the union of charity, faith, and good works: charity to renew the heart, faith to enlighten the understanding, and good works to embody these principles in a life of usefulness to man, and glory to God.

“3. That immediately on the death of the body, man enters the eternal world, and is judged according to his works;—to heaven if he has done good, to hell if he has done evil.

“4. That the Scriptures are the only fountain of truth, and the ultimate authority in matters of faith.”

Having read the resolution aloud, he said,—I have endeavoured to make myself audible that you might hear the resolution distinctly, because our time I find is so exceedingly limited that I shall not be enabled to dwell upon the different parts of the resolution; for it contains four great and distinct propositions, such as any man would require, at least, four hours to do justice to, whilst there is allotted to me, instead of four hours, about twelve minutes for the four subjects. I trust, therefore, having stated this fact, if I say but little, and that little very imperfectly, you will have the kindness to excuse me. It is an enormously long text, certainly; but I believe that, generally speaking, long texts and short sermons are better liked than short texts and long sermons. Therefore, although my text is very long, I will endeavour to make the sermon short, according to the circumstances in which we are placed. These propositions I think you will admit are all new, particularly the first three. There is no class of professing Christians, except the New

Church, to which we profess to belong, that believes, or professes to believe, propositions expressed in words like these. But very likely many of my hearers will not think the question "Are they new?" of so great importance as the question, "Are they true?" You have heard it already stated by the advocates of the last resolution, that the church to which we profess to belong is not a sect,—that it has nothing whatever to do with any existing denomination of professing Christians, so far as regards being derived from any of them, or having dissented from any of them, but that it is an entirely New Dispensation. Now upon the truth of this proposition must depend the truth of those which I have to advocate. Thus, you will perceive, that in receiving anything new on any subject whatever, we must, if we would make progress, take something for granted,—we must either affirm something as an antecedent, because we know it to be true, or we must say to ourselves, as indeed we very often do, "We will grant it for the argument's sake." Grant, then, for the argument's sake, that there is, as you have heard it stated, a New Dispensation of religion,—that this New Dispensation has been given by Him who alone can give any dispensation—by Him who has, from the earliest ages, given every dispensation of religion to mankind which ever existed in the world. Assume, I say, that He has now, in our days, given such a New Dispensation, and then you will be prepared to admit that its doctrines also must be new. With the admission of this first principle, therefore, you will not be at all surprised to learn that our belief concerning God differs from that of the generality of professors of Christianity, with regard both to the Divine Unity and to the Divine Trinity.

Neither will you be surprised to learn, admitting this first principle, that we differ also from others with regard to the essentials of salvation,—that we affirm, in accordance with this resolution, that charity alone will not save us, faith alone will not save us, works alone will not save us, but that we must have them all, and that it is only by the possession of all these together, and this in close and intimate union the one with the other, each derived from the other, and all from the Lord, that Christian salvation can be effectually secured. Let me not, however, in making this statement, be understood to differ in the least from the sentiment expressed by our friend, Mr. Bruce,—namely, that salvation is possible among all. Certainly it is; but although salvation is possible among all, it is so because where there is sincerity of purpose, where there is goodness of heart, so far as the individual knows anything about what is good and what is sincere, this sincerity of heart preserves

the individual in a state capable of receiving truth either here or hereafter.

Again, if you admit, for the sake of the argument, that a New Dispensation has begun, you will not be at all surprised to hear us affirm that man, immediately on the death of the body, rises a complete and perfect man in the eternal world; you will not be surprised to hear us affirm, that when he puts off the material body, that body has done all the work it was ever intended for,—that it belongs to this world, and to this world alone,—and therefore, when it dies, it is put off as an old worn-out garment that has served all the purposes for which it was designed, and is therefore wanted no more. You will not be surprised to hear us affirm, further, that the man rises in a perfect human form,—in that body which the Apostle Paul calls *spiritual*; and that immediately, without waiting for any unknown period of time, he has there to “stand before the judgment seat of Christ, that he may receive according to the things done in the body, whether they be good or bad.”

The last of these propositions has less appearance of novelty than the others,—wherein we affirm “that the Scriptures are the only fountain of truth, and the ultimate authority in matters of faith.” Now this is a form of expression with which many other professing Christians would concur, although, in using the very same terms that we use, their ideas thereon differ from ours very materially; and in proportion as their ideas and ours are compared, it will be found that this proposition also is quite as new as any of the others. Admitting still, as I assume you do, that there is a New Dispensation now beginning, that it comes from the Lord, and that it consists in part of a new opening of the Holy Word,—that it consists, indeed, primarily of Revelation revealed,—the Word of God opened anew,—its spirit and life made manifest to the rational apprehension of every man who is willing to exercise his reason that he may apprehend it,—the necessary consequence of this new light, this new opening of Divine Revelation, must be, as before stated, new principles of doctrine. Now I make this affirmation before you in order that you may see clearly that when we state that a New Dispensation has begun, and that in that dispensation new doctrines are taught, we assume nothing, we assert nothing of human discovery,—we claim no merit to ourselves for any of these new things; but we say now, as was said of old, “This is the Lord’s doing, and it is marvellous in our eyes.”

I ought now to enter upon these different propositions. I ought to say something to you in proof of the unity of God as we believe it,—a unity of essence, a unity of person, and to proceed thus with each proposition. But we have no time to do this. I will therefore only

say, that the aids which we now receive by this new opening of the Word of God, enable us to perceive clearly that it is an utter impossibility for God to exist, as commonly taught, with one essence and three persons; and that there is nothing in existence throughout the works of God which presents any analogy to afford evidence of such an assumed fact. By these aids, too, we are enabled to see that God was always one in essence and in person, that he was from eternity a divine person; consequently, that he was from eternity God, and the only Divine Person. But previously to the commencement of the Christian dispensation, this Divine Person was an invisible God. At the period, however, of the Christian dispensation, this Divine Person, who had hitherto been an invisible God, made himself visible in the world, according to his own divine predictions; and that he would do this, is abundantly testified throughout the whole of what is called the historical and prophetical Word of God. This testimony also proves that Jehovah plainly foresaw that nothing else could redeem man from the destruction which impended as a consequence of the fall, and of the wickedness subsequently introduced into the world; and therefore God manifested himself in the flesh, the invisible God thus making himself visible. Some of you will possibly wonder at this assertion, and think it involves a strange, absurd, and impossible idea; but you will cease to think so, if, after admitting the general principle to which I have alluded,—that a New Church is actually beginning, you will only take the labour to examine, with candour, the foundation and principles upon which it is based. You will then no longer feel that there is any absurdity or any strangeness in the doctrine, but on the contrary, that this great truth—God was manifested in the flesh—is the *first* and the *last* of all Divine Revelation.

The Rev. E. MADELEY, of Birmingham.—Mr. President, Ladies, and Gentlemen,—I rise most cordially to second the propositions which have been so ably moved by my friend and brother. It is with sincere satisfaction and unmingled delight that I meet so large an assemblage on the present auspicious, interesting, and important occasion. But cheered as my heart is at that fact, I am free to confess that I address you with great diffidence, seeing, as has been already stated, how utterly impossible it is in the time you have allotted me, to do anything like justice to the grandeur, magnitude, and verity of those great propositions which have been already submitted to your notice. Let me turn your attention to some of the objects which we have before us in this great meeting. These are, first, to unite together in disseminating as widely as practicable a summary of the essential doctrines of the New Jerusalem Church,

which it is our distinguished privilege to avow ; and which, after mature reflection and long experience, we have found to be the wisdom of God and the power of God, and sincerely believe to be the uncorrupted doctrines of Divine Revelation. Secondly, from a spirit of Christian charity to invite our fellow men of all classes, and all shades of religious opinion, and such as are dissatisfied and perplexed with existing and contrary creeds, candidly and carefully to examine the great truths that are submitted to them, and to urge them to "judge righteous judgment." Thirdly, to relieve the minds of multitudes, we trust, from a vast amount of unworthy prejudices against New Church theology, founded upon calumny, or based upon ignorance, or originating in misrepresentation. Fourthly, to excite as extensively as possible an earnest inquiry after the true way of salvation. And, lastly, to aid in promoting the universal empire of divine love and wisdom among the children of men, that "the kingdoms of this world may become the kingdoms of our Lord and of his Christ (that is, the great Jehovah in his Divine glorified Humanity), and "that he may reign for ever and ever." What higher honour could be conferred upon us? What holier duty could be enjoined? What objects more exalted could be set before us? Or what more distinguished happiness could fall to our lot than that of being instrumental in spreading those heaven-descended doctrines among the human race, which are "the joy and the rejoicing of our hearts ;"—and thus of coöperating with divine and angelic influences to spread their benign, gladdening, life-giving operations among our fellow-creatures. We have the supreme satisfaction, therefore, of labouring in a cause, the worthiest and most benevolent that can engage our thoughts, quicken our affections, and actuate our energies. I would glance for a moment or two at those sacred principles,—those fundamental tenets of the New Dispensation presented in the resolution which has been read, but I must be very brief. In these propositions the four leading or primary doctrines of the New Church are expressed in their most general form ; but they include within them a countless number of subordinate particulars to which I cannot further allude. The great doctrine to which such frequent reference has very properly been made,—that of the Divine Trinity, I would again observe, instructs us that there is a Trinity, not of persons, but of essentials, in the Deity,—a Trinity of Divine goodness, truth, and use, or love, wisdom, and power,—a Trinity consisting of the Divine Essence, the Divine Humanity or Form, and the Divine Proceeding or Life,—a Trinity which, had I time, I might shew enters into the very constitution of man, and also of all the doctrines which are held by the New Jerusalem ; for religion, to be genuine, must be trinal, consisting of

charity, derived from God's infinite love, faith derived from His eternal wisdom, and good works derived and brought forth from their united influence. It is in these glorious doctrines, then, that "mercy and truth are again met together," and that "righteousness and peace have kissed each other;" for we are truly taught by them that "all religion," and every doctrine of religion that is true, "has relation to life, and that the life of religion is to do good." Now you will at once perceive how utterly impossible it would be in the time limited to define and support these doctrines as they should be, to say nothing of those which relate to man's resurrection, the eternal world, and the Sacred Scriptures. I shall not, however, mourn over this circumstance as my friend did, because there are a large number of tracts to be distributed, and those tracts will preach the lectures that we ought to have delivered. Suffice it, then, to say, that our great and enlightened expositor, Swedenborg, taught these doctrines as the sum and substance of the Word of God, by which, had we opportunity, even from the very letter they might be most elaborately and fully confirmed. From this source, then, they spring, like transparent sparkling streams from a living fountain,—they are not founded upon isolated texts wrested from their proper connection, but upon the complete, the unbroken testimony of divine revelation. "To the law, and to the testimony; if they speak not according to this word it is because there is no light in them." They are to us full of absorbing interest, because they are full of displays of the Divine goodness, wisdom and power,—of the nature of God and the nature of man; their certainty dissipates from within us all fallacy and falsehood, and frees the mind from all perplexity and doubt,—from all fanaticism and superstition, and from all fear and gloom. Their characteristics are clear. They are eminently intelligible, rational, Scriptural, and practical. They are calculated to excite within the bosom the most ardent charity, and to enkindle the loftiest aspirations for virtue and knowledge; they are compatible with the highest degrees of civilization and the grandest achievements of science and art. Nor can their cordial reception and inwrought persuasion in the mind fail to purify the heart and to regenerate the life of man. What have we found them, in our own experience? Beloved, I appeal to you, who have received them. In prosperity and in adversity, in joy and in sorrow, in strength and in weakness, in peace and in temptation, in health and in sickness, at the grave of our friends and when we have seen our friends on the bed of death,—they have proved themselves adapted to every exigency of human life. They have been light to us to disperse mental darkness,—anchors to secure the soul from the dangers of shipwreck, garments of salvation for glory and for

beauty, arms of spiritual warfare to enable us to go forth successfully against our spiritual enemies, instruments of mental cultivation effective beyond all previous experience, keys to unlock the cabinet of God's Word, so that the soul may be enriched with unfading treasures. They are not, then, a human system, fashioned by the graving-tool of man's imagination, or of his self-derived intelligence; but we claim for them, on account of their consistency, their purity, their simplicity, and, above all, their practical tendency,—we claim for them, divinely-inspired authority. You have been told they are called new; they are so called, because genuine truth in the old Christian church, rapidly passing away, has been so obscured and perverted by evil and error, that scarcely a ray of spiritual light and heat can struggle through the gross darkness which prevails. The light, therefore, has been called new. They are new only in their development, for, as the doctrines of the Word of God, they must have been of necessity, with more or less of illustration, the doctrines of the primitive Christian faith, and their revival must be consequently regarded as an extension and republication of genuine Christianity. But the doctrines of the New Church are denominated *new* in the Word of God because they teem with truth, and truth is always new in the successive revelations of its radiance. They are called *new*, also, because truth has acquired by their means new power of rational demonstration; and they are further designated *new*, because they essentially promote the new birth. "Behold," says Jehovah, in reference to the dispensation of mercy now in progress of establishment, "Behold, I make all things new." Few, indeed, at present, are those favoured ones who are willing to receive these sacred doctrines with believing hearts and obedient minds; but numbers were never yet admitted by the wise to be any criterion of truth. Here Reason alone, enlightened by Divine Revelation, can assume the sceptre of judgment and decide. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." "Blessed are your eyes, for they see; and your ears, for they hear; for, behold, prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." A few more words, and I must conclude. The Church which is now rising up, and which is distinguished by the reception of these resplendent doctrines, is in its infancy; it is "in the wilderness;" but though a tender vine, it is yet "wholly a right seed of God's own right hand planting," and "its branches will yet extend to the rivers, and its shade unto the ends of the earth." And it must progress. No human power can arrest those mighty influences which are now streaming downwards from the

kingdom of God, to establish His new and universal dispensation of righteousness and truth among the human race. No; "for as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may give seed to the sower and bread to the eater; so also," it is declared, shall the word proceeding from the mouth of God be; "it shall not return unto Him void, but it shall accomplish that which He pleases, and shall prosper in the thing whereto He sends it." Let us "lift up," then, "a standard for the people."

Oh, ye who seek the ways of life, rejoice!
 For truth becomes your never-erring guide;
 The Lord of Glory with triumphant voice
 Proclaims Himself, and there is none beside:

No more shall proud Philosophy despise
 The hidden mysteries of Truth divine,
 Nor Superstition, with delusive guise,
 Lead votive thousands to her tinselled throne;

For God Himself with all-efficient force
 Shall drive the hosts of Error from your ways,
 And His New Church pursue her heavenly course,
 Elate with love, unanimous in praise.

Dr. MERRIMAN, of Michigan, U. S., supported the resolution. He said,—Arriving in this city at a late hour yesterday, I learned for the first time, by seeing my name announced for a speech, that I was expected to make one. I was somewhat surprised at this, for I am not a maker of speeches. But when my eyes fell upon some of the resolutions, and more especially upon the resolutions which have last been brought to your notice, I saw clearly that their influence was not only to cause the blind to see, but to cause also the dumb to speak. It was said by a man of science—Sir Isaac Newton, that he found it more difficult to unlearn the world what they had learned erroneously than to teach them his vast system of truth. If this were true in his day, it is not less true in ours. If, in his day, writings so important as those which he had given to the world were doomed to lie for a century upon the shelf, it is not strange that, in our day, writings not less scientific or useful to the human race should have been permitted also to lie upon the shelf a hundred years. But, thanks to a kind Providence, those writings to which I last referred are being taken from the shelf; they are being handed to the whole world. The prevailing doctrines to which the truths uttered in the resolution are opposed—not to which we ourselves as

persons are opposed, but the truths which we utter are opposed,—are, in substance, these:—That there is only one living and true God; that there is one person of the Father, another person of the Son, and another person of the Holy Ghost; that the Father is God, the Son is God, the Holy Ghost is God; and, nevertheless, there be not three Gods, but one God. This is the universally prevailing sentiment throughout the Christian world. To this sentiment the truths which we have the pleasure of presenting to you are opposed—not we ourselves. The truths with which we would oppose this error (for so we must call it, although we do it in all charity, and without any feeling against those who embrace these sentiments, for most of us have done this thing ourselves), are the truths mentioned in the first clause of the resolution last presented to your notice:—That God is one in essence and in person, in whom, nevertheless, is a Trinity, consisting of the Father, the Son, and the Holy Spirit, corresponding or answering to the soul, the body, and the operative energy, or proceeding influence, or sphere of life in man. God created man in his own image, and according to his likeness. If I should say to any rational man—“You are three persons in one man, each person of which is separately, independently, and distinctly, a man,” he would say, “You are insane.” And I should confess that I was. But it is said that God is three persons in one God, each person separately and distinctly and independently God, and still that there is but one God. Now I was instructed, from my earliest recollection, by a pious mother, into these doctrines; and I gave an assent to these doctrines; but I never believed them, because it is impossible for any man in the round world to believe these things. After having unwittingly assented to doctrines of which I knew nothing at all, I had doubts and difficulties in my mind in reference to them, and asked of my minister how I was to understand them, and how I should be able to believe them; and, in reference to this particular doctrine, I was told—“It is a mystery.” I said—“It is not a mystery; it is an absurdity.” Because I can conceive of mystery; I can conceive of something which the human intellect and understanding cannot grasp, and that I would be willing to acknowledge to be a mystery; but that which flies directly in the face and eyes of a rational human understanding and perception is no mystery at all, but palpable, gross absurdity; and that I could not believe if I would. If I said I believed it, I should deceive myself. Merely to state the doctrine in a single sentence contained in that passage, let us think of God, who is the object of all Christian adoration and love and worship—let us think of Him by first elevating our ideas toward Him, by thinking of Him as a Man, a pure Man, a perfect Man, an infinitely perfect, Divine

Man. If we think of Him as an infinitely perfect, Divine Man, it would appear to me that we have the highest idea of Him that we are capable of receiving and of expressing. One of the most eminent clergymen of the uncommenced church in our country was speaking of God as a spirit, and when it was inquired of him—"What is a spirit?" he said, after a little hesitation—"A spirit is a living nothing." Then they have three living nothings, and no God at all. The second proposition in the resolution involves the doctrine of charity, the doctrine that all religion has relation to life, and that the life of all religion is to do good. I remember being called upon by a clergyman in a public assembly to state my religious opinions,—to tell my religious state. In compliance with his request, I said a few words from this position,—that all religion has relation to life, and that the life of all religion is to do good. After I had spoken, he rose and said to the audience that "so far as my heart was concerned he could fellowship me, for my heart was all right; but so far as my head was concerned he could not fellowship with me, for my head was all wrong." If I could have felt that what he said respecting my heart was true, I should have been very happy indeed. The third proposition is—"That immediately on the death of the body, man enters the eternal world, and is judged according to his works,—to heaven if he has done good, to hell if he has done evil." Paul says—"There is a natural body, and there is a spiritual body.." If the human mind is competent to investigate into the nature of the laws that govern the natural body, the human mind, inasmuch as it is a spiritual substance and form, is not less capable of inquiring into and knowing distinctly the nature, and character, and quality of a spiritual body. We all know full well what a natural body is, for we all have natural senses, and natural senses take cognizance of natural things; but we do not all know equally well what is a spiritual body, because we do not all equally exercise our spiritual senses. And the natural body is made up of a seeing faculty, a hearing, a feeling, a tasting, and a smelling faculty; and in order to its perfection as a natural substance and form, it is necessary that these shall all exist in integrity. So in order to the existence of a spiritual body, it is necessary that all these faculties shall have a corresponding existence spiritually formed. And we have at what we call death—(though in the New Jerusalem we do not regard the idea of death,—fortunately our religion teaches us to prepare to live rather than to prepare to die),—on the arrival of that period called death, when the natural body is laid aside, this spiritual body, with a spiritual eye, and a spiritual ear, and with other corresponding faculties, lives in a spiritual world, and looks about, and sees spiritual substances and spiritual forms, as the natural

eye, in the natural world, sees natural objects, natural substances and forms. For it is the eye of the spirit that sees even natural things; the eye of the body is, as it were, a window through which the eye of the spirit looks at natural objects; it is, as it were, a perfectly adapted human telescope, a material organism through which to see material substances and forms. But it is said, finally that "those who have done good go to heaven, and those who have done evil go to hell." Now, I have often heard it said—"In the New Jerusalem they have no hell,—they make it after all a heaven." But it has been my fortune to look upon some men who seemed already to have gone to hell, even before they had left the body,—whose very bodies seemed possessed, or even obsessed, of devils; but it has been my happiness to have seen also those who, as it were, had almost entered into heaven before they had left their bodies. Look, as an instance of the first, at the case of a man in *delirium tremens*, and see the hell that he pictures forth to you; see all its hideous, monstrous, infernal forms; hear his cries! On the contrary, look upon the heavenly picture of a dying infant; see its smiles; see its tiny fingers point to beautiful angels, and hear it ask—"Do you see them, mother? Do you see them?" When I was standing over the dying bed of a brother whom I loved more dearly than life, and among strangers, I had the pleasure of referring him for consolation to meeting his departed, sainted mother; when his countenance lighted up with a heavenly, inexpressible smile, and he said—"I seem to feel her hand on my head." As my time is expired, I can only say in conclusion, that I hope we may all go forth with hearts warmed, and increasing in warmth, with the true genuine charity of the New Jerusalem, to do good and spread abroad the true principles of our lovely faith over the whole earth.

Dr. TAFEL, of Tübingen, rose and said:—Ladies and Gentlemen,—Allow me to address you first in English, as well as I can, conveying to you the cordial greetings of our brethren in Germany and Switzerland, and, at the same time, expressing to you my sincere thanks for the very kind and generous assistance you have rendered me, during the last twenty-seven years, in my various efforts and labours to publish, translate, defend, and explain the Doctrines of the New Jerusalem. You can scarcely imagine what my feelings were when I first entered into one of your beautiful churches, and joined with you in the holy worship of the Lord; how deeply moved I was with delightful sentiments when, in singing the psalms and hymns, I was permitted to unite with you in thanksgiving and praise. It appeared to me as a sweet voice from heaven, where the Lord alone is worshiped,—where charity, faith, and

good works are united, and where love is the universally governing principle. This, we trust, will become the case with the church on earth as the New Jerusalem advances, and when, in consequence, churches will be one by the principle of love and charity which govern them; and when there will no longer be dissension and separation on account of various opinions on forms and ceremonies of worship, and on minor points of doctrine, provided the great and essential articles of Christianity are maintained. Then every one will consider another, who leads a Christian life, as his brother. How beautiful it is when brethren dwell together in unity! May this union soon come, and with it the kingdom of the Lord! May the present day not only unite us in brotherly love, but also powerfully promote the reception of genuine Truth; and may thereby peace and harmony be established in the church, and amongst the various kingdoms and nations of the world!

But allow me now to speak, according to appointment, on the subject of the proposition before us. This I must do in German, as I cannot trust myself to speak upon this subject in English. The proposition is, "That one of the distinguishing features of the New Dispensation is "the opening of the spiritual sense of the Holy Word, by which is "manifested the second coming of the Lord: that this opening is "effected by a restored knowledge of the science of correspondences, or "the mutual relation, established at creation, between things spiritual "and things natural, according to which the Scriptures are written, and "by which the Word and the Works of God are in such intimate connection and perfect harmony with each other, that true science and "true theology must ever go hand in hand."

Dr. TAFEL then addressed the meeting in German, of which the following is a translation:—The conviction that the Word of God is the only fountain of Truth, and the ultimate authority in matters of faith, is by no means firmly established until the mind is rendered secure against doubts and objections which rationalism or infidelity may allege against the proposition. These objections which bring the mind into doubt respecting the divinity of the Scriptures, cannot possibly be confuted and removed so long as it is maintained that the Word of God has only a literal sense, in which only the Truth can be found. For it cannot be denied, that the merely literal sense of Scripture teaches the existence of a God whose attributes and works cannot be considered as divine. Such merely literal teaching, therefore, gives occasion either to an erroneous faith, or to superstition, or to no faith at all, which is infidelity. Thus, even the *Augsburgh Confession of Faith* declares, that the Scriptures [in their literal sense] teach a God who, *by withdrawing*

his hand from man, whom he had created, permitted him to fall, and, on this account, followed him and his posterity with the severest punishment; and, moreover, that they teach a God who positively excites to evil, as in the case of Pharaoh, whose heart he is said to have hardened, and in the case of David, whom he induced to number the people, and whom, for so doing, he afterwards punished. Wherefore Luther not only said that God is more cruel than the devil, but he also declared, that God has a two-fold will;—one which is manifest, according to which he *does not will evil*, and another which is secret, according to which he *does will evil*; so that the immediate conclusion of these assertions is, that this God, who, as Luther and Calvin maintain, does every thing which occurs, although it be in itself contradictory, is by no means a personal being, but merely a power of nature; because a personal being can only operate in one direction, and not in contrary directions. Hence it may evidently appear, that an exclusive adherence to the merely literal sense of Scripture, can not only lead the church away from true religion, but may even conduct it to that point where all religious obligation is dissolved, and where evil governs. Yea, the civil life of man, or the State which governs that life, may be brought, thereby, to the verge of destruction; for the state is based upon the solemnity of an oath and on the basis of conscience, which have their principal support in religion, and, indeed, only in true religion. And in order that true religion may exist, *four things* are absolutely required;—1, That a personal God be taught, and truly adored;—2, That only attributes which are truly divine be ascribed to Him;—3, That we can, through His power, keep His commandments; and, 4, That in order to salvation, *we must keep* His commandments. But the churches which have been founded on the merely literal sense of Scripture, have taught the very opposite to these fundamental principles. For they have divided the one God into three persons, not one of whom is, in reality, God; and have, at the same time, set His Word aside, or rendered it of none effect by their traditions, and by their supernumerary works of penance, &c. In this manner, by professing to believe in God as the only Teacher, and in his Word as the only Fountain of Truth, they at the same time bound themselves to their traditions, so that idolatry and hypocrisy struck their roots deeply in the church, because “no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.” (Rev. xiii. 17.)

Moreover, in consequence of the one-sided adherence to the letter of Scripture, and in consequence of separating it from its spirit and life, God's love has been changed into cruelty, and His justice into injustice,

so that He must needs cease to be the object of our sincere love and worship, and also the divine model which we should follow in the path of holiness and goodness. Besides this, the doctrine of the freedom of the human will has either been construed into a Pelagian deification of man, or it has been altogether denied and resolved into fatalism; whilst, at the same time, the eternal salvation and happiness of man has either been made to depend on merely external works prescribed by the priesthood, or on justification by faith alone, without charity and its works.

It might, indeed, be proved, from many passages of Scripture, that according to the Hebrew idiom many verbs which properly denote an action, signify also a permission that the act be done, so as to indicate not a direct but an indirect concurrence in the action. Thus in reference to Pharaoh and David, it is also stated according to the truth, that Pharaoh and the Egyptians had themselves hardened their heart; (1 Sam. vi. 6.) and also that Satan had induced David to number the people. (1 Chron. xxi. 1.) But not only are bad actions ascribed to God, but ungodly attributes and properties are expressly attributed to Him in the literal sense of Scripture, which are directly opposed to His unchangeable nature; as for example, anger, fury, wrath, repentance, &c., are ascribed to Him. Now these inconsistencies are to be explained from this peculiarity of the Hebrew idiom, which resolve such ascriptions to God into appearances of truth, such as it is common to employ in human language, as when we speak of "the sun rising and setting," not meaning that the sun absolutely moves in this or that direction, but we so speak because it so appears. In like manner anger is ascribed to God in the letter of Scripture, because man, when in opposition to the divine love, experiences its operation as anger, not thinking that the anger belongs to himself, and not to God. But when a distinction is thus seen between *genuine* truth and *apparent* truth, the literal sense of Scripture can be reconciled and understood.

The Scriptures, moreover, are in many passages self-contradictory; and, in some parts, they are contradictory to the indisputable truths of science and of sound reason. There are also passages entirely devoid of meaning, having only a reference to certain times and circumstances; and there are some which yield no intelligible sense, and which can by no means be explained by reference to the Hebrew idiom, but which constrain us to acknowledge, besides the literal and natural sense, also an internal and spiritual sense, which is contained in the literal sense as the soul is in the body. And this we are constrained to acknowledge, if the sanctity and divinity of the Scriptures are to be maintained.

Whereas, those who remain in the merely literal sense, have been compelled to make one concession after another to infidelity, so that, at length, nothing of the Word of God remains, but all is resolved into a merely human composition, and the Lord, as the Son of Man, or as to His Word, is betrayed, as it were, with a kiss, into the hands of His enemies.

But the Word of God itself guides us to the conclusion that it contains a spiritual sense, which entirely corresponds to its literal sense, and is contained therein as the soul is in the body. For the Word of God must be the expression of the Divine Mind, consequently of the Divine Love and Wisdom; and it must possess the power of exercising an influence on every one, even on the sensual man, so as to reform and regenerate him. It must, consequently, in every part, have reference to that love and wisdom of God, and contain them in itself as in a vessel corresponding thereto, and thus adequate to convey them to man, even in his lowest state of mental development. It will, therefore, be found to have infinite and inexhaustible treasures within its bosom, applicable to every stage and degree of our spiritual growth. At the same time, it presents, when considered both as to its internal and literal sense, a perfect organization from which nothing can be taken away without doing injury to the whole;—an organization like that of a man, who, as to his face and hands, is naked, the other parts of the Word being covered, and thus preserved from profanation. Hence every thing indispensable to salvation is clearly contained in the letter of Scripture. And all doctrine must be derived from the literal sense, which when explained by one who is enlightened to see its true meaning, yields from itself the true doctrines of the Church, in which case the spiritual sense serves to confirm it, and from a general view of Truth which genuine doctrine presents, the spiritual sense leads into a knowledge of particulars, and thus more and more enlightens the mind, and encourages it in the life of holiness and love.

The Science of Correspondences, which explains the relation between things natural and spiritual, is a certain key to unlock the treasures of the Word, and to show its spiritual sense. But for a further knowledge of this Science, I must refer you to the works of Swedenborg himself, and of those authors who, in English, have so well and so extensively written on the subject.

The Rev. E. D. RENDELL, of Preston, in seconding the resolution, said,—The sentiments of this resolution respecting the Word are peculiar to the New Church, which, as it has been said, we hold not to be a new sect which has broken off from what are called either Protestant or

Papal Christianity, but an entirely New Dispensation, a dispensation which regards its immediate predecessors to have fallen into ruin and corruption by misunderstandings and perversions of the Word. It is not my province now to attempt the demonstration of this position. To indicate the fact I can merely refer to their history, their division, their unreasonable mysteries, and unscriptural dogmas, together with the candid and general confessions of their authorities that they are in a most unsatisfactory condition. Now we say that this state of things is to be succeeded by a New Dispensation—new, not because the subjects of it are not as old as revelation, but because it is founded in new developments respecting the nature of the Word, and new perceptions as to its contents. In the first place it discloses a more full and perfect idea of God than has heretofore been acknowledged, and this, as it were, being a new centre in the church, must needs operate so as to produce new things in the circumference. A church is contemplated as old when it has ceased to know the spiritual things of the Word; when its doctrines have been perverted into mysteries incapable of explanation, and when, consequently, the internal truths of Revelation have no appropriate place in the mind in which to produce new development. Being thus cut off from spiritual light and life, it sinks into the decrepitude of age, sickens, decays, and dies. But the New Dispensation is declared to be a dominion which shall not pass away—a kingdom that shall have no end. Every age of its existence will be attended with the evolution of some superior intelligence and virtue, and thence display some new and imperishable excellence. Whatever is true and good must be continually admissive of new developments, because they originate in the wisdom of the Infinite! So much, then, for that point in my resolution which takes cognizance of the New Dispensation. But one of the most distinguishing features of it is “the opening of the spiritual sense of the Holy Word.” Now here the proposition is announced that the Scriptures do contain a spiritual sense. The fact, we think, will admit of the most extensive proofs and certain demonstration. It is written that the Lord spake as never man spake, and declared that his words are spirit and life. This description applies to every sentence of his Revelation. The Divine mind is as fully impressed upon the simplest thought of it, as it is on the profoundest sentiment, in like manner as the Divine hand is as visible in the construction of an insect as it is in the creation of the universe. The Lord, by means of his Word, has sent down his own wisdom for the edification of men. Hence, he has imparted to it a peculiar and distinguishing feature; it contains within a literal form spiritual and undying truths. It is thus analogous to man who has within a

physical structure the immortal soul. It is the spiritual sense of the Holy Word which causes it to differ from every other written composition. We should never lose sight of the great fact that the Word of God is the work of God. Man's works exhibit all their excellence upon their surface, but the works of God not only display wonders on their surface, but also in their internal structure and condition, and, therefore, His Word, like all others of His works, must contain within it wondrous things. And this the Psalmist has declared. It is those wondrous things which constitute its divinity. The letter, if viewed apart from its spiritual sense, differs but little from the language and writings of men, but when it is contemplated in connection with that sense, it is perceived to be holy and divine. It embodies the wisdom and intentions of an infinite mind, and, therefore, however in its external sense it may speak of history and morals, it must, in its internal sense, treat of those abstract and spiritual things which relate to the inner state of man and the things which belong to his eternal destiny. The true nature of its divinity lies within. There is no exception to this fact: the plainest precepts and the most perspicuously written history involve *arcana*; if they did not they would not differ from human composition. The Lord, while he was in the world, taught truth accommodated to the apprehension of mankind; but who cannot see that, in doing this, he must have thought from a divine principle within him, and, consequently, that this divine thought, in proceeding onwards towards the heavens, must have fallen into angelic ideas, and thereby have afforded angels instruction, at the same time that in proceeding outwards to the world it fell into the language of men, and thereby communicated to them the information that was required; and, therefore, as the Lord, in making a revelation to men, did, by the divine thought whence it proceeded, also make a communication to angels, it is evident that his outward language contains a spiritual sense. Men are in the habit of regarding creation as a miracle of a natural description, but it has seldom occurred to them that the Word is a miracle of a spiritual kind; yet such must be its character if God be its author. His Word must be looked upon as everything to man; it is among the most amazing of his kind and merciful productions; and it is eminently wonderful that the knowledge and acknowledgment that it does contain a spiritual sense should have departed from the church, particularly as that sense arises from the very circumstance of its being serviceable to the instruction of man both as a natural and spiritual being, and thus to his condition above as well as to his requirements below. But we will dwell no longer on this point. The Divine statement—"The words that I speak

unto you, they are spirit and they are life"—is plainer than argument, more authoritative than discussion, and more acceptable to the wise. Now the doctrine which we have so far indicated, is very general. The truth of it may be acknowledged as an abstract idea, though what the spiritual sense is and the way to arrive at it may be utterly unknown. This is the next point in our resolution. It asserts that the opening of the spiritual sense of the Word is effected by means of the restored knowledge of correspondences, and that the Scriptures are written according to that science. Every one who will carefully think upon this subject, must arrive at the conclusion that the events recorded in the Scriptures, the order of their arrangement, and the nature of the terms employed to express them, were selected upon some principle. They are not the productions of chance, but of Divine choice and care. Now this principle we express by the term Correspondence. By correspondence we design to express the connection which subsists between natural and spiritual things, and thus their relation as cause and effect. It is acknowledged that there is a correspondence between a seed and its fruit, but this is only a correspondence of a natural cause with its natural effect. There is however a cause beyond this which is peculiarly spiritual; to this also the result must correspond. Every thing that exists, according to true order, is an outbirth of the Divine mind, and therefore it must correspond to some wise sentiment and holy love. The natural sun, for instance, is an example of such origin and order. Hence its light corresponds to Divine wisdom, and its heat to Divine love. But while every object of nature, so far as it has sprung out of the Divine mind, is in correspondence with some divine affection and thought, so also it will be in correspondence with some human affection and thought, so far as man is in the image and likeness of the Divine Creator. Thus all natural things, because they primarily originate in mind, which is spiritual, are in correspondence with mind; and, consequently, each specific object in the natural world is an emblem of some specific condition of mind, grounded in correspondence. This principle we hold to have been established at creation, and believe that it has been faithfully upheld in every subsequent period of existence. Now so long as man remained in his primeval wisdom and integrity, this correspondence would be perceived by him, and regarded as a revelation respecting spiritual and heavenly things. That was the period when men could

"Find tongues in trees, books in the running brooks,
Sermons in stones, and good in every thing."

But man afterwards fell, and in process of time the Lord provided a

written revelation to supply the information which had perished by that catastrophe. The last of these revelations is the Bible, and we hold that its written composition is constructed upon this law of correspondence. The outward things of which it speaks are in every case emblems of some internal sentiment and love. It is this which constitutes the Divinity of its composition, and proves the Supreme to have been its author. The real spiritual cause of any natural or moral effect can be known only to the Lord; He, therefore, is the only one who could cause a work to be written according to such a law. The men of primeval times received this correspondence because they were in purity of love, but those of the Noatic period knew it merely as an intellectual truth, and therefore with them it was significative; while at the time of the Jews it became purely representative. But the signification of the Noatic period, and the representations of the Jewish, are still correspondences; and they are called significations and representations, to express the different aspect under which correspondences are seen by those who are intellectual and those who are sensual. The hieroglyphic writings of the Egyptians, the fabulous stories of the Greeks, and the mythologies of the poets, are corruptions of some portions of this heavenly science, and even those corruptions had a moral significance which was known at the time of their origination. When it is acknowledged that the Scriptures are written according to this science, we at once see that there is an intimate connection and perfect harmony between the Word and Works of God; it gives us an enlarged view of the Apostolic declaration,—that “the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made.” We cease to be in obscurity and doubt about the fact of true science being in complete agreement with genuine theology. The rational mind requires that this should be the case, and the Science of Correspondences proves that it is so. But on these points time forbids that I should dwell. My resolution, however, notices one other circumstance, namely, that the opening of this spiritual sense of the Holy Word manifests the second coming of the Lord. The second coming of the Lord is a great fact predicted by Himself. It is evident from the Scriptures that some difference in the Divine appearance has attended every occasion for it, and, following out this principle, we are led to conclude that the fulfilment of His promise to come again will be different from all the rest. Hence the notion of a personal manifestation at this period is altogether untenable. Having come once in that character, He therein accomplished all the purposes for which it was adopted. He thereby provided that the occasion for such a manifestation should not occur again. When

the Lord made His first advent, it was under His title "Son of God." He nowhere says that He would come again under that designation; wherever that subject is treated of, we find that it is the Son of Man who is to come. This is a plain intimation that the latter manifestation will be different from the former. All the Lord's manifestations have been with the view of rendering His Word effective for the enlightenment and salvation of men. Hence it is written that He is the Word, and that He came to fulfil His Word. His first advent was as the Word made flesh, but His second advent is to be as the Word made spirit. He declared His Word to be spirit, but the true import of this has not been correctly understood. The dispensation which succeeded His first advent was founded on the letter, and the dispensation founded on the spirit of it must be the result of His second coming. The "Son of Man," it is written, is to be "revealed." Thus it is to be a revelation—not the presentation of His personal aspect to the world as the Word made flesh, but the manifestation of His divine light and life as the Word made spirit. The predicted manner of His coming proves that it is not to be personal but spiritual. The Lord said that it was to be in "the clouds of heaven, with power and great glory." Now, by the "clouds of heaven" are not to be understood the vapours of the sky; nor by "power," physical strength; nor by "glory," natural light. "Heaven" is an internal state of pure spiritual existence, and the "clouds of heaven" are those obscure statements of the letter of the Word, through which its principles are modified and attempered to the sensual apprehension of fallen men. To come in these clouds "with power and great glory," denotes the manifestation, through the letter, of its interior divine goodness to save, or its interior divine truth to enlighten. So the divine good is powerful, and the divine truth is glorious. The true meaning, then, of the promise that the "Son of Man should come in the clouds of heaven," consists in the Lord's enabling the people of His Church to perceive those divine truths respecting heaven which are contained within the literal sense of the Word—that sense, when regarded in itself, being as a cloud to spiritual things. All the narratives in the Scriptures which treat of that event, are couched in language eminently figurative, and the notion of a personal coming, founded on such evidence, is utterly unsupportable. The Lord's first advent was of a personal character; His second is to be of a spiritual nature: in the former instance it was as the Word humiliated; in the latter it is to be as the Word glorified. The one was a manifestation to the senses; the other is a manifestation to the intellect. This is the order in which genuine Christianity is to be developed, since the

apostle said—"That was not first which is spiritual, but that which is natural, and afterward that which is spiritual." For these reasons and considerations, I beg to submit the resolution which was read to you at the outset.

The Rev. Dr. BAYLEY, of Accrington, moved the following resolution:—

"That since the period of the second advent of the Lord and the commencement of the New Church, effects so extraordinary as to be indicative of a new era, have been observable in the natural world, in the progress of civil liberty, the diffusion of knowledge, and the advancement of science, which, while they are effects from a spiritual cause, are the precursors of moral and spiritual improvement."

He said,—In considering the proposition that is submitted to our attention now, we must not forget that the period that is considered in the New Church to have been the commencement of the New Dispensation was the year 1757, and that, consequently, we have now advanced at least, for many years, upon a new and different path of the earth's progression. For if we do not bear this matter in mind, we shall be in danger of supposing that, although the world is moving in an astonishing way at present from one portion of usefulness to another, it is simply progressing in the same way that it has progressed in days gone by; and that consequently these are no indications whatsoever that a new era has commenced. For it is a common observation that has been made from a long period, that old people imagine that everything was much better in their childhood than it is now, and young people have always supposed that they are making wonderful progress, and that old people had no sense at all. If we will make ourselves acquainted with the points of fact that ought to be studied in reference to this great subject, we shall find that there is no need of making any such confusion; no need of drawing any such conclusion as that the progress of these days is the same kind of progress that has been made in every age, in every century of the days gone by. If we refer to the first half of the last century, we shall find that there were most unmistakeable signs of constant deterioration and decay; there were the most unmistakeable signs perceived by all the leading minds of that period, that the world was then going backwards and downwards in spiritual and in moral things, and that it tended to the utmost degree of corruption inwardly and wretchedness outwardly. That there may be no mistake in reference to this position, which we should never forget, in reference to the subject before us, I have made a few selections from the leading writers of that period, which point out in the clearest manner the distinction between that dying

dispensation, and this rising, living, new, progressive, and grander dispensation. The first passage I have selected is one from Bishop Burnet, who says, in a Pastoral Charge published by him in 1713,—

“I see the imminent ruin hanging over this church, and, by consequence, over the whole Reformation. The outward state of things is bad enough, God knows; but that which heightens our fear rises chiefly from the inward state into which we have unhappily fallen. I will, in examining this, confine myself to the clergy.”

The next extract is from Bishop Butler, who wrote thus in the year 1736:—

“It is come, I know not how, to be taken for granted, by many persons, that Christianity is not so much a subject of inquiry; but that it is now at length discovered to be fictitious. And assuredly, they treat it as if, in the present age, this were an agreed point amongst people of discernment, and nothing remained but to set it up as a principal subject of mirth and ridicule.”

I will next take the highest authority the Church had—Archbishop Secker, who, in 1738, writes thus:—

“An open and professed disregard to religion is become, through a variety of unhappy causes, the *distinguishing character of the present age*. Indeed, it hath already brought in such dissoluteness and contempt of principle in the higher part of the world, and such profligate intemperance and fearlessness of committing crimes in the lower, as must, if this mighty torrent of impiety stop not, become absolutely fatal. And, God knows, far from stopping, it receives, through the designs of some persons and the inconsiderateness of others, a continual increase.”

Dr. Watts, in 1731, has a similar statement:—

“Nor is the complaint of the dissolution of virtue and piety made only by Protestant Dissenters: it is a general matter of mournful observation amongst all that lay the cause of God to heart; and, therefore, it cannot be thought amiss for every one to use all just and proper efforts for the recovery of dying religion in the world.”

Now, this is the testimony given by the highest authorities both in the orthodox portion of the Protestant Church, and amongst those called Protestant Dissenters—that religion was then dying daily, and fast hastening to an absolute fatal termination. And, on the Continent, all who are aware of the state of things at that period, will know that they were no better, but, in fact, were even worse; that Voltaire, Diderot, Condorcet, and the whole school imbibing these opinions, in France and Germany, were pouring out floods of infidelity and mischief in the most awful manner, occasioning, at length, that terrible consummation to be effected—that, in France, religion was abolished by law, and it was declared that there was no Supreme Being; and the miserable apostate Gobet, the Archbishop of Paris, at the head of his clergy, took the Word, and all connected with divine worship, in solemn procession, and burned the whole in the public market-place. These were the effects of the unhappy

declension that had been going on for a long period, and that continued sinking deeper and deeper into falsehood and sin, until the time when the Lord mercifully opened the eyes of his servant Swedenborg to see that in the world of causes, He who rules heaven and earth, and cares for his children at all times, was about to put a stop to the terrible condition that had been prevailing for ages—about to place new springs of goodness and wisdom in operation, and, in actuality, proclaim what had been given forth before in vision, that He who sat upon the throne would say—“Behold I make all things new.” Well, in this secret world of causes, the spiritual world, the stream of inward love and truth that had been covered over by a cold, frigid, formal, icy rigidity,—that had presented a hard sterile aspect to the human race, of false and heartless formalism in religion, polished corruption in morality, and insincere and selfish politeness in manners—the inward stream that had been covered over by this icy mass of cold impurity and formalism, was diverted by the Most High. You know, when a stream has had its surface frozen, and the water is diverted from underneath, the consequence is, that after a short time, there is a cracking of the crust: one portion falls, and then another, until the whole mass is brought into a commingled wreck, and is in good time removed altogether. It was just so in the then condition of human nature. The first crack in the old system of things that had thus lost its inner life, and was then only a mere outward piece of cold, dead formalism—the first tremendous crack was in France at the time of the Revolution. There had been a pestilential maxim composing part of the old system—the divine right of kings to do as they please; but a tremendous crack was made in it, old thrones were swept away by outraged nations, and down it went. A lesson was given to all the world, showing that this part of the system had then no ground in human conceptions of right or justice—and away went that portion of the ice. From that period to this, portion after portion of old things has been broken down, and now we can see the symptoms on every side of a new, a higher, and nobler state of things, in which justice and truth are to reign for ever, under the God of truth and justice. If we take a rapid glance over the state of things from that period to this, the time when the new turn was given to humanity, and since which we can show symptoms of rising and upward progression, it has necessarily happened that the movements have been, to a great extent, the undoings of the mischief that had been formerly committed by the old dispensation. At the period when the old system had arrived at its consummation, in 1757, all that was virtuous and noble in society lay almost dead and buried. It was like Lazarus when he was laid in the tomb, he was supposed to be altogether lifeless, covered up, and done with, and there was nothing to

do but to forget him. So was it with all that was good and true and sacred in humanity. Priestcraft and falsecraft of every kind, had wrapped it round with the bandage of death, just as Lazarus was wrapped up in the tomb. It was thought and said, there was nothing manly, nothing noble, nothing virtuous left,—corrupt human nature was altogether dead; as Martha thought it was all over with her brother, and he could not be recalled to life. But just as it was with the Saviour then, so was it with the Saviour over the dead, or apparently dead humanity. Jesus wept. The Lord cared for his creatures. He loves man, and never forsakes him, so long as man clings to any shred of goodness or truth, with any degree of spiritual life in it whatsoever. Just as at the tomb of Lazarus he said, "Come forth," so he visited the human race again. Humanity was apparently dead, but He could see life where others could not. Looking at poor trodden-down regard for virtue and truth, he pronounced the glorious fiat which we see fulfilled more and more every day—"Lazarus, come forth!" Humanity, rise again; let everything human faculties can do be brought out. All ye good, and ye wise of all nations and climes, come, "loose him, and let him go;" take off one bandage after another. Take off your test and corporation acts; take off your slavery acts; take off your bondage acts of every class and character;—"loose him, and let him go." He is saying to all who would restrain the new-born liberty and light—who would restrain even a Jew from enjoying all the noble privileges of man—"Stand by, ye relics of old times; loose him, and let him go." It is thus, then, we may see by all the operations of law unmaking (for to undo bad laws is the great effort of legislators now), and we shall see more and more perfectly by all the operations of wisdom and justice, in framing wise enactments, to make men more and more men every day we live, that the Divine Mercy has said, "Loose him, and let him go"; let every operation be brought to bear upon the human race which will tend to make the world below the under chamber of the great palace of the universe, but a glorious likeness of the celestial home above."

M. LE BOYS DES GUAYS, of St. Amand (Cher.), seconded the resolution. This gentleman spoke in French. The following is a translation of his address:—Ladies and Gentlemen,—Our religious doctrines establish that the second advent of the Lord took place in the year 1757. Let us briefly inquire whether, since that period, the extraordinary events which have happened in our world, are not in themselves indications of a new era, and do not prove, in the most striking manner, that the New Church founded at that time, is that which is typified by the New Jerusalem which John saw descending from God out of heaven, and which is to conduct men to that state of joy and happiness promised in

the Holy Scriptures. It will be indispensable first to show a parallel between the state of the world at His first coming, and its condition about the year 1757. At the time when the first Christian Church was about to be established, a civilization superior to that which history had ever made known, astonished mankind, who no longer sought after mental pleasures but as means for procuring worldly gratifications. Religion then existed but in form. "I do not think," said the most sedate of Romans, "that two augurs could look at each other without laughing." Then literature and the arts were in their apogee; peace prevailed; and the world, under the domination of the Cæsars, seemed long destined to rest under the shelter of their Ægis. The presentiment, however, of a new order of things occupied certain minds, and the poet, applying to the object of his flatteries that which he felt confusedly in himself, cried with enthusiasm, "*Magnus ab integro sæclorum nascitur ordo*:" past ages being consummated, the great order commences. So under the reign of Louis XV., when the second advent of the Lord was manifested in the spiritual world by the last judgment, and on earth by a revelation of the internal sense of the Word, the religious, moral, and political world presented a spectacle perfectly analogous:—the degradation of religion by its own ministers—the extinction of the moral principle by philosophy—sensuality, the attractions of literature and the arts, a general peace; and, as if the comparison were not yet perfect, the Christian world, under the domination of its princes, seemed long destined to repose under the shadow of the treaty of Westphalia. We have but to consult the history of the times to see that the presentment of a new order of things which now possesses all minds, commenced at that period, not only in the Christian world, but in all the kingdoms of the earth. As eighteen centuries ago, the human race would have fallen beneath the weight of its own evils, if the Lord had not come to its rescue, and established a new society by means of new truths; so mankind, in the last century, would have been led on to a complete destruction, if the Lord had not come again, according to his promise, to lay the foundation of a new society, in removing the veil which had so long covered His Divine truths. If we study the history of the world from the year 1757, it is impossible not to see that since that period everything has been tending to the accomplishment of the Lord's Words, "Behold, I make all things new." The rejection of old ideas, a love for all that was new, the diffusion of knowledge, the advancement of science,—such at first were the general signs that were manifested; but soon events happened with astonishing rapidity to develop civil liberty, and, by its means, to arrive at religious freedom. The old world, astonished, would arrest this tendency of minds towards progress. It is like an old man who, struggling

with a youthful adversary, and profiting by his experience and the strength yet left him, gains from time to time some victories over his too impetuous and imprudent antagonist. But every year we see the young man acquiring strength with age; and the time draws near when the old man, exhausted by age and infirmity, will fall beneath his adversary, never again to rise. It is with society as with man; it has its periods of infancy, youth, manhood, and decay. If man, having reached the period of old age, can never become young, society, having become senile, cannot possibly recover the vigour of youth; like the old man, it clings to life, and has recourse to means of prolonging its existence; but the time arrives when, like him, it vanishes from the scene. Let not, then, the New Church, which is to constitute the spiritual principle of the new social state, be astonished at the events of the future, even if those events should tend to suppress religious liberty. Nothing can prevent the accomplishment of the Divine decrees, and the Lord has said, "Behold, I make all things new." Religious liberty must, sooner or later, triumph over its adversaries. Inscribed already on the constitution of numerous states, it will not fail to pass from law into fact; and if it should ever be effaced from those constitutions, it can only be for a limited time.

One concluding observation. Since the events which have recently agitated the world, men's minds have specially turned towards religious ideas. This return to spiritual belief should fill us with joy, members, as we are, of the New Church of the Lord Jesus Christ, and accustomed everywhere to see the finger of God. We see clearly in all that passes around us the gradual fulfilment of the Lord's promise; and although our doctrines are not so generally received as we could desire, we cherish the hope that all sincere men, who have already experienced the influence of Providence in the removal of their errors, and are now yearning after truth, will not fail to receive it in all sincerity of heart.

M. OEGGER, of Versailles, supported the resolution, in an address in the French language, to the following effect:—Ladies and Gentlemen—It has needed eighteen hundred years of philosophical deception and of humbled pride for the world to comprehend those words of our Redeemer-God—"Learn of me, for I am meek and lowly of heart." Theologians have perverted the faith in trying to explain what they themselves have made inexplicable. Philosophers have lost themselves in rejecting any other God than one invisible, and inhabiting inaccessible light. A very small number of thinkers have arrived at the confines of truth, and a still smaller number have recognized it in its entirety. To show to what point has arrived the philosophical mind in France, I will only cite the words of our renowned philosopher, M. Cousin, who has endeavoured to introduce amongst us the transcendental philosophy. Listen to this passage; it is

a curious one :—"The God of conscience is not an abstract God, a solitary King banished from creation and sitting on the desert throne of a silent eternity : He is a God at once true and real, at once substance and cause, always substance, and always cause, only being substance inasmuch as He is cause, and cause inasmuch as He is substance ; that is to say, being absolute cause, one and many, eternity and time, space and number, essence and life, indivisibility and totality, beginning, middle, and end, at the summit of being, and in its lowest degrees, infinite and finite, that is to say, at once God, nature, and humanity ; for if God is not ALL, then He is nothing ; if He is not absolute indivisibility, He is inaccessible, and consequently incomprehensible, and His incomprehensibility is to us, His destruction." It is useless to say, that the human mind, with regard to the idea which we should entertain of God, is entirely bewildered ; and that it is in a state of aberration. The word is not too strong ; it can only be such aberrations which have recently caused a Christian philosopher, a minister of the gospel, an orator of the first class, to publish in Paris these definitions of God. I will now cite the words of Madame Necker Saussure, with whom the general love of goodness has suggested ideas which one may seek in vain in the most profound philosophers and most subtle metaphysicians :—"Beyond the bosom of Christianity," says Madame Necker Saussure, in her work crowned by the French Academy, "there has always been the want of a just idea of God. Philosophy leaves this idea inanimate, inactive, and even negative. It says what the Creator and Preserver of the universe *ought to be*, not *what He is*. With it the First Cause is chained in the bonds of necessity." It is impossible in our time for any mind, however little disposed for reflection, to fail in seeing fully the truth of such reflections. Christ alone introduced life and caused the blood to circulate,—according to the beautiful expression of the same lady,—in those three dead letters by which we express our idea of God. You will readily admit, ladies and gentlemen, that the *new doctrine* alone has been able, in a similar manner, to announce the truth. According to this new doctrine, you know that Jesus Christ is Himself the Name of the Father, the new Name which henceforth must be known, in order really to know God. "Father, glorify thy Name," said the Redeemer ; and that name has been glorified. The prophecy is fulfilled ; the Father is known ! There was a necessity for the world's being renovated (as there was at the first advent of the Lord), when Swedenborg was called to make known real Christianity, and thus to establish the Christian Church for eternity. In our days the crystal river of truth will rush forward, and nothing can arrest its course. Imprudence and ignorance may try to oppose it, but they will be crushed in the attempt. The whole globe will soon find itself united by relations still more intimate.

than those which formerly united a single province. It is impossible that the religious, pernicious, and absurd dissensions, which still exist, should much longer divide mankind. There is really no other God but God the Saviour,—Jehovah, or Supreme Being, invisible before the incarnation,—Jesus Christ after the incarnation,—one in essence and in person. The knowledge of the Science of Correspondences, or the language of nature, made known by Swedenborg, has entirely revealed the mystery of God. In a word, the Lord Jesus Christ is at once Father, Son, and Holy Spirit,—Creator, Redeemer, and Regenerator. As the Father, He is incomprehensible; as the Holy Spirit, He is invisible; as the Son only, or as the Redeemer, the *direct* connection with His creatures is possible; as the Son only has He become the King of all the earth—the King of Glory, who shall reign in ages of ages, and whose kingdom shall have no end.

The resolution passed unanimously.

The Rev. W. WOODMAN, of Kersley, Lancashire.—The resolution I have to place before the meeting is as follows:—

“That, in accordance with divine order, the Lord, who effects his purposes by human instrumentality, has effected the commencement of His New Church by the instrumentality of a man whose mind he enlightened to understand and teach the true Christian doctrines and the internal sense of the Word, and whose spiritual sight he opened to see, that he might declare the state of the blessed in heaven, and of the miserable in hell: that, therefore, the members of the New Church earnestly recommend the theological writings of this eminent servant of the Lord, Emanuel Swedenborg, to the attention of men of all creeds, as containing the most momentous disclosures respecting the eternal world and state, and the most exalted views of divine truth, and as being at once rational, philosophical, and Scriptural.”

Permit me to say, Sir, in the first place, that, though I am not advanced beyond the middle age of life, I can, from thirty years' experience, in deep sincerity say, that I most cordially concur in every word I have just read. During the course of this meeting it has struck me that there might be many individuals, among those assembled here, who would naturally ask a question within themselves, and probably wish to put the inquiry to those who have addressed them,—they would feel that certainly very high grounds have been taken by the speakers, and that they have claimed a very high distinction for the New Church, and they would, no doubt, like to ask for a more particular explanation of the reasons upon which these assumptions are founded, the grounds upon which they really rest. I may say that I have long felt it to be not only a duty but also a most glorious privilege which a New Churchman possesses, that he can at all times, providing he be an intelligent member of the Church, give a

reason for the hope that is in him. I feel, Sir, that there is one thing paramount above all sects and all parties—and that is truth; and that, however sects and their doctrines may suffer by debate, the truth must ultimately be triumphant. I therefore feel that, in the New Church, we ought continually to hold ourselves ready, and armed, not with the armour of natural warfare, not with those weapons that the Old Man employs, not with the coat of mail that David essayed and could not use, but with the pure truths out of the Word of God, founded upon genuine rationality, to meet, in the spirit of genuine affection and kindness, all comers from every quarter. The subject that is involved in the resolution is a very important, and, at the same time, a very comprehensive one. It commences with the Divine Order, a subject which of itself would require much to be said to place it before the audience in a point of view sufficiently clear to enable them to appreciate the peculiar tenets propounded to us in our doctrines upon this point. Next comes the subject of human instrumentality, and in connection with it is mentioned an individual who is spoken of in the resolution as a peculiar instrument raised up by the Lord for a special purpose,—namely, Emanuel Swedenborg. Some of our friends, in the course of their observations, have remarked, and very justly, that it is not correct to call us “Swedenborgians;” but, however, let me tell you, that for my own part—and I am sure it is a sentiment in which all my friends will concur—I do not care what you call us. Call us what you please; say what you please of us; we have all had no small amount of dirt thrown upon us; but I believe we have all, at the same time, felt that we have, nevertheless, been gathering “jewels of silver” and “jewels of gold,” and “pearls of inestimable price.” I must however confine myself, sir, as briefly as practicable, to the subject of the resolution. In reference to Divine Order, suffice it to say, the Apostle declares that “God is not the author of confusion, but the God of order,” and consequently everything that proceeds from him, all his works, and all that is done by his providence, must originate in his own order, must be carried out by his own order, and be intended to promote those ends which are contemplated in the order of the creation of all finite beings, namely, the greatest happiness to the greatest possible number, not only in time, but in eternity; and, permit me to add, there is no barrier to man’s happiness, either in this world or in the next, but what arises out of the corruption and the obduracy of his own heart. Secondly, in reference to the Medium. The remarks I made on the New Church doctrine of Divine Order, will apply with equal force to the New Church doctrine of Mediums. The lateness of the hour, however, requires that I should be brief. Suffice it therefore to say, that God, who in his infinite Esse, or inmost Nature and

Being, is not only infinitely above the approach of his creatures, but infinitely transcends the power of human thought to contemplate, cannot make himself manifest to man, saving through orderly-appointed mediums,—in other words, mediums in agreement with the order of his own existence and that of man, and the order of his own laws, and of the relation in which man stands to Him. We accordingly find that the Most High never manifested himself by any other mode. To pass over the state of man's perfection, we find that after his fall, and more especially after the church was instituted amongst the family of Abraham and his descendants, the Lord made use of prophets as one medium of communicating with man : and not only so, but whenever it was necessary to manifest himself visibly before any of his chosen servants, he did so through the person of an angel, called in Scripture the angel of Jehovah. Inspiration has therefore declared, (John i. 18.) that "no man hath seen God at any time." The Apostle Paul likewise, speaking of God in his essential Divine Nature, says, (1 Tim. vi. 16.) "Whom no man hath seen, nor can see." After the church had retrograded and fallen to its complete consummation, and these mediums had become inadequate to the exigency, "God," to use the language of the Apostle Paul, "who at sundry times and in divers manners had spoken to the fathers, spake in those (to them) last times through the instrumentality of His Son," that is to say, of the humanity assumed by incarnation, which was the medium whereby the invisible God was made visible ; so that, in agreement with the sequel of a passage to which I have already referred,—"*No man hath seen God at any time,*"—"*the only begotten Son, who is in the bosom of the Father, He hath brought Him forth to view,*"—which is the rendering of some of our best scholars. This was the period of the Lord's first coming, when Jehovah took upou Himself human nature (which nature is to be understood by the Son) as a medium for such manifestation. This nature, as you have heard, we believe He glorified, or made Divine, and thus made one with His Divine Esse, so that all the fulness of the Godhead now dwells bodily in that medium. The humanity, after its glorification, we are told by the apostle, ascended not only *into*, but *far above* all the heavens ; in other words, into the Divine degree itself, and became absolutely one with the Divine Esse,—with Jehovah. Would time permit, I should, in the next place, enter upon a course of argument and illustration to show you that, in agreement with the very nature of the Divine order, the humanity which has ascended above all the heavens, so as to become one with the very Esse of Deity, cannot descend again and become confined, as it was prior to its glorification, to a particular locality or spot of earth ; being Infinite,

it cannot be made finite. To accomplish this a new incarnation would be necessary ; but all that incarnation can accomplish has been done by the assumption of the flesh at the first advent. In His second coming, for the purpose of restoring Christianity, by raising up (according to the resolution) " a New Church"—thus involving not only the destruction of the old theological heavens and theological earth, but the forming also of a new heaven and a new earth, and the bringing down of a new dispensation, predicted under the figure of the New Jerusalem, upon this new earth ;—He must necessarily, in the economy of His Divine order, make use of an instrument whereby to effect these great purposes, this likewise being, as we have seen, in agreement with the Divine mode of communicating with man, in all former periods. Accordingly He has, we believe, as also stated in the resolution, effected the commencement of the New Church by the instrumentality of an individual specially raised up for that purpose. This individual was, we further believe, Emanuel Swedenborg ; and I must now trouble you with a very brief illustration and explanation of the position I understand him to hold as such an instrument. His own declaration is, " that the Lord vouchsafed to manifest Himself unto him, to fill him in a peculiar manner with illumination, in order that he might be enabled to understand the Word, and to bring forth thence the doctrines of genuine truth." One of the features of these doctrines is, that they show the Lord Himself, who is the Word in person, to be present in every part of the written Word. Swedenborg is not, therefore, to be regarded as being inspired, as was the case with the prophets, neither are his writings to be received as forming any portion of the canon of Scripture—for neither are they inspired, nor do they constitute any part of the Word of God. He is simply the medium by which the Lord has vouchsafed to communicate the genuine doctrines of Divine truth from the Word, to open its spiritual internal meaning, and to present to us rational demonstration of their truth. He, therefore, is to be distinguished from the prophets, in that, whilst they were inspired to be the instruments through whom the Word itself was given, he was the subject of a peculiar illumination, whereby he was enabled rationally to understand the Divine oracles, and to be the medium of imparting such rational perception to others. He was made the medium of bringing before the world the rational demonstration of the truths contained in Revelation, illustrated by a supernatural degree of light, and at the same time of rationally demonstrating the fact of the Lord's second advent being now in the course of accomplishment. Much might be said on the character of this distinguished individual, as respects his fitness for such an office, and likewise on the character of his writings, to which allusion is made in the resolution.

Suffice it, however, to observe, that he does not come before you demanding your acquiescence in what he says, and claiming to be believed on his own word and authority—a feature that widely distinguishes him from all impostors—they have invariably made large demands on the credulity of mankind, whilst the lust of power or gain, or both, have been discernable: he only asks you to receive his testimony so far as your own rational perceptions, grounded in spiritual illumination, approve of that which he has been the instrument of communicating. This, it is presumed, fully agrees with all that has been said about the Word being the only source whence true doctrines are to be drawn; for no theologian has existed in any age of the church who directs the mind so exclusively to the preëminent authority of the “Law and the Testimony” as he has done. It is said of the true philosopher, that he “looks through nature up to nature’s God;” and of the writings of this distinguished instrument,—disclosing, as they do, in every truth in the Sacred Volume, the reference it bears to its Divine Author, teaching that every portion of it—every incident recorded in its history, and every prophecy predicted in the writings of its seers, refer to the Lord,—it may be said, that they enable us to behold Deity from a more elevated position—and to “look through revelation up to revelation’s God.”

F. O. FINCH, Esq., of London, then addressed the meeting. He said—At this late stage in the evening’s proceedings, it is not my intention to detain you by many words; nevertheless I should not satisfy my own conscience were I to rise, as I have now done, to second the resolution which is before the meeting, and not to attempt at the same time, by a few observations, to express my entire concurrence not only with the sentiments embodied in that resolution, but also with the views, principles, and opinions, which have been so ably and so eloquently expatiated upon and set forth to you this evening, by the various gentlemen who have already addressed you, and who appear to have been listened to by the meeting with so much of interest and satisfaction. It may be apparent, however, that the opinions which have been advanced to-night are not likely to find much favour with that class of persons (and they are numerous), who are apt to regard, with a strong feeling of aversion, every thing which they deem calculated in its tendency to unsettle the existing religious opinions of mankind. I would beg, however, respectfully to remind any so feeling whom I may now have the opportunity to address, that the existing religious opinions of mankind are already unsettled,—unsettled and disturbed to a degree which, I verily believe, has never had a parallel in any previous state or condition of Christianity, or of the general Christian church; and it is my sincere conviction that that church

can never again rise out of its present divided, obscure, and enfeebled condition, unless it can obtain such a degree of the light of religious truth as may enable it again, with power and consistency, to draw forth the true doctrines of the Holy Word, to rise above its present sectarian controversies, and thus place it in simplicity and unity of faith at the head of the Christian world. And this degree of light, I think you will all agree with me in believing, it is not at all likely that it should obtain from the unaided and merely human ability of any man, be his acuteness or intelligence what it will. I appeal, then, to all here to be our judges whether we as a body of religious men, solemnly believing that it has pleased the Almighty to provide the means whereby the Church should again be endowed with light so necessary in the emergency of her present condition,—I appeal to all to judge whether we ought not to consider the declaration of this fact, and the endeavour to direct the eyes and attention of our fellow Christians in the direction whence the inestimable blessing is to be obtained, as one of the highest, most imperative, and most important of all religious duties, or of all the duties of our lives? The present condition of the religious world has this peculiarity,—that men in their restlessness appear to be no longer satisfied with the ordinary demarcations of party and creed. Nay, it might be said that every religious party appears to be most especially dissatisfied with itself, and to be striving to become a something other than that which it is or has been. Here we have the Protestant Church, so called—a church which takes its very name from its protest against Rome—now, as to a considerable portion of it, favouring Roman Catholic principles and doctrines. Then, on the other hand, we have Roman Catholic priests openly lecturing against the Papacy. We see Popery finding friends and the advocates of its principles abroad amongst its ancient enemies; we see it at home, in Rome itself, struggling for very existence, and only maintaining that existence by the aid of foreign power, though in the bosom of its friends and natural allies; and while the Protestant Church in this country is endeavouring to deny its name and nature, and is, as a consequence, rent in twain by high and low church contentions, German rationalism is eating out the very heart and life of it on the Continent. Must we, then, begin to believe, with infidels and atheists, that our common Christianity, together with the Word of God which has so long sustained it, is everywhere breaking up and about to pass away? God forbid. The doctrines upon which we take our stand give us the firmest ground of rational assurance that so far as the Word of God is concerned nothing of the kind is likely to take place. That Word, they prove to us, is essentially Divine, and partakes of the eternal stability of all Divine things. But

the opinions and notions which have been found in human minds concerning this Word, its nature and teaching; these which have come down to us in the form of creeds, and whose multitude, as differing versions of the one truth, demonstrates to us the prodigious amount of error which they must collectively contain,—these are not necessarily Divine; these are human, and therefore fallible. These may pass away; these I believe are passing away; and the distractions which we now witness in the religious world are to my mind nothing but the sound, the signs and the symptoms of their approaching dissolution. I should be sorry to be thought to speak flippantly or irreverently of existing religious beliefs; they are time-honoured, many of them, of ancient date; and I sincerely believe that at the period of their formation they were the highest forms of Christian faith which the human mind had then a capacity to receive. As such I believe they have been, in the hands of a merciful providence, instruments contributing to the salvation of countless numbers of human souls; and it is because they can no longer inspire that implicit faith, in the present altered condition of the human mind, which they could in earlier times,—they can no longer take their position as the prime, the central conviction of human souls as they formerly did—it is precisely because they can no longer do this, that I believe it has become imperative with Divine benevolence to raise up something in their place which can. That idea of the character of God which falls below the present standard of our moral perception, can no longer be to us an incentive to devotion. That idea of creation, or the works of God, which our knowledge obliges us to deny as untrue, can no longer form for us the religious centre of our rational thought. And I believe that it is because existing creeds do all more or less present ideas concerning both God and his works which are in this predicament, and which manifest these shortcomings, that they have become incompatible with the present state, and certainly with the further progress, of the human mind. I know excellent and religious men, with the very best motives, are continually endeavouring to reconcile modern knowledge with ancient belief. I know modern knowledge is as a piece of new stuff with which they are continually endeavouring to patch and piece their ancient garments; modern knowledge is as new wine which they are continually endeavouring to force into their old religious bottles; but the rents and flaws in argument and logic which are the consequence, and at which the sceptic laughs,—these may well enhance to us the Divine wisdom of that volume wherein it already stands predicted and recorded that such, and such only, could be the result of all such experiments,—that the rent or disparity between the old and new would only become greater by the attempt to unite

them. What, then, does the Christian world want? It is a wide question not to be answered in a few words; but this may be said,—we want a Christianity which can place itself in the van and not the rear of human progress; a Christianity which can itself become the great leading cause as well as the great regulating principle of man's further development; a Christianity which can lead man through paths of admitted truth to the goal of ultimate good and happiness, both in this world and that which is to come. And now, if I were to tell you that the theology which has been given to mankind through the writings of Emannel Swedenborg, and which I believe to be, from the beginning to the end, nothing else than an instrument whereby the same Divine Word which we hold is unfolding from itself that higher truth which man now requires, and which he has now capacity to receive, — were I to tell you that this theology is capable of answering to and fulfilling the high requirements I have indicated, I should be weak indeed were I to suppose that any rational man amongst you could accept simply upon my assertion so momentous a fact, or upon any amount of mere assertion which could be made to him. I wish the ground which we take towards our fellow Christians to be understood fully. We do not expect immediate conviction of the truth of our opinions to follow meetings like the present; not conviction, but examination, is that for which we agitate, in the full assurance that conviction will follow candid examination in the case of other men, as it has already done in our own. I am afraid you will think that I have forgotten my promise of brevity. I will only make one more suggestion; and I would that I had the ear of the whole human race to pour it into,—I would say, especially to Christians, Take these doctrines and examine them; and as they come to you in the high name of that Divine Master whom you profess to serve, so put away from yourselves all prejudice, as the shoe from the foot, for the place you approach is holy ground; make yourselves masters of the ideas and principles which they contain; and when you are certain that you have done this, then, in the strictest balance of your own conscience, weigh them, and judge for yourselves.

The CHAIRMAN then said: We have now brought this meeting to a conclusion. I feel certain that you will all have awakened within you a variety of sensations; but I trust the general sensation which you have all experienced from anything new which has been brought before you, is onwards, and upwards! We are evidently in progress; all things around us are moving onwards in the path of improvement and happiness: and why should not our common religion? Is every science to make its progress, every art to be more fully developed? Are all the comforts of this life to be increased and multiplied, and are the advan

tages, and profits, and blessings of the soul to be neglected? Are we to increase in science and knowledge in relation to things natural, and to remain dull and dead in relation to things spiritual? That is the question. If on this occasion any feeling has been awakened in your breasts that will lead you to inquire, lead you to reflect, to read and to examine, the object of this meeting will have been accomplished. We know that the mind in receiving truth cannot receive it all at once. "A nation is not born in a day," says the prophet, "nor can the earth bring forth fruit all at once;" but in order that we may improve in regard to our spiritual and higher life, we must begin here. In conclusion, therefore, we would most earnestly invite you to think of these things, to inquire into them, to read and reflect for yourselves; and, if your hearts are actuated by the love of truth, we shall never fear for the result. The Chairman then thanked the meeting for its patient and serious attention to the various speakers.

Throughout the evening the most intense interest was manifested by the audience, who frequently interrupted the speakers with enthusiastic applause.

The meeting terminated in peace at the late hour of half-past eleven o'clock.

The Resolutions of this meeting, forming a connected series, are printed as a whole, as it will be found interesting to read them in connection.

I. That while the success which has attended the endeavour to unite all nations in a friendly competition in the Industrial Arts should be regarded with sincere satisfaction, it is highly desirable that men should be able to meet on the higher ground of genuine Christianity, and unite in promoting "peace on earth, and good will towards men."

II. That the chief obstacle to this great consummation arises from faith having been exalted above love or charity, and made the test of Christian fellowship, in consequence of which the church has been divided into numerous conflicting sects; and that the principles of the New Church, in which charity has the supremacy, are alone capable of uniting mankind in the bond of Christian brotherhood, and making the church truly catholic and universal.

III. That this can be effected by the New Church, because it is not a new sect, but a New Dispensation, predicted in the Revelation under the figure of the Holy City New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband.

IV. That in the New Church the doctrines of Christianity are restored to their primitive purity; and that these doctrines, summarily, are as follows:—

1. That God is one in essence and in person, in whom is a trinity of essentials, like soul, body, and operation in man ; and that this God is the Lord and Saviour Jesus Christ, who is Jehovah in a glorified human form.

2. That salvation from the Lord is effected by the union of charity, faith, and good works : charity to renew the heart, faith to enlighten the understanding, and good works to embody these principles in a life of usefulness to man, and glory to God.

3. That immediately on the death of the body, man enters the eternal world, and is judged according to his works ;—to heaven if he has done good, to hell if he has done evil.

4. That the Scriptures are the only fountain of truth, and the ultimate authority in matters of faith.

V. That one of the distinguishing features of the New Dispensation is the opening of the spiritual sense of the Holy Word, by which is manifested the second coming of the Lord : that this opening is effected by a restored knowledge of the Science of Correspondences, or the Mutual Relation, established at creation, between things spiritual and things natural, according to which the Scriptures are written, and by which the Word and the works of God are in such intimate connection and perfect harmony with each other, that true science and true theology must ever go hand in hand.

VI. That since the period of the second advent of the Lord and the commencement of the New Church, effects so extraordinary as to be indicative of a new era, have been observable in the natural world, in the progress of civil liberty, the diffusion of knowledge, and the advancement of science, which, while they are effects from a spiritual cause, are the precursors of moral and spiritual improvement.

VII. That, in accordance with divine order, the Lord, who effects his purposes by human instrumentality, has effected the commencement of his New Church by the instrumentality of a man whose mind he enlightened to understand and teach the true Christian doctrines and the internal sense of the Word, and whose spiritual sight he opened to see, that he might declare, the state of the blessed in heaven, and of the miserable in hell : That, therefore, the members of the New Church earnestly recommend the theological writings of this eminent servant of the Lord, Emanuel Swedenborg, to the attention of men of all creeds, as containing the most momentous disclosures respecting the eternal world and state, and the most exalted views of divine truth, and as being at once rational, philosophical, and Scriptural.

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ON JUSTIFICATION WITHOUT THE DEEDS OF THE LAW.

I RESIDE in the midst of a religious population, the "Protestant" portion of which has for some months past been endeavouring to expose Papistial errors by lectures, speeches, &c. "The sacrifice of the Mass," and "The Doctrine of Merit" have been peculiarly attractive. But it is remarkable that the great argument(?) which has been brought against them is that afforded by the doctrine of "justification by faith only." (xi. of Thirty-nine Articles.) I had for some years indulged the hope that the common sense of mankind was inducing them to relinquish this figment, and that all sensible respect for it was fast passing away. This hope, however, has received a shock: I find that it is still the living opinion of the "Reformed" Church; for in this neighbourhood it has been brought out of the armoury of Protestantism and wielded without any new polish, and, seemingly, without any due sense of its rust and bluntness. The object of this paper is not to go into a refutation of that doctrine, but to discuss the probable meaning of certain apostolical statements which have been vehemently insisted on as teaching it with plainness and precision.

Paul, in his epistle to the Galatians, ii. 16, says that "a man is not justified by the works of the law, but by the faith of Jesus Christ, and we have believed in Jesus Christ that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified." And again to the Romans, after an argument

respecting works and "the law of faith," he says,—"Therefore we conclude that a man is justified by faith without the deeds of the law." (iii. 28.)

Now Swedenborg says that by the law, referred to in those passages, is meant the statutes which were peculiarly Jewish. (*U. T.* 288.) This, he maintains, is evident from the words which follow the text from the Romans; he also asserts that it is plain from the statement in the Gallatians in which Paul blames Peter for Judaizing. To me the authority of Swedenborg is weighty, and his argument is conclusive. But they are not so regarded by Solifidians: I have had occasion to urge these views upon the consideration of many of them, but, apparently, with very little success. They insist that by the law is meant the moral law; that it, like the other statutes, was peculiar to the Jews, and that under the Christian dispensation faith has been substituted as the means for justification. It has been shewn them that Jesus Christ distinctly pointed out the observance of the moral law as the means of salvation; but to this they reply, that the young man to whom that statement was made, was a Jew, and that, as such, it might have been necessary for him, but that it is not of any justifying value to the Christian!

Finding that little progress could be made in the way of convincing them of the saving value of the moral law, in consequence of what appeared to them the explicit statement of the apostle to the contrary, I have adopted another course of explanation respecting those passages; and because it has been more successful in winning their attention, it is sent for the use of the Repository.

For the sake of argument, it has been conceded that the statement of the apostle respecting the works and deeds of the law, may mean the moral obligations of the Decalogue, and yet that they will admit of an explanation which will maintain the necessity of obeying that law as an essential condition of salvation.

In order to acquire just ideas of the sentiments delivered by the apostles, it is requisite to bear in mind the circumstances under which they wrote their Epistles, together with the moral and intellectual peculiarities of the people to whom they were addressed. Paul was the chief apostle of the Gentiles. The only persons of this description whom he addressed in the Italian states were the Romans. The people of Corinth, Gallacia, Ephesia, Phillipi, Collose, and Thessalonica, to whom he dedicated other Epistles, were Gentile inhabitants of the territories of Greece. While each of these two general classes of the Gentiles had received certain truths of Christianity, they, nevertheless, retained much of the manner, turn of thinking, and habits of life, that

were characteristic of them as Gentiles. They were but babes in the knowledge of spiritual truth; and the apostle, who "was all things to all men that he might gain some," did not feed them with "strong food," but gave them "the milk of the Word." This accommodating course, when taken into connection with those broad peculiarities which distinguished the Greek from Roman life and manners, laid the foundation of those marked distinctions of sentiment which are well known to the critical student to prevail in his addresses to those separate classes of Gentile converts. But while those pagan states differed from each other in some of the leading features of their opinions and prejudices, there were certain general sentiments of action which were common to them all. A particular instance of this is afforded in the motives which must have influenced them in their compliance with the moral law, on their first reception of Christian knowledge.

The Gentiles, although they had not, before the apostolic teachings, the moral law of God, as the moral law of God, yet it is certain that they were well acquainted with both the principle and practice of those duties which are enumerated in the second table of the Ten Commandments. They knew that honour was due to parents, for they had laws which menaced disobedience and inattention with severity; they also knew that murder, adultery, theft, and covetousness were crimes, and they properly and sensibly punished the perpetrators of such guilt. Now, whence did they derive this knowledge? There can be no well-founded doubt but what it was the *remains* of some of those excellences which had prevailed with the ancient church. Respecting those observances the apostle says,—“The Gentiles do by nature the things contained in the law, which shew the works of the law written in their hearts.” Here the moral law is certainly meant.

Now this furnishes us with a clue to the proper understanding of those apparently obscure remarks of the apostle respecting the observances of the law; it also suggests the reason why it is that the subject of faith forms so distinguished a feature of his writings.

Although the Gentiles are said to have complied with certain obligations imposed by the moral law, yet, as gentiles, it is evident that their obedience did not spring from internal motives of spiritual holiness. They were as yet but external men, their works of virtue were not “wrought in God,” but they sprang from ostentation and the love of worldly approbation and applause.

The Gentile converts, on their first reception of Christianity, soon learned that some of the duties required by that dispensation were similar in external form to those which they had been accustomed to

obey as from a "law of nature;" they, therefore, in observing them still continued to be actuated by Gentile, and not by Christian motives. When they did any of the good works required by the moral law, they were done as a means of drawing forth the honourable notice and attention of men, and thus they were made a means of gratifying their, as yet, unsubdued loves of self and of the world. With a view, therefore, to remove those unhallowed affections, and at the same time to impart to the people a knowledge of the proper motives and principles from which as Christians their observance of the moral law ought to flow, the apostle addresses them largely, frequently, and fervently, on the subject of faith; meaning by faith a spiritual perception of the truths and duties of Christianity, and thereby to suggest the necessity of applying those truths to the purification of their motives, the elevation of their affections, and the formation of humility, and thus to do good, not from the love of self, but for the love of goodness, for the honour of the Lord, and the advancement of the virtues of his kingdom.

The apostle knew, as it is now well known, that the observances of the moral law, merely regarded as external works, may be performed from the worst of motives. This was the case with the hypocrites of old, who are said for a pretence "to have made long prayers"—"who gave alms to be seen of men"—"who made clean the outside of the cup and platter, but within were full of extortion and excess"—who "outwardly appeared righteous unto men, but within were full of hypocrisy and iniquity." In those cases the moral law, as to outward appearance, was observed with great punctiliousness; but it had no justifying character, because it was destitute of those pure, precious, and imperishable principles which give to their observance a genuine vitality and saving efficacy.

It is not, then, to be wondered that the apostle, who had been bred "a Pharisee after the strictest manner of the sect," and who thence knew the polluted principles from which the moral observances of his brethren had originated, should have been solicitous of preserving his Gentile converts to Christianity from falling into a corresponding error about the works of the law; or that he should have adopted those expressions concerning it which some think appear in his Epistles. His object was not to set aside the obligation of good works, or to deny their justifying tendency, but to shew that works are not good and saving to his converts, unless, after having come to the light of the Gospel, they manifest that their deeds are wrought in God: and, therefore, he so distinctly says,—"~~Not~~ the hearers of the law are just before God, but the doers of the law shall be justified;" and ~~again~~ he

inquires—"Do we then make void the law? God forbid! Yea, we establish the law."

It is said, by those who maintain the Solifidian doctrine, that works are excluded from all justifying tendency, to prevent men from ascribing merit to their virtuous deeds; and to confirm this view they cite his inquiries—"Where is boasting? It is excluded. By what law? Of works? Nay, but by the law of faith." If the apostle had intended to set aside good works as a means of justification because men should not boast of them, then, he certainly would have shewn why a man may not boast of his faith as well as of his works, and take merit to himself for believing what is true, as well as for practising what is good. Why should a man be more proud of his deeds than of his thoughts,—of his conduct than of his principles? Men are frequently observed to set a higher value on their intellectual attainments than on their moral conduct, and hence comes the fact that most men *know* much better than they *do*; and, consequently, they are more liable to ascribe merit to their faith than to their works. But the apostle had no intention of drawing this distinction; his purpose was to shew, that they who had received the truth of faith were required to ascribe the merit of it to the Lord; and also that they were not to take merit to themselves on account of any virtues they may do, but ascribe these also unto the same great and holy Source.

What is faith, simply considered, but the knowledge and belief of truth? and of what real value is truth unless it teaches man some practical virtues? The truths which constitute faith, and the virtues which constitute good works are, therefore, one in the justifying process; and man must acknowledge them to be the Lord's operations with him and by him in order to be justified.

Surely, if a man can ascribe his faith to God, he can ascribe his works to Him; and who does not see, because it is required, that it is possible for man to regard God in his works more than himself, and that he should value the good of his neighbour in preference to his own gratification? And who cannot perceive that works so done must have a justifying tendency, because they maintain a spirit of justice in the heart and mind of him who does them. Justification means the making of a person just. This "faith alone" cannot do; for faith only teaches what is just; but men are not just because they may know from faith what justice is, but they become just when they apply the laws of justice to their life and conduct, and the quality of their justification will be determined by the quality of such application.

These considerations, then, sufficiently evince that what the apostle

states respecting the law, (even on the supposition that he means the moral law) in connection with justification, is not to set aside the saving tendency of observing it, but to shew that such observances attain that character only so far as "they are wrought in God." R.***

THE CHURCH AND THE WORLD; THEIR RELATIONSHIP.

WERE the professions of mankind the correct measure of its wisdom, our race would be wise indeed. For the world abounds in wise sayings, which, however, only serve to make more clearly evident the dearth and famine of deeds of solid worth and goodness. And in nothing are the heart and tongue more determinedly at war than in that sentiment so often uttered in books, from pulpits, and from platforms, that the laws of the infinitely good and wise God should ever be regarded and obeyed, and that no human invention should stand when found to be in antagonism with these. This thought, expressed in one form or another, has been bandied about until it has become common place and unimpressive; but mankind is still immeasurably far from searching with diligence and earnestness into these divine laws—they are bowed to in all form, and with respectful deference, and left alone. They are left alone, and man rushes recklessly on in ways of his own choosing, with no guidance but his mad caprice, dignified with the name of prudence, and while his lips pour forth profuse expressions of mock reverence for God and His laws, his heart beats and his hands work for self, his true deity and lawgiver. Devout words and most unholy deeds jostle one another in the thoroughfares of the world. Familiarity with even the highest truths seems only to beget contempt, and when they stand in the way of the accomplishment of sordid aims and purposes, they are either thrust recklessly aside, or dragged into the service of the very evil they condemn.

Thus far does profession outstrip practice, and thus dominant is the genius of perversion over the wreck of our frail humanity. And thus true is it that the lesson which the lips repeat so glibly of the infinite perfection of the ways and wisdom of God, and the helplessness of our unassisted humanity, the heart learns late, if at all, after severe and long-continued strife. But not only is this spirit of perversion exhibited in detail, and in individual instances: the history of the world proves to us plainly enough that it has been effective in a wider sphere, and has even been powerful to pervert and nullify those more extensive means which Divine Providence has employed for purifying and saving!

the world. The church, which forms the nexus between heaven and earth, between man and God, is fitted, as it comes forth from the hands of its Founder, with all the means and appliances that can lead the erring to truth, the evil to good, the slave to freedom, the sick to health, and all to the heaven of goodness, truth, and beauty. As it comes from Him it claims no external distinctions ; no pomp and pageantry, no plenitude of power ; it asks no sword, no chains, no abundance of riches. It comes, in its primæval purity at least, as an influence omnipotent to bless and to save by virtue of its God-given goodness and truth, and needs no external symbols and evidences of power. It would breathe through the world unseen, as a gentle, health-laden breeze, carrying away the noxious vapours and the deadly pestilence, and shedding over all life, vigour, and happiness. But man must needs change all that. The perfection of God is not sufficiently perfect unless supplemented, forsooth, by some addition of human skill and ingenuity. He must peddle about His work to alter and improve it. In his blindness and folly he cannot understand how it should be a distinguishing beauty of that religion which the New Testament gives to the world, that it knows nothing of that heap of gaudy apparatus and "venerable" institutions which, having crushed the life out of true religion, usurp its place. He could understand no power not tangible and visible. No ecclesiastical apparatus and institutions would be tantamount, in his eyes, to no church. Could it draw a sword ? Could it cast into prison ? Was it rich ? were questions which the devout churchman could answer in the affirmative, and give thereby most convincing evidence of the existence and efficacy of his church. And in his efforts to improve and adorn the church as it came forth, simple and beautiful, to bless and save the world, man builds a Babylon. This is the realisation of his conceptions. In her he finds a tangible and visible church, appealing directly to the senses. Armies are in her grasp ; she has chains for the refractory, the rack and the faggot for the heretic and unbeliever ; she causes the wealth of kings and nations to flow into her coffers ; a pomp, splendour, and power which the world has not equalled, characterising her, and she stood in the world a most real and palpable existence. And what is this Rome, conceived and created by man, and stamped with the image and likeness of his fallen nature ? Is it an exemplification of the true relationship which ought to exist between the church and the world ? Truly, if it is to be the lot of the Lord's church on earth to be bedecked with worldly honours, distinctions, and glories, Rome realised that lot to the full. If the true church was to be characterised by the possession of political power, and a predominance

of external influence in the affairs of the world, Rome was thus characterised. If the world was to be reformed and saved by action on the surface and from without, then has no church before or since the days of its splendour, possessed in an equal degree with Rome this reforming and saving power. If man ever could be saved by a religion of his own invention, by a church of his own construction, then that world-wide organisation, with its cathedrals, monasteries and nunneries, its austerities and penances, its grand and imposing ceremonial, and its drilled and disciplined armies of priests, ought surely to have been possessed of saving efficacy. But "by their fruits ye shall know them." And scenes both of social and spiritual wildness and desolation, wherever this church holds sway, proclaim with no uncertain sound its utter and disastrous failure. Merely human and external action, with whatever cunning it may assume the garb of religion, and however skilfully or extensively organised, can never be effective for the salvation of man, for it purifies no human heart, it enlightens no human mind. Some centuries of bitter experience may help to teach mankind what the simple and direct language of the Gospel taught long ago, that the Lord's kingdom "is not of this world." His true church can never embattle itself within the walls of peculiar worldly privileges, powers, and immunities. It builds no towers of pride. It has no care to wield the sceptre of the prince, to wear the mitre of the prelate, or to make its voice heard in the counsels of the senate. Worldly power, ecclesiastical pomp, political influence, are no marks of a true church, nor indications that it stands in its true position in relation to the world. The church of the Lord is emphatically *in* the world, but is not *of* the world. But the church of human invention is as truly *of* the world, and the main springs of its activity are the love of dominion and of gain.

What, then, is the plain lesson taught by the whole history of the church hitherto, as to the position which it should occupy with respect to the world, to be effective of the purposes for which it was established? The decay of public virtue and private worth, ages of dark iniquity and ignorance, a world governed by passion and prejudice, the advent of a hard, an iron age of unmitigated self-seeking, the bitter streams of wretchedness unceasingly flowing from these founts, tell us but too plainly that when the church descends from its high spiritual vocation of enlightening with wisdom the human understanding, and shedding abroad in the heart the spirit of love and peace, and comes into the world to engage in the unholy strife for power and aggrandisement, and, forgetful of those veritable realities which belong to the soul and to

heaven, clutches with sensual greed at the material but insubstantial allurements of the world—its true position is lost,—its end is come,—it is a dead and noisome corpse, that, in the progress of its decay and corruption, infects with foul disease the moral atmosphere of the world.

Such are the results which flow from man's perversion of God's best gift, and we are taught by the sad and bitter experience of centuries what to avoid in our future career. But to avoid the wrong is only preparatory to the attainment of the right; and to those who claim an interest in this our incipient church, the true attitude which that church should maintain in its relations with the world, will be no uninteresting problem.

There is a sublime unity in all the works of the Creator. The dew-drop trembling on the petal of the rose is an image of the universe; its form and that of the great globe itself are the results of the operation of the same law, and the power that ensures the permanence of this sphere in the orbit in which it moves, is similar in character to that which prevents the liquid gem from falling to the earth: the water of which it is composed has the properties of the ocean, and like that it will rise in vapour to the clouds, and again descend in the refreshing rain. The man is the type of the race,—his body of his soul. The laws that operate in the sphere of spiritual existences are seen again on a lower plane moving the inert substances of the natural world. There is everywhere a grand consistency. And only let us lay firm hold of the law or truth as it appears in the Word and works of the Creator, (but it must be *truth*, and no mere man-made semblance thereof) and we may push it to its legitimate consequences without limit in every direction, and still find ourselves established on the solid foundation of immutable right. Now the church is the highest power in the world; it is established to accomplish the loftiest purposes, for it is designed to effect conjunction between God and man—between heaven and earth. It stands to the world in the relation of superior to subordinate. And what, we would ask, is the kind of connection and relationship found to exist in the works of the Creator between the powers that are highest and those that are lower—how do the former move and actuate the latter? All this universe, with its innumerable forms of use and grace, its purling streams, its rolling ocean, its woodland beauty and forest grandeur, green glades, fragrant flowers, bleating flocks and lowing herds, and man having dominion over all, is not self-existent. It draws its life, energy, and beauty, from the world mediate between God and Nature. That world is above and within, it operates unseen and unperceived, but with a power and efficacy, with a consistency of aim and

a wonderful adaptation of means, which are not unknown even to those who look upon the world about them with the eye of common observation, and still less to the man of science, who explores and investigates its wonders. We know that this power, giving permanence, life, and activity to all mundane existences, is spiritual. And these casual influences, the effects of which we see everywhere around us, though intangible and invisible, are the life-blood of the universe, pervading with their fine and subtle spirit all the forms of being. Cut off the world from that spiritual fountain, and creation would rush to chaos and destruction. And yet in such profound silence and quietude does it operate, that the dull world is all unconscious of its presence. And thus it ever is—the mightiest forces work from within and unseen. They come not in the rolling thunder or the lightning's flash, amid the rush and roar of the elements, but move on their gentle way, and we know not whence they come or whither they go. And again, is it the body that gives to man a power over nature such that the winds and waves lose their terrors, mountains cease to be impediments in his path, and the forked lightning follows the course he indicates; is it not rather the unseen soul breathing through the otherwise inert body, that gives to it its cunning skill, its irresistible energy, and undaunted courage? And the characteristic that marks both the spirit that breathes through our physical frame and that which permeates the universe is, that they work unseen and from within.

What, then, do we say of the church? *The church must be the soul of the world.* Do we ask how? It must give motion and direction to every muscle, fibre, and sinew of the social frame, with as much power and directness as the soul animates and moves the organs of the body. It must communicate a power to the beating heart that shall send the life-giving fluid to the extremities of the system. It must permeate with its influences every the most minute function of the social organism. It must govern the whole with undisputed sway, and yet in a manner so natural and free that it shall not seem to govern. And this relationship once established, as soon would the body disclaim allegiance to the soul, as the world rebel against the government of the church. Paradoxical though it may seem when balanced against what we have already advanced, it must have a most potent voice in the cabinets of kings, in the deliberations of legislatures, and in the assemblies of the people. For in its true position it will fill with its goodness and its truth, its mild charity and unbending justice, its aversion to the false and love of the true, the king and the counsellor, the rulers and the ruled. It will give noble ends as motives to action, and wisdom, seeing clearly and far, as the

guide to their attainment. It will wield the whole political influence of the world, and yet claim neither the sceptre of the monarch, the ermine of the judge, nor the seat of the senator. It will be content to pour into the hearts of men, like another Samaritan, without the pomp and parade of ecclesiastical pride, the oil and the wine of wisdom and of love. It will rule on that highest throne the world can know,—the heart of man. From that seat, on which God will yet establish it, it will restore peace to warring man, supplant cunning with wisdom, force and fraud by justice and kindness, and the idolatry of self and the world by the worship “in spirit and in truth” of Him who is “the First and the Last.” And far will it be from descending to those vile struggles for power that make senate houses the battle ground of personal animosities and petty ambitions. How far from greedy grasping at the prizes that pride-puffed prelates hold dearer than unsullied reputation and honesty unimpeached! Far will it recoil from the whisperings of the subtle serpent, nor suffer the contamination of intimacy too close with low and worldly things.

Not that this church will stand aloof from the world's affairs. It will frequent even the marts of commerce where men buy and sell, and now, defraud. It will, with its scourge, drive dishonesty and chicanery from their hiding places, and expose them in the full blaze of its noon-day. It will establish honest and open-handed dealing where injustice and fraud have so much prevailed. It will weigh all deeds and transactions in that most true balance—“As ye would that men should do to you, do ye even so to them.” Yea, even where the cupidities of self and the world are most frequently and fiercely excited, the church shall be peace-maker and arbitrator, though it comes unarmed with this warrant of the judge, and without power to enforce the pains and penalties of the law. For it will breathe into man a soul of honesty, confidence, and truth, and uprightness and integrity will be stamped upon his deeds, for they have already found a place in his heart. Its action will be from within and unseen, and yet possess an all-pervading power, which the law, with all its laborious contrivances and imminent terrors, can never know.

That church will leave pen, tongue, and press, free and fetterless as air; it will place no shackles on expression; and yet it shall rule the press, though it defies the power of kings and moves the nations. It shall purge away its vices, its palliation and justification of wrong and its perversion of right, its confirmation of error by sophistry, and its distortion of truth; all these things shall be swept away, and the press become the champion of the just and right, and a fountain of undefiled

wisdom to mankind. And whether literature, in depicting the ideal forms of the imagination, comes to us in the form of poetry, or moves with the philosopher along the less flowery path of clear and solid reason, or in the hands of the man of science opens the secrets of this inexhaustible universe, it will still be permeated by that spirit of pure and holy love, and guided by the light of that unchanging wisdom which God, through the church, communicates to mankind.

Nor will this all-pervading spirit be less powerful within that domestic sphere where the character of budding humanity receives those ineffaceable impressions which go so far to determine the weal or woe of the mature man. It will introduce there also, the spirit of forbearance, charity, and love, and will show "how sweet it is for brethren to dwell together in unity." That good and truth, which are as the living soul and beauteous form of the church, will teach the parent to develop with kindly shower and sunshine, with labour and with patience, the mental and spiritual capabilities of the child, and draw the child in obedience, docility, and love, to receive the teachings of the parent. Home will exhibit, in its smooth and silent round of duties and of pleasures, a sweet interchange and communion of affections and uses, where all shall feel and work for each and each for all.

Such is a faint outline of the results that will flow from the reëstablishment of the church in true relationship with the world. But so long as this relationship is totally falsified, and the established order of things such as to be diametrically opposed to the just and right, these results can never be exhibited. And when the externals of ecclesiastical polity have become indefinitely more important than the vital principles of true religion—when the efforts of priests and prelates are in the main directed to the extension of their own power and the aggrandizement of their own division of the consummated church—when the money-changers are in truth in the temple, and self and the world so exclusively dominant therein as to convert the "house of God into a den of thieves"—it is time that this iniquity should be purged away, and that destruction most utter should descend upon perversion so complete. Some centuries, now, men have rejoiced in the work of their own hands; and let us now accept, in all humility and love, the work of Him "who doeth all things well." He has now given to mankind a church which is designed to be as a living soul to animate, to purify, and to save the world. Let it be so; and let us be careful not to drag it down to the dust of the earth and defile it. Amid all the treasures that the messenger of this church has brought to earth from the great store-house of heaven, we find no ponderous and minute

system of ecclesiastical polity. For "it is the spirit that quickeneth, the flesh profiteth nothing." And, saving those ordinances that are coeval with Christianity, it is left for the spirit of goodness and truth to evolve and adopt such pure and simple forms as shall give to it the means of undistorted and unchecked manifestation. We aim not to reform the world by machinery; (and what is all this vast accumulation of forms and ceremonials but machinery?) we hope not to change it materially by any action or alteration in externals, whether ecclesiastical or political; but our only reliance is upon that church which, bringing undefiled into the world the love and wisdom of God, shall so change and purify thereby the heart and mind of man as to purge away, at the same time, all that is bad in human institutions, and establish, on a new and lasting foundation, the good, the true, and the useful. And it will be by the benign influences of the New Jerusalem permeating the whole social fabric, even in most hidden and unseen directions, that the dominion of evil and error will be utterly overthrown, and the "kingdoms of this world become the kingdoms of our Lord and of his Christ."

P.

PHYSIOLOGY AND THEOLOGY; OR, THE CORRESPONDENCES OF THE HUMAN BODY AND ITS PARTS TO THINGS SPIRITUAL AND DIVINE.

IN two former papers on this subject,* we considered the signification of the *head* and the *hair*, and were led to explain, according to the correspondences by which the Word is written, the arcana involved in the extraordinary *hair* of Samson and of Absalom. The Nazariteship, (see Num. vi.) also, came under consideration, and as this institution was remarkable chiefly on account of the *hair* of the Nazarite, some of the Divine truths revealed to us through that wonderful ceremonial, were also brought out to view, and applied to the life. We now proceed to the consideration of the other parts of the head, as we find them mentioned in Scripture.

The bones of the head, in their compact form, are called the *skull*. In Hebrew there are two terms which signify the skull; the one is גִּלְגֹּלֶת (*gulgoleth*), and the other קֶדֶד (*kodkod*). The former signifies the *skull*, and the latter the *crown* of the head, or the top of the skull. As the head, when viewed as to its inmost cortical substances of the brain, is the seat, or the first principles of life in the

* See this periodical for June and July last.

body, it follows, that these most vital substances correspond to the first principles of life in the spirit, which are the first receptacles of life from God, the only fountain of life. The following extract from Swedenborg will shew to us the relation which the skull bears to its internal contents, and its consequent application to spiritual things:—

“The case of the churches succeeding each other at particular periods, and of which it was said that one was descended from another, may be compared with that of fruits and their seeds, in the midst or inmost parts of which are contained, as it were, fruits of fruits and seeds of seeds, from which the other parts, which succeed each other in order, receive life. For as each part is further removed from that inmost centre towards the circumference, in the same proportion it partakes less of the essence of the fruit or seed, till at length it becomes a mere skin or covering, wherein the fruits or seeds have their termination. Or, as in the case of the brain, in the inmost parts whereof are subtile organical forms called the cortical substances, from which and by which the operations of the soul proceed. To those substances others succeed in order, first the purer coverings, then the denser, afterwards the common coats called meninges, which are terminated in coverings still more common, and, at last, in the most common or general of all, which is the *skull*.”—A. C. 501.

We learn, from this teaching, that when a church comes to its end, it is reduced to a mere empty *skull*, destitute of every vital internal principle. Hence it was that the place where the Lord was crucified is called *Golgotha*, or the place of a skull, (Matt. xxvii. 33.) to denote that the Jewish Church, by rejecting and crucifying the Lord, was reduced to the mere empty, lifeless form of a church, in which every thing as to heaven and the spiritual life is dead. *Calvary* has also the same signification. (Luke xxiii. 33.) And although we hear much said of *Calvary* in the prevailing theology, yet it should be remembered that *Calvary*, or the “place of skulls,” has two aspects, one presenting the church in its ruined and consummated state, and the other exhibiting the Lord's last and most grievous temptation, in which He fully subjugated the hells, and fully glorified His humanity. It is in this aspect that the scene at *Calvary* is a subject of rejoicing, but not in the former. What is said of the church when it arrives at its *Golgotha-state*, may also be said of every unregenerate member of the church, who also “crucifies,” as the apostle says, “the Son of God afresh,” (Heb. vi. 6.) and reduces the church, in relation to Himself, to the “place of a skull.”

The bones, as ultimates, or as foundations in the human body, obviously correspond to the ultimate principles of the mind. These ultimates are the lowest principles of knowledge, or scientifics, which are derived through the experience of our senses, from without, and serve as the bases of all mental development and experience, as the

bones serve for the foundation of all bodily development and functional activity. But knowledge is of various kinds; in general there is physical knowledge, civil and moral knowledge, and finally spiritual and celestial knowledge. This latter kind is the most eminent and precious, because it relates to man in his spiritual and religious capacity, and prepares him, if rightly apprehended and applied, to receive the Lord's divine wisdom and love, and thus to become regenerate and spiritual. This spiritual knowledge must all be derived from the Word of God. When first received into the memory, it is, as it were, a dry bone, and forms the ultimate base of man's spiritual organisation, or regeneration for heaven. So long as it remains in the memory, the ultimate, or outermost court of the mind, it constitutes a mass of bones similar to those seen by the prophet in the Valley of Vision. (See Ezek. xxxvii.) But when this knowledge is meditated upon and raised from the memory into the consideration of the rational mind, these bones begin to move, and a "shaking is heard amongst them;" signs of spiritual life begin to appear, and the arrangement of the bones into a skeleton, denoted by "bone coming to his bone," denotes the gradual formation of the "new man." But except the process be carried on, the man himself will remain, as viewed in the light of heaven, but a hideous skeleton, which is the form rather of death than of life. This further process is carried on when we take so much interest in these knowledges of Truth as to love them for their own sake, regardless of any inducement, as to honour or gain, originating in the natural man, and are delighted to apply them to the uses of spiritual life. Then "sinews and also flesh and a skin come upon these bones," and finally they are actuated by "the breath of life from the Lord," and thus truly live. The process of regeneration is likened in Genesis to the gradual development of chaos into the heavens and the earth, together with the luminaries of heaven, and the beautiful furniture with which the earth is adorned. In like manner the same divine process is described by man being gradually brought from a state, as it were, of chaos to a state of perfect manhood. The chaos in which he is at first, is denoted by the "dry bones," analogous to the chaos of the earth, when "without form and void," and when "darkness was over the face of the deep." Thus the two processes, when viewed with spiritual discernment, are analogous, and are descriptive, under various correspondent emblems, of the same great fact,—the regeneration of man, or his formation and preparation for heaven.

Now, the bones of the body are everywhere various; and have a correspondence to the scientifics or mere knowledges of Truth, according to

the position they occupy in the body. Thus the bones of the head, of the breast, and of the legs and feet, correspond to the knowledges of Truth, either of a higher or of a lower order, as referring either to the external or internal man. The bones of the breast or ribs correspond to those knowledges of Truth which have a direct relation to charity, because the breast, the seat of the heart, corresponds to charity or to love in its active development, called beneficence; whereas the bones of the head correspond to those knowledges of truth which have a more direct relation to celestial love, or to the pure love of the Lord; and the bones of the legs and of the feet have a more immediate reference to those knowledges of truth which relate to the establishment of what is good and heavenly in the external man; for according to the apostle, we have an "inward man" and an "outward man," (2 Cor. iv. 16.) and both require to be regenerated, or formed for heaven.

From the correspondence of the *bones*, thus opened, many things which in Scripture are predicated of these parts of the body, become full of instruction, which otherwise would have scarcely any intelligible or profitable meaning. Thus David says—"All my *bones* shall say, Lord, who is like unto Thee?" (Psalm xxxv. 10.) Here, the *bones* have evidently some other meaning besides that of the merely natural sense; for a kind of rational life is here ascribed to *bones*, since they are mentioned as *speaking* and as *inquiring*, Who is like unto the Lord? Nor on any principles of merely figurative language in the way of simile and metaphor, can bones be said "to inquire and to draw a comparison." But when it is seen that *bones*, by correspondence, signify the lowest knowledges of Divine Truth, it will then appear why rational life and speech are predicated of these fundamental parts of our frames. For when the *bones* thus speak, as in the passage before us, the idea is involved that the lowest or sensual principles are in a state to acknowledge the Lord, and to receive life from Him. Again,—“Make me to hear joy and gladness, that the *bones* which thou hast broken may rejoice.” (Psalm li. 8.) In this case also the *bones*, which are said "to rejoice," signify the lowest or sensual principles of our spirits, together with the knowledges of Truth which there reside; and as these principles are especially subject to temptations, hence the *bones* are said "to be broken;" and afterwards, when the temptations are past, they are said "to rejoice." And when the Lord is said "to keep all his *bones* so that none of them is broken," (Psalm xxxiv. 20.) we are divinely instructed that the Lord guards and protects all man's states in temptations, especially his merely natural states, in which evils principally reside.

We can now see the reason why Moses, according to the injunction of Joseph, (Gen. l. 25.) took up the patriarch's bones out of Egypt. (Exodus xiii. 19.) This was to teach us that among the Jews only the *representative* or type of a church could be instituted, and not the church itself. For the mere type of a church is in the same relation to the true internal church as a skeleton is to a living man. But as Joseph represented the internal church, hence his bones signify the scientifics, or mere knowledges of truth, which serve as the groundwork upon which the internal and true church can be built, precisely as the rituals, ceremonies, historical records, and prophecies of the Word, as revealed to the Jews, serve, when properly understood, especially when "spiritually discerned," (1 Cor. ii. 14.) to build up the real internal of the church, or the true Christian church itself. The apostle also points out this relation between the external and the internal church, or between the mere representative or type of a church, and a real church, when he says — "He is not a Jew, who is one *outwardly*, neither is that circumcision which is outward in the flesh; but he is a Jew who is one *inwardly*, and circumcision is that of the heart, in the *spirit*, and not in the letter; whose praise is not of men, but of God." (Romans ii. 28, 29)

Now, when these *bones*, or ultimate principles of our spiritual life, are not properly employed for the Divine purposes intended by the Lord, that is, for the uses of the spiritual life, but are either kept as a dead weight in the memory, or, what is still worse, are prostituted and defiled by being applied to the selfish purposes of the natural man, in securing thereby honour or gain, "rotteness" is said to "enter into them;" (Hab. iii. 16.) and because the Pharisees had misapplied and abused these knowledges, by making a false show of Godliness, the Lord compares them to "whited sepulchres, containing dead men's bones, and all uncleanness." (Matt. xxiii. 27.) How careful, then, ought we to be in rightly applying the Divine knowledge of truth which we possess from the Word, as members of the Church, to the uses of our spiritual life, by making them subservient to the love of the Lord and of our neighbour! How skeleton-like shall we appear in the sight of heaven, if we have never raised these knowledges from the memory, and made them the subjects of our highest intellectual regard for the attainment of spiritual and heavenly life! May we, whilst the accepted time continues, number our days, and apply our hearts unto wisdom!

We may now, also, see the reason why the man who was cast into the sepulchre of Elisha, revived and stood upon his feet when he touched the bones of the prophet. (2 Kings, xiii. 21.) For Elisha

represented the Lord, as to the Word, and the bones of Elisha corresponded to the ultimates of the Word, which are Divine truths in their literal or lowest form. These truths have power to restore man to spiritual life, or to regenerate him. Hence, according to the law of representatives which then prevailed, the man who was cast into the sepulchre of the prophet, and touched his *bones*, revived, to teach us that when we come into communication through faith and love with the Lord, who is the Great Prophet, or the Word itself, we live, or pass from death unto life. The same great truth is taught by the miracles which were performed through touching the *hem* of the Lord's garment; (Matt. ix. 20, xiv. 36.) for the Lord's garment is the Divine truth of the Word. Thus He is said to cover Himself with *light*, as with a garment; (Psalm civ. 2.) the *hem*, therefore, as the ultimate of the garment, like the *bones*, corresponds to truth in its ultimate form, adapted to the sensual state of man, and consequently to the removal of his evils, and to the preparation of his state for the reception of good from the Lord.

SCRUTATOR.

IDEA OF A FIRST CAUSE.

TO THE EDITOR.

SIR,—In the two last numbers of your Magazine, there is a very excellent review of Mr. Wilson's Lectures. We have been called upon somewhat formally to notice this review, in consequence of the following remark:—

"In a few instances we conceive Mr. Beswick to have fallen into error. The position he takes in regard to the First Cause, an idea of which, he contends, may be obtained without the aid of Revelation, is either erroneous, or all Mr. Wilson's objections to Natural Religion are groundless. * * * Certainly Nature no more possesses an idea of a First Cause than of God." p. 395.

The Reviewer himself has evidently fallen into error as to what our view of this question really is. In our printed *Notes*, we never said that "Nature does possess such an idea;" nor have we said that man obtained "the idea from Nature." What we have said is exactly the reverse:—

"Is the conception or idea of a First Cause obtained from the phenomena we see around us? The idea is *not taken from the phenomena*, but is assumed by man in order to explain the phenomena." p. 82.

This is declaring the very reverse to that which the reviewer has drawn from the notes. Indeed, we can assure him and the reader,

there is not a single sentence in the whole book which affirms that the "idea of a First Cause was obtained from Nature." In *five successive sentences*, we *five* times declare the reverse, p. 82; we say the idea arises in the mind, is assumed by the mind, by reason, by rationality: these are our expressions. And in the second sentence, we give the unqualified declaration, that "the idea is *not taken from Nature*," and this is again repeated, page 84.

Mr. Wilson's idea was precisely the same as our own: the Reviewer is in error when he says it was not so. Both of us believe, with Swedenborg, that "mankind was originally instructed through the internal man:" (*A. C. n. 608.*) that this instruction was by an enlightenment of the "perception," or "perceptive faculty," and *not* by a "*verbal revelation of the doctrine*" of a First Cause. *n. 608.*

In our notes, we do *not* argue against the idea having been made known to man's "*perception*" by influx, or by an interior way, for this we positively declare. On the contrary, we argue against a "*verbal revelation of doctrine.*"

We hold that the first inhabitants of the earth, the primitive man, or most ancient people, had a peculiar genius, which enabled them to be instructed from within, or by an interior way. In other words, they had a "perception," or "perceptive faculty," which was interiorly illuminated to see and acquire ideas, without *the aid of any verbal revelation of doctrine whatsoever*. And that "*verbal revelation of doctrine*" began subsequently with the Noetic Church, or people. See *A. C. n. 608.* We are fully assured that this was Mr. Wilson's view, and has its groundwork in the writings of our author.

If "*verbal revelation of doctrine*" only *commenced* with the Noetic Church, we cannot see how our position can be assailed. There is, then, no other conclusion to be drawn than that which we have given in the notes, namely, that the idea of a First Cause was *not given* by a "*verbal revelation of the doctrine*;" but on the contrary, it was given to the perceptive faculty of man by enlightenment from within, or "through the internal man," as stated by Swedenborg.

Every reader of Swedenborg will see from the first and second volumes of the Arcana, that the primitive people of this planet obtained all their ideas relating to causes from "perception," enlightened from within, and never by a "*verbal revelation of doctrine.*" Now this is exactly what we mean in the notes when we say, p. 82 and p. 84:—

"The idea is *not taken* from the phenomena of nature, but is assumed by the mind to explain the phenomena."

It matters not who the first man might be, or what might be his

condition, whose mind first assumed this idea. All we mean to affirm is, that he did not get the idea from Nature, nor from any "verbal revelation of the doctrine," but from his perceptions being interiorly enlightened to see the idea. We mean to affirm, with Swedenborg—

"That genuine perception affects the intellectual principle spiritually, and leads imperceptibly to think as the thing generally is, with an internal assent."—*A. C.* 5121.

This was eminently the case with the primitive people of our earth; hence they were instructed by *perception*, and not by a verbal revelation of doctrine." The distinction we wish to make is very clearly set forth in the following extract from Swedenborg:—

"Revelations are either from perception, or from discourse with angels; through whom the Lord speaks; this latter revelation is external, but the former internal; the angels, especially the celestial, have revelations from perception, as also the men of the most ancient church had; whereas very many have had revelations from discourse without perception; such were most of the revelations of the prophets in the Jewish church; they heard a voice, they saw a vision, and they dreamed a dream: but inasmuch as they had no perception, they were revelations merely verbal or visual: for genuine perception exists through heaven from the Lord, and affects the intellectual principle spiritually, and leads imperceptibly to think as the thing generally is, with an internal assent, the power of which it is ignorant of; it supposes that it is in it, and that it flows from the connection of things, whereas it is a dictate through heaven from the Lord, flowing into the interiors of the thought."—*A. C.* n. 5121.

"And when the ideas of thought were thus determined, viz., by verbal expressions, then mankind had no longer a capacity of being instructed through the internal man, as was the case with the most ancient church, but through the external."—*A. C.* n. 608.

We therefore hold the same opinion as Mr. Wilson did, that the primitive man, or most ancient people, had not the idea of a First Cause declared to him, but rather, a genuine perception of the idea was given to him. In the notes we only say the idea was *assumed*, not *originated*, by the mind. We *never* say *how* it originates, or *where*—whether in Nature, or the mind, or in God: we only say it is *assumed*, or *accepted*, as a "reason for things being as they are." We will now say how it originates, in order to prevent any misunderstanding. As stated in the above extract from Swedenborg, genuine perception, in flowing from the Lord into the soul of the *primitive man*, would affect his intellectual principle, so as to "lead it to think as the thing really is;" in other words, the idea of a First Cause would originate from within, and *not* from without: from the Lord, and *not* from Nature. It would first be presented to the perceptive faculty, then in its descent it would be *assumed* by reason, as stated in the notes, and likewise in the above extract, *A. C.* n. 5121. The Reviewer has, therefore, mistaken the purport of our notes, and attributed to them a statement

directly reverse to their own declaration, viz., that "the idea is *not* obtained from the phenomena around us."

In order to render the notes acceptable to the general reader, we used the term *Revelation* in the popular sense, as denoting a communication, statement, declaration, or verbal revelation of things: in which sense it evidently cannot be applied to the primitive man, for language and verbal expressions were not then in use. (*A. C. n.* 608.) He was "instructed through the internal man" by genuine perception; hence the idea of a First Cause was obtained without the aid of a specific declaration, statement, or verbal revelation of doctrine: in other words, without what may be termed a popular revelation of the idea.

S. B.

SWEDENBORG'S PHYSIOLOGY AND PSYCHOLOGY.

HAVING read with intense interest, and the greatest gratification, those truly extraordinary works of the gifted Swedenborg, "*The Economy of the Animal Kingdom*," and "*The Animal Kingdom*," it has occurred to me that the inestimable truths which are contained in their pages can only become known, at present, to those who have a taste for such profound reading, and who also possess the continuous leisure required for their profitable perusal; and therefore, that a useful work would be accomplished if some papers were to appear in the "*Intellectual Repository*," in which the views of science propounded by the author were somewhat familiarly treated, and thus brought within the reach of those who would not otherwise obtain any acquaintance with these treasures. I have made an attempt to do this, and now offer it for insertion in the Magazine. All the truth which the following essay contains is derived from the illustrious Swedenborg, and all else must be ascribed to the writer.

Should this attempt prove acceptable to the readers of the *Repository*, it is probable that some others may be made by

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FRANK.

THE CIRCLE OF LIFE.

It is said in the *Apocalypse Explained*, *n.* 1086, "That the Lord does not operate from first principles by mediates into ultimates, but from first principles by ultimates, and so into mediates, whence it is that in the Word He is called the FIRST and the LAST." That creation, viewed in one complex, proceeded according to this law, is evident, for

the globe which we inhabit, and which is the most ultimate of created things, must, it is obvious, have been formed before man, and therefore a time must have been when there existed only the Creator, and the most ultimate of creation—the inmost and the outmost of all. The mediate were brought into existence afterwards. This relation of Himself to His works, it has pleased the great First Cause to impress analogically upon every part of His work, and hence we may find it strikingly exemplified in the formation of man.

The soul is the first receptacle of life from God, and is the agent which builds up the body for its future terrestrial habitation. Now, as the soul weaves and fabricates the forms of its body, it must possess, by intuition, a knowledge of the ends for which the body is formed; and, also, of the means by which these ends are capable of being attained; therefore, as the eye is an optical instrument, constructed for the purpose of enabling the soul to see objects in the world of Nature, that which curiously constructed and admirably adapted it for this purpose must have been acquainted with all that is included in the science of optics. The ear likewise attests, by its exquisite adaptation, to the perception of sounds, that that which moulded its elaborate forms was intimately instructed in every truth comprehended in the science of acoustics. The same, also, may be predicated of each of the other senses. While the body was in process of formation, the order of both its formation and of its government was from internal to external, for the soul now weaved the fabrics of the body from the inmost recesses of its organization to the very extremities, and necessarily governed all things, both in the interiors of her kingdom and in its extremes. But a change takes place when the infant enters upon its stage of individual existence. For now the soul resigns the government of the confines of the animal kingdom, or body, to the external, or animal mind, and retains supreme controul over the inner organization only; the heart beats, the stomach digests, and the other internal viscera act altogether under its auspices, while the respiration of the lungs is partially, and the action of the external muscles wholly, under the controul of man's will. In this stage of existence the heart, by the formation and circulation of the blood, builds and sustains the body, while it is the brain and the lungs which make use of it. With the newly born infant, the mind, which proximately resides in the brain, is as yet ignorant of all things; it knows not, at this early period of its existence, how to use even its bodily senses. For the child has to learn to use its eyes, its ears, its taste, &c., and thus its first instruction, which is the basis of all that follows, comes from without. Sensuous impressions are

accumulated in the memory, which are denominated material ideas, and as the intellect becomes developed, the rational faculty analyses these, and hence elaborates intellectual ideas, and ultimately attains to spiritual truths, which, by being made the intimate rules of life, are raised still higher, and take, of right, the more noble designation of *wisdom*. We have seen that at his first formation, man is formed from, and governed by, his inmost, which acts upon and throughout his entire frame, and therefore, that this inmost must, of necessity, be cognizant of, and intimately acquainted with, the minutest portion of his whole system, and that its acts must have resulted from intuitive wisdom; but that, after birth, when his mind has to be formed, another order comes into operation, namely, that which proceeds from external to internal—from the dense darkness of profound ignorance to the clear light of acknowledged truth. By birth, he may be said to have fallen from his high estate; from the internal into the external; and, having no consciousness of his former internal state, and no acquaintance, as yet, with external things, he enters this sublunary scene of existence a being of utter ignorance. It may be asked, why is man thus deprived of the advantage of that knowledge with which the soul is originally imbued? Why is this knowledge thus shut off? The answer is, that were he to be born into this knowledge, every individual would be similar to each of his fellows, since, for their variety, mankind are largely indebted to that diversity of appropriation of knowledge which each individual practices, or, the results which he allows external causes to impress upon his character. Again, the varying delights of this life would altogether cease under a different order; for who does not recognise the peaceful delights of infancy, the joys of childhood, the pleasures of youth, and the satisfactions of maturity? Each differing as the scene changes, and each valued more highly than its predecessor! But, were all born at once into all knowledge—at once *wisdoms*—we should be old at birth, and the enchanting and useful variety which now exists of age, adolescence, youth, childhood, and infancy, would be unknown. It would, in fact, be a world of equally wise people, none of whom had experienced what it was to have been young. The exhilarating pleasure accompanying the discovery and acquisition of truth could not be experienced. The exquisite delight attendant on imparting instruction to the young, would never come into play, and neither could the charms of conversation exist, for none would have aught to seek, or any knowledge which needed to be communicated; and speech and society would alike be almost useless. To take a succinct view of the progress of a human being. The infant commences

its career in this world by the reception of sensuous images; then mere facts are accumulated in the memory; the intellect opens, and facts are brought into some degree of connexion. Attempts are next made to use them, and for this purpose an effort is essayed to complete their arrangement—hence the sciences are born; and lastly, the whole life and affections are by degrees brought into order and agreement with the truths that have been embraced—the living principle, or the soul, in all its beauty of order, descends, fills and animates with its heaven-derived life the entire frame—the Spirit of the Lord breathes throughout the whole, and man is fully prepared to quit this preparatory world to occupy the high, the blissful position for which he was originally created,—that of entering the kingdom prepared by his Heavenly Father from the foundation of the world, to hear and to accept the gracious invitation, “Enter thou into the joy of thy Lord.”

THE HOLY SUPPER.

TO THE EDITOR.

SIR,—In the last Repository there are some observations on “Long Sermons,” which appear to me very useful. I have thought that the remarks which follow upon receiving the Holy Supper may suggest something practically useful, and I should, therefore, if deemed suitable, be glad to see them in the Magazine.—I am, &c.

London.

Much has been said, and much complaint has been made at various times about the neglect of the members of the New Church to receive the Sacrament of the Lord's Holy Supper; but it is to be feared that but little has been done to ascertain the cause of this neglect, and to point out the remedy. With permission, I will, therefore, offer one of two thoughts which have occurred to me upon this subject. I suppose it is admitted by all members of the New Church, that all sincere persons who strive daily to shun evils as sins against God, should receive the Sacrament of the Holy Supper, and that all who, in sincerity, comply with the Lord's command, “Do this in remembrance of Me,” are more or less benefited thereby.

First, then, I conceive that the Sacrament should be administered at the time which would be *most convenient to the greatest number*.

Secondly, that it should be made a *regular* act of worship on the first Sunday in the month, instead of being an *extra* ordinary one; and that

the regular service be shortened, so as to bring the whole within the time employed in the usual service.

Thirdly, that the *whole of the congregation be invited* by the minister to witness the administration.

According to the present practice, it appears to me that we ought not to expect a much better attendance than we have; for the Sacrament is now administered at a time which is *least convenient* to the greater part of the people, and therefore they cannot conveniently stay. We have services which last from eleven to one o'clock—this is quite long enough at once—but the Sacrament is administered after this is over, and the ordinary congregation gone; and before the Sacramental service is finished, it is nearly two o'clock—occasionally quite two o'clock—making altogether a service *three hours long*. This, by many, is felt to be too long, if not tedious, consequently they do not stay. Others, who are in situations, for instance, cannot stay thus late, because, if they did, they would lose their dinners, or greatly incommode the family. Others, again, who are the heads of families, cannot stay with comfort to themselves, because, if they did, they know that their families and young people at home would be getting out of order. Others still there are who cannot stay so long, because they have so far to go home that it would make them very late. These may appear to some as trifling reasons, but it appears to me that, whether they be so regarded or not, they are just ones against the present practice of *long services*, and that they are *the main causes* why so few, comparatively, of our members, receive the Sacrament of the Holy Supper.

When the Holy Supper is to be administered, let the ordinary services be shortened, so that the whole be concluded by the usual time, and especially let *all the congregation* be invited by the minister to stay and witness the service. The service itself is very beautiful, and I think must have a very beneficial influence upon the minds of all who hear it, whether they receive the Sacrament or not; and I think, if something of this sort were done, we should not have to complain of there being so few members who receive the Holy Supper; but that many persons who now never hear the service at all would stay, and, seeing their brethren approach the Lord's table, would be induced to "*go and do likewise*."

THE PHRASEOLOGY OF SWEDENBORG.

Verum est Fidei et Bonum est Amoris.

It has always been felt to be a matter of the greatest importance to have a thoroughly correct understanding of the phraseology of Sweden-

borg, for on this depends the accurate discernment of his teaching. As an extensive writer in Latin, no author is probably more intelligible and perspicuous than Swedenborg.* His theological style is most simple, and to the experienced Latin scholar presents no difficulties. One peculiarity of his style is the frequent employment of neuter adjectives as abstract nouns, such as *Divinum*, *Humanum*, *Spirituale*, *Naturale*, *Bonum*, *Verum*, *Falsum*, &c.; but these terms are so frequently defined, either directly, or their meaning is so obvious from the context, as, after a little experience, to become clearly intelligible to the Latin reader. In the employment of these abstract nouns he is fully authorised by the genius of the language in which he wrote, as might be amply shewn from Cicero and other writers of the Augustan age. Another peculiarity of his style is the solution of what the grammarians call the *infinitive cum accusative* into its more simple form, by the employment of *quod*, by substituting the nominative for the accusative, and by putting the verb in the proper tense to agree with it.

An example or two will explain this to the uninitiated:—Thus Cicero says, “*Videmus lapidem conflictu atque tritu elici ignem.*” (*Nat. Deo. ii. 25.*) “We see that by rubbing and striking stones together fire is elicited;” whereas Swedenborg, instead of saying *elici ignem*, which is the infinitive with the accusative, would express it thus—“*quod eliciatur ignis*,” resolving the phrase into its more simple form by the use of *quod*, and by changing the accusative into the nominative, and the verb into the tense and person agreeing with it. Now, this phraseology is most frequent in the pure Latin style, and Swedenborg, especially in his theological writings, almost invariably departs from it, by resolving, as was said, the phrase through the use of *quod*, into a form more readily understood. This is the reason why Swedenborg’s style is found to be so simple and easy to be understood by those who have made but little progress in the acquisition of Latin. It must, however, be admitted that this solution of the infinitive with the accusative by *quod* is in most cases, where no ambiguity would result, a departure from pure classic latinity, and it is this which has led many to find fault with Swedenborg’s style. That it may be seen how frequent this phraseology is in Latin, we will adduce the following sentences from the purest Latin authors, especially from Cicero:—

Solis, lunæ siderumque omnium aspectus satis indicat, non esse ea fortuita.—(*Cic. N. D. ii. 15.*) *Democritus dicit, innumerabiles esse mundos.*—(*Cic. Acad. iv. 55.*) *Druides inprimis hoc volunt persuadere, non interire animos, sed ab aliis post mortem transire ad alios.*—(*Cæs. B. G. vi. 14.*) *Orpheum poetam docet Aristoteles nunquam*

* This remark is, of course, intended to refer to the works published by himself, and not to his MSS. which have lately been printed.

fuisset.—(Cic. N. D. 107.) *Traditum est, Homerum cæcum fuisse*.—(Cic. Tus. v. 114.) *Magnæ esse solent, philosophus probabit; quantus sit mathematicus*.—(Sen. Epis. 88.) *Certum est, liberos a parentibus amari*.—(Quint. v. 10.)

Now in all these cases, Swedenborg would have resolved these sentences through *quod*, as above described. Hence it is that the term *quod* so often occurs in his diction, which, although it detracts from the pure latinity of the style, yet the sense is thereby rendered more precise, and more easily intelligible to the modern reader of Latin.

Another peculiarity of Swedenborg's style is that of not using the *ablative absolute*. This is a mode of expression very frequent in classic authors, and is an essential feature of good Latin. This mode of expression consists in putting, in a sentence, a subordinate phrase, which has its own subject and predicate, into the ablative, rejecting the particle, and converting the verb into a participle, which is then put into the ablative to agree with its subject. The frequent occurrence of this phraseology in classic authors is one of the difficulties which tyros have to encounter, because we have nothing analogous to it in English.

An example or two will shew this more clearly. Cicero says:—"Pythagoras, *Tarquinio superbo regnante*, in Italiam venit."—(Tusc. i. 38.) Here the words in *italics* are in the ablative absolute, as just described. Instead of putting those words in the ablative, Swedenborg would have resolved them by saying "*cum Tarquinius regnaret*." This is also good Latin, but not so elegantly classic as the other; it is, however, especially in more complicated sentences, more easily intelligible, and affords another reason why Swedenborg's Latin, compared with the ancient authors, can be so easily understood. This *ablative absolute* is, as already stated, of most frequent occurrence; a few specimens shall be adduced:—

Thrasybulus a barbaris, ex oppido noctu eruptione facta, in tabernaculo interfectus est.—(Nepos. viii. 4.) *Dionysium in orientem præmisit Augustus, iuuro in Armeniam majore filio*.—(Pliny His. Nat. vi. 27.) *Quæritur, utrum, mundus terra stante circumeat, an mundo stante terra vertatur*.—(Sen. v. 2, vii. 2.)

This mode of expression occurs in a great variety of cases, nearly all which, Swedenborg in his later style, in which he wrote his theological works, would have resolved by the employment of some suitable particle such as *cum*, *quod*, &c.; hence, again, a reason why *quod* so frequently occurs in his diction, and why his style is so easy to the student.

We have entered upon this exposition of Swedenborg's style as compared with that of the ancient authors, because the inquiry has often been made why the author's Latin, in his theological works, is so easy to the student, and why the particle *quod* so frequently occurs in his diction.

But however intelligible, in itself, Swedenborg's style is, another question comes to be considered:—How can his phraseology be best rendered into English? This question is of the greatest importance, and has often been considered, especially of late years, in publishing new editions of his works. Mr. Clowes, who translated the greater part of his works, was so faithful to the original as, for the most part, to render it *verbatim*, and thus to infuse, in many cases, the Latin idiom into the English. This has been found to be so incongruous with the phraseology of our own language, as to give rise to some misapprehension and obscurity of thought to the English reader. The infusion of the Latin idiom into the English is by no means necessary; and the strictest fidelity to the author is perfectly consistent with a correct and simple English style of expression. The London Printing Society have aimed all along in their editions at the realization of this desirable object, and in their revision and publication of the works they have, to a great extent, succeeded; so that the English reader, however fastidious his taste may be as to correctness of style, has now in reality but little to complain of. For this achievement the cordial thanks of all interested in the doctrines and writings of the New Church are especially due to the exertions of the London Printing Society.

But however clear the style of Swedenborg is to the experienced Latin reader, there may arise differences of opinion as to the right rendering into English of certain phrases. The phrase at the head of this paper, "*Verum est fidei, et bonum est amoris*," is one on which a difference exists. The literal rendering is obvious—"Truth is of Faith, and Good is of Love;" but the question arises whether this literal mode of rendering is the best that can be adopted, and whether it is not liable to some obscurity of apprehension on the part of the merely English reader. It will be admitted, we think, that the literal version of this phrase is not strictly congruous to our English diction. In fact, it is a Latinism introduced into the language. Neither in the writings of Johnson nor of Addison do we, unless we are greatly mistaken, find such latinized English. How, then, would these distinguished men, as standards of authority in relation to style in English, have rendered this phrase? Grammatically and philosophically considered, there is in the phrase a subject and a predicate: *verum* is the subject, and *est fidei* is the predicate. Ellipses we know abound in the ancient languages, but the genius of the modern languages does not admit of so much elliptical expression, and this is one of the features which distinguish between the ancient and modern tongues. Now there is an ellipsis in the above phrase. Truth is predicated of faith; that is,

Truth is said to be *something* of faith; that *something* in Latin, according to the elliptical genius of the language, is left out. But the English language, not being so elliptical, requires that that *something* which Truth is said to be of Faith, should be supplied. Now, we consider that the full predicate is supplied when it is thus translated—"Truth is the object of Faith." Some other term besides *object*, as necessary to supply the ellipsis, or the full predicate, may probably be substituted, such as *matter*, or *thing*; but *object* we consider preferable.

We will now substantiate from classic authorities our remarks on the ellipsis in some uses of the Latin genitive, and the necessity of supplying the ellipsis in English. Thus Cicero says,—"*Imbecilli animi est superstitio.*" (Div. ii. 125.) Literally,—"*Superstition is of a weak mind.*" Here the ellipsis is obvious, and must in English be supplied thus:—"Superstition is (the mark, or indication) of a weak mind." This mode of expression is very frequent in Latin, but in all cases when translated into English, it is necessary to supply the ellipsis, otherwise we introduce to the English reader unintelligible latinisms into the language: a few quotations will clearly demonstrate this:—" *Improbi hominis est, mendacio fallere;*" (Cic. Mur. 62.) "To deceive by falsehood is (the proof, or sign) of a wicked man."—" *Boni pastoris est, tondere pecus, non deglubere;*" (Suet. Tib. 32.) "It is (the duty) of a good shepherd to shear the sheep, and not to tear them." Let a few more examples be adduced:—

Levis est animi, justam gloriæ, quæ fructus est veræ virtutis, repudiare.—(Cic. Sta. 57.) Negligere quid de se quisque sentiat, non solum arrogantis est, sed omnino dissoluti.—(Cic. Off. i. 99.) *Cajusvis hominis est errare; nullius nisi insipientis, in errore perseverare.*—(Cic. Phil. 12, 5.) *Judicis est, non quid ipse velit, sed quid lex et religio cogat, cogitare.*—(Cic. Cluent. 159.)

Now, in all these cases, except the ellipsis be supplied, to render them verbatim into English would be to make the sense unintelligible to the English reader. This use of the Latin genitive Swedenborg often employs, as in the common phrases, "*verum est intellectus;*" "*bonum est voluntatis;*" "*cogitatio est intellectus;*" "*verum est memoriæ et inde cogitationis;*" "*verum est fidei, et bonum est amoris.*" &c.; and we consider that to render them into pure English the ellipsis must be supplied.

We now inquire, theologically, is truth the object of faith, and is good the object of love? It is admitted that faith must have an object, and likewise love. What, then, is the object of love and faith? Doubtless, the Lord Himself. But we are to think of the Lord chiefly as to His Essence, and not as to His Person. (A. R. §11.) But His Essence is infinite goodness and truth, consequently, His

Goodness is specifically the object of love, and His Truth is specifically the object of faith. (See *H. D.* 29.) But Swedenborg further teaches us that scientifics and spiritual truths (that is, the truths of faith, which are spiritual) are the objects of the interior understanding, as the objects of nature, together with the light, are the objects of the eye. (See *A. R.* 920, *A. C.* 6084, 9723.) But there is a great difference between truth as an object of faith before it is conjoined with love, and truth when conjoined with love, and proceeding from it. This difference, however, the author has so frequently pointed out and exhibited, that it is not necessary here to enlarge upon it. EDITOR.

REVIEW.

ORATIONEM EX HARVEII INSTITUTO in *Ædibus Regalis Medicorum Collegii Londinensis*; Habebat Joannes Spurgin, M.D., &c.

THE HARVEIAN ORATION, *delivered at the Royal College of Physicians of London; by John Spurgin, M.D., Fellow of the said College, and of the Philosophical Society of Cambridge, July, 1851.* pp. 24.

THIS oration is delivered annually, in Latin, by some member of the Royal College of Physicians, who is honoured by the appointment to address this august assembly of the medical faculty. Why it should be still delivered in Latin is, we suppose, either from prescription, or from ancient usage, since not more than a century ago nearly all lectures and books on anatomy, physiology, and medicine, were written and delivered in Latin; and prescriptions, on account of precise technicalities, are still written in that language.

Our readers may probably inquire what business has our periodical with works of this kind? We will tell them: the theology of the New Church is based upon what we conceive to be true systems of science, and the mission of our Magazine and Review is not merely to advance the knowledge of a true theology, but the true principles of science also. Let it be admitted that the works of God are in harmony with the Word of God, and we need not fear that the position we maintain will be found to be correct.

Dr. Spurgin, the gentleman thus honoured to deliver an oration before the first medical assembly in Europe, has for many years been a diligent student of Swedenborg's philosophy, and especially of his physiological works. He was among the first in this country, now about thirty years ago, to point out their intrinsic merits, although, at that period, they lay universally neglected by the scientific world. As a proof of his diligence in research, and his desire to awaken attention

to the mine of scientific and philosophical truths he had discovered in Swedenborg, he inserted occasionally, between 1825 and 1835, many valuable papers in this periodical.* And we have reason to believe that it was chiefly through the influence of his conversation, that the able translators, the Rev. A. Clissold and Mr. Wilkinson, were induced to study this portion of Swedenborg's works, and eventually, after much arduous labour, to present them to us in so correct and so elegant a translation as we now possess.

The "Oration" commences with a brief introduction, soliciting, in a truly modest form, the indulgence of the assembly. It then yields a most respectful homage to Truth, showing that all good minds, with one consent, have uniformly declared that there is nothing so delightful and so much to be desired as the light of Truth, inasmuch as from this source all true wisdom must flow. In these remarks we are reminded of that magnificent prologue which Swedenborg prefixed to his "Animal Kingdom."

The way by which we can discover Truth, that is, the Truth of Science and Philosophy, is then discussed in a brief but luminous manner. This way is either the synthetic or the analytic, or both combined. The analytic is the way, *à posteriori*, by which we arrive from effects to causes and uses, which are ends; and the synthetic is the way, *à priori*, by which we descend from ends and causes into effects. But as we must first ascend before we can descend, the analytic is, of course, the only method by which scientific investigation can be successfully conducted. But having ascended by analysis, to causes and principles, we can then by synthesis descend and take a wide survey of effects, results, phenomena, and uses.

The author then proceeds to bring forward the distinguished men who were formerly members of the College, and especially the celebrated Harvey, who was the founder of the Lecture, and a munificent contributor to the resources of the Institution. The discoverer of the circulation of the blood, that is, the first who brought it and established it as a fact in the domain of science, had much prejudice and hostility to contend with, even from the members of this very college, before his discovery could be acknowledged as a fact. There is a great difference between having an obscure perception of a truth, and seeing that truth established as a scientific fact. We remember to have read in old Seneca that "the blood circulates through the body;" but it remained for Harvey to establish it in the domain of science. The blood is every

* See this periodical for 1825, p. 601; for 1826, p. 38, p. 123, p. 216, p. 303, p. 484, p. 563, p. 639.

thing in the body—the parent and the alumnus of all its parts—in fact, it is the proximate soul of the body; much, therefore, must depend in medical science and practice on a thorough knowledge of the blood. Upon this subject the orator dwells in a powerful strain of eloquence.

The author here very appropriately introduces the subject of the coronary vessels of the heart, so largely treated of by Swedenborg. This subject, we believe, is not only of the utmost importance to a true knowledge of the physiology of the heart and its functions, but, like the physiology of the spleen and of the lymphatics, it is still unknown in the physiological world. Swedenborg, knowing the opposition he should have to encounter from the scientific men of his day, treated the subject of the coronary vessels in a most minute and elaborate manner, in order to arrive at their true physiology. This opposition and darkness, we believe, still exists, and Dr. Spurgin, by introducing this important point in physiology into head quarters, has opened the way for its future discussion. It is true that he only briefly states the subject, as neither the occasion nor the time permitted its more ample elucidation; nor does he mention the works of the great physiologist who first treated this subject in so elaborate a form. But there is every reason to believe that the author of this oration, after the honourable reception he has met with, on the part of his fellow collegiates, will embrace the opportunity of giving lectures at the College on this important subject, and likewise on others connected with physiology, in which we are certain many new and valuable ideas can be presented to the members of the College for the good of mankind.

The oration, which is characterised by a pure and elegant latinity, concludes with an eloquent allusion to the "Great Exhibition," as follows:—

"Behold that palace, which, wonderful to the sight, such as was never heard of before in the world's history,—constructed, as it were, by Divine magic, of glass and iron, rears itself on lofty columns to the skies! whither the people of all nations, from the ends of the earth, flow together; where all the more elegant and useful arts are exhibited from every land; where all the best inventions and discoveries are displayed, and where all the most precious products of art and manufacture, the workmanship of which, if possible, surpassing the materials of which they are made, are brought together, and publicly exhibited to view. Where, also, every worker in the fine arts, of whatever nation, and of whatever condition and circumstances he be, will receive the merited reward of his ingenuity and skill. But especially where men themselves,—our own countrymen and their welcome visitors from every clime,—come more closely together, and mutually regarding each other, will become more united in the bonds of fraternity and love, so that good will, tranquillity, and peace may hereafter flourish throughout the earth, and the nations cease to learn war any more."

MISCELLANEOUS INFORMATION.

THE MEETING HELD BY THE MEMBERS OF
THE NEW JERUSALEM CHURCH, IN
FREEMASON'S HALL, LONDON, 19TH
AUGUST, 1851.

The published report of the public meeting held in August last, has been extensively circulated, and is known to be doing much good. The Committee request those societies and individuals who subscribed towards the expenses of the meeting, to apply to the Secretary, without delay, for the copies to which they are entitled. It will be seen by the accompanying balance sheet to what extent the report has been advertised, and in the next number of the Intellectual Repository a statement of its circulation, so far as this may be ascertained, will be published. In the meantime it is hoped that those whose means will allow of their doing so, will purchase copies for distribution, as it will be found a most useful auxiliary to the means already in operation for disseminating a knowledge of the heavenly doctrines.

Distribution of tracts:—Number already announced, 6,500; since distributed, German, 288; French, 367. Total, 7,155.

ALFRED ESSEX, Secretary.

9, Crawford-street, London.

Statement of Cash received and expended
in account of the Public Meeting on
August 19, 1851.

Receipts.

| | £. | s. | d. |
|---|-------------|-----------|----------|
| Announced in the Intellectual Repository for October..... | 141 | 19 | 6 |
| A Friend | 0 | 5 | 0 |
| Mr. Brayley | 0 | 10 | 0 |
| Mr. Lancaster | 1 | 1 | 0 |
| Jersey Society, for French tracts..... | 0 | 10 | 0 |
| Returned by Methodist Magazine* | 0 | 6 | 9 |
| Argyle Square Society, third announcement | 1 | 0 | 0 |
| | £145 | 12 | 3 |

* The managers of the Methodist Magazine refused to insert the advertisement of the publication of the report.

N. S. NO 143. —VOL. XII,

Expenditure.

| | £. | s. | d. |
|---|----------|-----------|----------|
| Advertisements announcing the meeting | 16 | 18 | 8 |
| Trimer, printing bills, &c.... | 2 | 2 | 6 |
| Hughes, do. tickets and bills. | 3 | 16 | 0 |
| Rent, &c., Freemason's Hall. | 13 | 16 | 0 |
| Pitman and Reed, reporting the meeting | 5 | 5 | 0 |
| Ditto, supplying reports for newspapers | 2 | 10 | 0 |
| Newspapers containing reports:— | | | |
| 120 Chronicles | 2 | 10 | 0 |
| 50 Patriots | 1 | 0 | 10 |
| 100 Advertisers ... | 2 | 1 | 8 |
| 60 Nonconformists | 1 | 10 | 0 |
| 30 Wesleyan Times | 0 | 12 | 6 |
| 5 Odd papers ... | 0 | 2 | 1 |
| | 7 | 17 | 1 |

Advertising resolutions once in each:—

| | | | |
|---------------------|-----------|----------|----------|
| Times | 4 | 0 | 0 |
| Chronicle | 2 | 15 | 0 |
| Advertiser..... | 2 | 0 | 0 |
| Spectator | 1 | 19 | 0 |
| Patriot | 1 | 10 | 0 |
| Nonconformist | 1 | 10 | 0 |
| Wesleyan Times ... | 1 | 10 | 0 |
| Herald | 2 | 10 | 0 |
| Athenæum | 1 | 10 | 0 |
| Examiner | 1 | 10 | 0 |
| Leader | 1 | 10 | 0 |
| | 22 | 4 | 0 |

| | | | |
|---|----------|----------|----------|
| Cave and Sevor, printing report, 1,100 for Intellectual Repository, 1,150 on fine paper..... | 32 | 11 | 6 |
| Advertising report in Examiner, Leader, Spectator, & Athenæum, twice each ... | 2 | 4 | 6 |
| Church of England Magazine, Methodist Magazine, Bent's List, Evangelical Christendom, Patriot, Banner, Christian Times, Wesleyan Times, Nonconformist, Times, Daily News, Chronicle, Herald, Advertiser, Manchester Guardian, Glasgow Mail, Western Times (Exeter), N. British Advertiser (Edinburgh), Stamford Mercury, Midland Counties Herald (Birmingham), Newcastle Courant, and Critic, once each | 6 | 5 | 3 |

2 Y

| | | | |
|---|----|----|----|
| Postage | £ | s. | d. |
| Printing, duty, freight, &c. on German tract | 3 | 8 | 11 |
| Walton and Mitchell, printing French tract..... | 7 | 4 | 2 |
| Porterage and carriage..... | 11 | 0 | 0 |
| Bowry, printing circulars, 9s., postages, 4s. | 1 | 18 | 0 |
| Tract distributor | 0 | 13 | 0 |
| Stationery..... | 3 | 7 | 6 |
| Balance..... | 0 | 15 | 4 |
| | 1 | 14 | 10 |

£145 12 3

Debts owing.

| | | | |
|--|---|----|---|
| Mr. Hodson (advertisements) | 0 | 15 | 0 |
| Bath Journal and Cambridge Independent Press (say)... | 0 | 10 | 0 |
| The advertisement on the wrapper of the present number of the Intellectual Repository (say) | 0 | 6 | 0 |

£1 11 0

Audited and found correct, by us, Oct.
21, 1851.

BENJAMIN OBORNE,
JOHN THOS. BAINES.

SCOTTISH ANNUAL ASSEMBLY.

The seventeenth meeting of this Assembly was held in the Society's Chapel, Infirmary-street, Edinburgh, on Friday evening, September 12th, 1851. About 60 friends sat down to tea. Besides the members and friends belonging to Edinburgh and its vicinity, there were others present from Glasgow, Paisley, Alloa, Dunfermline, Limekilns, and Buratisland. Letters were also read from the Rev. W. Bruce, of London; Mr. Gilmour, of Paisley; and Mr. Macintosh, of Aberdeen, expressing regret that the writers were not able to attend.

The Rev. T. O. Prescott, of Glasgow, being called to the chair, stated briefly the object and nature of the meeting. "We are met (he said) to strengthen each other in the love of those things that belong to our eternal peace, and by an interchange of thought, to impart to each other new ideas. Let these objects, therefore, be steadily kept before us in all our remarks. Let us beware of confining our attention to subjects of an abstract or speculative character. In exhibiting the beauty of our doctrines, let us, at

the same time, remember to pourtray the influence they are calculated to exert on the minds of those who lovingly receive them."

Addresses were then delivered on the following subjects:—

I.—The commotions which have recently agitated the Christian world, evidences of the descent of the New Jerusalem. By Mr. Yule.

II.—The test of the universality of a church, and of its fitness for all times, is its capacity of adaptation to every condition of the human mind. The New Church is the only system that can stand this test, and bring adequate evidence of its universal applicability. By Mr. Drysdale.

III.—The most certain means within our power for the increase of the New Church is the careful instruction of our children in the doctrines; which can be effected systematically and thoroughly only by the establishment in each society of Sunday schools, composed of the children of its members.

Mr. Prescott kindly consented to remain with us on the Sunday following the assembly, when he delivered two admirable discourses, and administered the Sacrament of the Lord's Supper, which we had not received since the departure of our minister, the Rev. W. Bruce, to London. A.

JOURNAL OF THE THIRTY-THIRD GENERAL
CONVENTION OF THE NEW CHURCH IN
THE UNITED STATES.

In addition to the brief account we gave of the American Convention in our August number, we now insert the present rather full abstract of their Minutes, which has been kindly supplied for this purpose.

One of the benefits of associated bodies in the New Church is the opportunity thence afforded of collecting and distributing over the church an annual report of its general state. For this purpose the Minutes of the Conference and the Journal of the American Convention become documents of great interest to all lovers of our heavenly Zion. To witness the zeal and devotedness of our brethren is also a means of strengthening our own. And labourers in a cause which has to contend with the deep-rooted prejudices of ages need to sustain each other by mutual sympathy. By means also of

these annual assemblies the church in the two hemispheres is enabled to hold affectionate and reciprocal correspondence. The two branches of the one universal church become thus united by mutual affection, and aid each other by friendly counsels. All these offices of use have been abundantly effected during the present year. The Journal of the Convention contains undoubted evidence of progress. Many of the communications made to it are of the most instructive and encouraging character. And as the Journal itself will probably find its way into the hands of but few of the readers of the "Intellectual Repository," we shall this year make a copious use of its contents.

From the communications to the Convention we glean the following particulars respecting several of the societies. In the State of Maine, where the first New Church sermon was preached by the Rev. T. Worcester, in 1829, there are now four organised societies, besides numerous isolated receivers. The society at Gardiner reports thirty-two members, of which number, however, only twenty-two are resident. From Bath no report of the number of members has been made since 1847, when the number was thirty-five, and of the congregation two hundred. It is now said to be in much the same state. The Sabbath School has increased, however, from thirty to fifty scholars, and their public worship is always attended by "quite a number of strangers when the weather is good." The society at Portland "numbers forty-eight members; the whole number of adult receivers is about one hundred; the whole number who make the Temple their stated place of public worship is about three hundred, and the number is constantly increasing. The Sabbath School is in a flourishing condition, and consists of forty-eight scholars." The last society reported from this State is Bangor, which has been instituted during the year. It consists of thirteen members.

In Massachusetts there are ten established societies. The following is an abstract of their reports:—Boston.—"This society now has three hundred and sixty-five members; sixteen have joined during the past year, and five have died. The number of baptisms has been thirty-five, and there have been five marriages. The Holy Supper has been administered as heretofore, quarterly, and has been

attended by about two hundred and thirty communicants." Bridgewater.—"The number of members in this society is seventy. There are about thirty other receivers connected with it. The public worship is regular and constant, and is attended by about one hundred and fifty persons. The Holy Supper is administered quarterly, and is attended by about sixty persons. The society has a Sabbath School, which numbers about thirty pupils." This society also reports that—"Large meetings for public worship and preaching are held at Taunton once in two weeks, and frequent meetings are held at Middleborough for the same purpose. The meetings are held on the Sabbath days." Abingdon.—"This society numbers thirty-three members. There are from forty to fifty other receivers connected with it. The public worship is attended by about one hundred and twenty persons. The Holy Supper is administered quarterly, and is attended by about twenty persons. The society has a Sabbath School, consisting of about thirty pupils. There is manifestly an increasing interest in the heavenly doctrines in their vicinity." North Bridgewater.—"Present number of communicants fifty-two." East Bridgewater.—The number of members in this society is thirty-seven. "Although the doctrines of the Church do not arrest the attention of the majority of the community, yet the number who attend their meetings for worship on the Sabbath has uniformly been on the increase." Yarmouth.—"This society numbers at the present time fourteen members. There are about thirty other receivers connected with them. They have regular worship on the Sabbath, which is attended by an average of seventy persons. The Holy Supper has been administered twice during the last year; the largest number of communicants was nineteen." Pawtucket.—"Twenty members in the society. The average number attendant on Sabbath worship, eighty. Sabbath afternoon is occupied with the Sabbath School, and the meeting of a Mutual Improvement Society." Foxborough and Mansfield.—"This society numbers seventeen members. With few exceptions the meetings for public worship have been regular and constant, the numbers varying from ten to thirty." West Bridgewater.—"This society numbers fifteen members. There are six other receivers connected with it,

The public worship is regular, and is attended by about thirty persons. The Holy Supper is administered semi-annually, and is attended by about sixteen persons."

In the State of New York three societies are named. We give the following extracts from the report of the society at New York:—"The number of members belonging to this society is one hundred and thirty-four, including many who reside in the surrounding cities and villages; it being of frequent occurrence that members and others travel several miles to attend our morning service on the Sabbath. Number of members added during the last year, twenty-two. On the first Sabbath of November last, our society met for the first time in the neat and commodious place of worship in Eighth-street, near Broadway, which, by the liberality of a few friends of the New Church in this city, we have been enabled to lease. Since the opening of this Temple by our society for public worship, our services have been well attended; and we trust the change will be productive of benefit to ourselves and the Church of the New Jerusalem. Our morning services have been conducted by Professor George Bush; and we have had, through the winter, two courses of evening lectures by Professor Bush and the Rev. Solymán Brown. The Holy Supper is, as usual, administered quarterly, and is attended by an average number of eighty-two persons. The society has two libraries of New Church works, in places convenient of access. The number of volumes is about two hundred, in addition to which we have a Sabbath School library of about one hundred and fifty volumes. The number of readers who draw books from our libraries is constantly increasing, and we have reason to believe that most of them are, or will become, deeply interested; and we are strongly impressed by this fact, that associated effort by members of the New Church for the spiritual advancement of mankind, will be productive of good; and that it is the duty of receivers, and of all congregations, associations, and conventions, to use their utmost efforts to bring the writings before the public, by the establishment of libraries at every convenient point, or by the distribution of tracts and books in every way that may be deemed useful."

From Pennsylvania reports are forwarded by three societies,—those of

Philadelphia (second society), Frankfort, and Darby. These furnish little evidence of progress, except that the Frankfort society "continues to exhibit the same steady growth and extending influences which have characterised it for several years past." The reports of ministers and associations make us acquainted with some of the efforts made during the year to extend the knowledge of the doctrines. The Rev. Henry Weller writes—"I am now, and have been these three months past, at Laporte, Indiana. With slight interruptions, I have regularly preached here on Sabbaths, and for several weeks during the week. The interest continues unabated, the house we occupy (the Christians' Church) being always well filled. I should suppose that the feeling towards the New Church is quite general throughout the place, but there is hardly yet so decided and full a state of reception in a sufficient number of minds to render the formation of a society either desirable or profitable. * * * The friends are desirous of securing the services of a regular minister, if one can be obtained suited to the wants of the Western world. They are willing and able to support a minister, and before I leave I should be glad to see them well provided. * * * Although I have been here so long, I continue the regular pastor of the Grand Rapids Society. There was so urgent a request for me to spend some few months here, and the use appeared so important, that my people consented to spare me for a while, particularly as the Temple was in progress of building, and we had no very convenient place to meet in until it was finished. * * * The hold which New Church doctrine has taken of the general mind of the people is manifested by the readiness with which they contribute towards the building of the New Church Temple. Most of the leading citizens of all denominations have helped forward with the work, so that but little difficulty has occurred in procuring the means of going along steadily with the building."

The journal concludes with lists of fourteen associations; fifty-five organised societies; three hundred and eighty-six places containing societies and receivers; and forty-four ministers and licentiates.

The following remarks, which occur in the report of the Bath society, are so pertinent to the present state of the Church, and withal so encouraging to

those who labour to build up the walls of Jerusalem, that we give them as a conclusion to this somewhat extended notice:—"From a very small beginning, and through a period of more than thirty years, we have still attained but little strength, and our numbers are by no means large. Still, when we look at the community around us, and see the changes that have taken place in their states of mind, we cannot doubt but the society have been mediums for some of the descending influences of the Church to the world around us. We see many who are not within the borders of the visible Church, who yet feel favourable towards the doctrines of the Church, who have learned some of the truths of the Church; and we have no doubt these truths are doing them good. We cannot judge how far or how fully it is best for this or that person to receive the doctrines of the New Church. It is enough for us to have reason to believe that they are in some humble effort to live according to the truths that they do know. If they are doing this, they will be brought to a knowledge of more truths, as soon as these truths can be made to promote their real welfare and progress in spiritual life. We are sensible that we, as a society, come far short of exercising that influence which we ought to exercise through our lives upon those around us. In the prophet we are told 'to press out our soul to the hungry, and to saturate the afflicted soul; then will our light rise in obscurity, and our darkness be as the noon day.' What higher privilege can we, as good men, possess, than 'to press out our soul to the hungry;' in other words, impart by precept and example what is good and true to all about us, in whom there is a hunger or desire to receive, and even to 'saturate' their minds with truth. The laws of permission, which are so fully unfolded in the writings of the New Church, prevent us from conceiving that there can be any state in this world which precludes all possibility of impressing man with a sense of his real situation by the truth, if the truth can only be adapted and accommodated to his state. As disciples of the truth, then, we are required to visit with the spirit of charity and good-will every state that our neighbour manifests to us, and to utter a benediction of peace whenever we enter into association with it. 'Into whatsoever house ye enter, first

say, Peace be to this house.' But in all our efforts to spread the truth and to ameliorate the condition of others, we must be willing that things should go on and progress, not in our way, or precisely as we would have them, but in the Lord's way, in the order of His Divine Providence. He who is emancipated from the bondage of Egypt, who, free from prejudice, and unenlaved by passion, can exercise the faculty of rationality—of such an one we would say, that whenever truth is fairly presented to him, he cannot but finally become her convert. Still it is not certain that one even thus prepared will receive the truth at once. The instantaneous reception of the truth is not, indeed, greatly to be desired. Experience bears testimony to the remark, that the soundness of that reception which follows the first hearing only, is much to be suspected. Like the seed sown upon stony ground, it springs up too hastily to bring fruit to perfection. How apt are we to lament the difficulties that obstruct the progress and reception of truth, or those doubts that arise in the mind to obscure the clearest deductions of reason and the plainest evidence of revelation. Yet those difficulties and these doubts that apparently obstruct the progress and instantaneous reception of truth, are a part of the economy of Divine Providence. He is willing to give man power to remove these difficulties, that he may receive *as of himself*, because he alone fully appropriates to life what he thus receives. And doubts are allowed to be injected and difficulties to arise, that they may be overcome by those who are willing to look to the right source for assistance."

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THE TRACT ON THE WILL AND THE
UNDERSTANDING.

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To the Editor.

Sir,—I notice in p. 279 a commendatory notice of the New London Tract, "On the Will and the Understanding, as constituting the human mind." I find in the report of the London Missionary and Tract Society that the authorship of this tract is therein attributed to me, probably because previous to its present form, it was one of the Glasgow Series of Tracts, which I published. The Tract was originally written for that series by the Rev. W. Mason, and after I had trans-

ferred it to the London Society, it was enlarged by desire of the committee of that society by Mr. Mason, in order to admit of additional Scripture proofs. An unwillingness to have your commendations mistakenly attributed to me is the reason of my requesting the insertion of this notice:

DAVID GEO. GOYDER.

We are requested to state, that should any difficulty arise in obtaining the tale of "Obstinate Jack," through the medium of the London booksellers, parties wanting it will immediately be supplied by addressing a letter to Mr. David Goyder, jun., Ipswich; or to the Rev. D. G. Goyder, Melbourne, Derbyshire.

THE SONG OF LOVE.

*Words by the Author of "Obstinate Jack."—
Music by Miss Goyder.*

This is a pleasing melody to very interesting words, extracted from the tale of "Obstinate Jack," a few copies of which have been struck off separately, and may be obtained free of postage by addressing a letter to Miss Goyder, of Melbourne, enclosing two stamps.

ON THE PRESERVATION OF THE WORD.

To the Editor.

Sir,—It is asserted by Swedenborg, in various parts of his works, that the Word, through Divine Providence, has been preserved entire, so that nothing has been added to it, nothing taken from it, and nothing mutilated in it. I should much like to see this important proposition demonstrated, as it is well known that critics, especially of the modern school, endeavour to prove the reverse. As I am a novice in the doctrines of the New Church, you will much assist and oblige me by putting me into a way of solving these difficulties—that is, difficulties to me. I was much delighted with the papers on "Physiology and Theology," &c., in the Magazine, especially on the "Hair of Absalom," in the July number; in which certain discrepancies in the letter of the Word are satisfactorily explained. I hope those papers will be continued.

L—, Oct. 4, 1851.

H. T. C.

[The Editor begs to direct the attention of our young correspondent to this periodical for 1824, where, at page 12; he will find the subject discussed.]

MARRIAGES.

Married, on the 26th of July, at New York, by the Rev. Solyman Brown, minister of the New Church, Mr. Jas. Riley, of Lodi, New Jersey, to Elizabeth, daughter of Mr. Christopher Roberts, of Chorley, Lancashire.

Married, on Wednesday the 23rd July, 1851, at the New Jerusalem Church, Birmingham, by the Rev. E. Madeley,

Mr. William Hair Haseler, to Elizabeth Rabone.

Married, on Wednesday the 24th September, 1851, at the New Jerusalem Church, Birmingham, by the Rev. E. Madeley, Mr. John Bush Haseler, to Sarah Maria, fourth daughter of Mr. Johnstone, of Birmingham.

Obituary.

Died, on the 6th of December, 1850, aged 55 years, at his residence, Westleigh, Mr. James Lee, an eminent schoolmaster of that town. The deceased was educated in the Church of England, and at the early age of 17 years, the writings of Emanuel Swedenborg were introduced to his notice by the late Rev. Mr. Bullock, of Bolton. Mr. Lee was soon convinced of the superior views they set forth; he was also much assisted in his inquiries after truth by the late Mr. Samuel Dawson, the then leader of the Bolton society,

of whom he frequently spoke in terms of affection and gratitude. During the last 30 years Mr. Lee officiated, gratuitously, as the leader of the society at Leigh, in addition to which he found them a place to meet in, for public worship, free of expense. Being of a meek and modest disposition, he always felt (notwithstanding his superior talents, excellent education, and intimate acquaintance with the doctrines) his inefficiency for the office of leader. But the society had different views; they considered him a valuable

guide, not merely on account of the excellent discourses he composed and delivered for their benefit, but on account of his truly excellent life. Yes, his life and conduct showed forth unmistakably the blessed results of a genuine reception of New Church truths. He was greatly beloved by all who had the pleasure of his acquaintance. He was never known to quarrel with any person; he was every man's friend, but no man's foe. A few weeks before his decease, I had the pleasure of conversing with him (being on a missionary visit to his society), and I experienced much gratification in witnessing his almost dying testimony to the truths of the new dispensation, and in hearing him express his full confidence in the unceasing love and boundless mercy of his glorified Lord and Saviour. He seemed well prepared for the great change so evidently at hand. Happy are they who, like him, "walk humbly with their God." After his departure, application was made to have his mortal remains deposited in the family grave in Leigh Church-yard; but as the Puseyite vicar will not allow the service to be read over any "Swedenborgian," by way of compensation, as the grave was near the church-yard wall, the relatives invited a New Church missionary to read the beautiful New Church service on the occasion. This he did on the outside of the church-yard, but so that the mourners and vast concourse assembled could hear every word. When the missionary commenced the service, the vicar sent a messenger, ordering him to "desist," as he would "not be allowed to read there." The missionary said "That will be tried," and went through the entire service, to the satisfaction of all present, and the evident chagrin of the Puseyite vicar.

R. G. S.

Oct. 13th, 1851.

Died, at Embsay, Yorkshire, on the 31st of May, 1851, Mr. Thomas Simpson, in the 22nd year of his age. From the opening of the New Church chapel at Embsay in 1834, he was a scholar in the Sunday-school, and whenever his health would permit, he always attended divine service. Although he was only in his 22nd year when he departed into the spiritual world, yet he was heavily afflicted for fourteen or fifteen years of his short life. When about ten years old he was two years and could not walk, and one

and could not speak; but throughout the whole of his sufferings a murmur scarcely ever escaped from his lips. He had a firm trust and reliance on the Divine Providence, and a clear conviction that the Lord would do all things well. As he was nearly always confined to his room or the house, his chief employment was the acquisition of natural and spiritual truth, through the medium of reading. He had read many times over the theological works of Swedenborg, which afforded him the highest pleasure and delight; and though he had read perhaps hundreds of volumes of Old Church theology, and was therefore capable of judging, the writer has frequently heard him say, as he held a volume of the "Arcana" in his hand, "This single volume of Swedenborg's contains more truths, and is a greater treasure than all the voluminous works in the Old Church." He had a taste for scientific and learned reading. Swedenborg's "Principia" was a work which he highly esteemed, and which he appeared to have mastered. He was also delighted with those papers in the Intellectual Repository by Mr. Beswick. He had acquired a considerable knowledge of the Latin and Greek languages by his own unaided exertion, and pursued mathematics with great success. In fact, although he was only young in years, he was really old in knowledge. He was known for miles round his home, and was universally esteemed. His life was one continued scene of virtue and religion; and he died in the enjoyment and full conviction of that truth—that "Religion is to live well and believe aright." A funeral sermon was preached by J. Mason on the 22nd of June to a large audience, which filled the chapel at Embsay, from the words—"He made him ride on the high places of the earth, that he might eat the increase of the fields, and he made him suck honey out of the rock, and oil out of the flinty rock."—Deut. xxxii. 13.

J. M.

Died, in the 79th year of his age, on the 8th of June last, in Duke-street, St. James's, London, Mr. William Cousins, one of the oldest members, both in years and membership, of the Cross-street Society. About the year 1800, he was induced by some friends to visit York-street Chapel, in that vicinity, which was then occupied by the late Rev. Joseph Proud. He afterwards heard him fre-

quently; but was not fully impressed with the beauties of the New Church doctrines, until Mr. Proud delivered a sermon from the text,—“And ye were as a firebrand plucked out of the burning.” (Amos. iv. 11.) Soon after this he became a member of the society; and for a period of about fifty years he steadily adhered to it, through all its changes of place and various difficulties; and contributed to its support, and that of other institutions of the church, as liberally as his means would permit. About eight years since he lost his sight; but during the period of his blindness, as through many previous trials and afflictions, he submitted with peaceful resignation to the will of the Lord, and received consolation from those heavenly doctrines which he had embraced in his youth with so much affection and zeal. Notwithstanding his blindness he continued to attend the services of the church at Argyle-square, that place being nearest to his residence at that time; but for the last three years his increasing infirmities prevented him from reaching it. During the last twelve months he suffered greatly; and in March, in consequence of Mrs. Cousins meeting with a serious accident, he returned to his old residence in Duke-street, now occupied by his eldest son; where he exchanged this (to him) world of darkness, for the glorious world of eternal light.

J. E. C.

Died, on the 9th July, at Leeds, Mrs. Mary Deans, in the 58th year of her age. She was born on the Scotch side of the Borders, and educated in the doctrines of the Church of Scotland. From her youth, she was remarkable for her active spirit of inquiry. She was not long in perceiving the inconsistency of the common views of the Godhead, Redemption, and Resurrection; but in the absence of something better, she gave a general assent to them. The doctrine of Calvinism, however, which is so preëminent in the Scotch Kirk, she never could believe. It was especially shocking to her feelings when she contemplated, from its point of view, the eternal state of children. After her marriage, she went to reside in Newcastle, and there received the doctrines under the Rev. D. G. Goyder. She experienced great opposition from her family and friends. In reply to their

entreaties she said, “If I had been living in a dungeon all my life, and had just emerged from its darkness into the glorious light and sunshine of heaven, would you entreat me to return to my dungeon again?” She added, “There is as much difference between the doctrines of the New Church and those of the old, as there is between daylight and darkness.” She had the happiness to see her father, mother, and uncle receive the doctrines of the New Church. She had an exceedingly good knowledge of the doctrines. The “True Christian Religion,” and the “Heaven and Hell;” were her favourite volumes. She had read the first through many times. She appeared to be acquainted with every chapter and almost every verse in the Bible. She was exemplary as a wife and mother. Her attendance on public worship was punctual and constant; she did not permit slight causes to interfere with that duty. The church, as well as her family, will feel her loss; but still we rejoice that she has gone, for she was a great sufferer here. Death has relieved her of acute pain. She had done her work, and her poor body only held together until it was accomplished. May we work the work of God as she did, and may our last end be like hers! R. E.

Died, on the 17th of July last, aged 71, Mrs. Ann Hall, of Worsley, relict of the late Mr. Samuel Hall. She was an affectionate receiver of the New Church doctrines, and one of the oldest members of the Worsley society. About a year ago she had a paralytic stroke, from which she never recovered. A few days previous to her death, Mr. Adam Howarth called upon her. She expressed a desire to hear a portion of the Holy Word read. Mr. Howarth read a Psalm, and also a chapter from the Gospels; after which he offered up prayer to the Lord Jesus Christ, the great Physician of souls. She expressed her gratitude for the spiritual feast, and appeared quite happy and resigned. She has left behind her several daughters, all of whom, no doubt, will greatly deplore her loss; but it is hoped they will endeavour to realise the great truth, that their loss will be her gain, and thus be led to adore the Father of Mercies, who, by His providence, does all things well.

S. J.

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VOL. XII.

THE END OF THE YEAR.

THE termination of the year suggests various and solemn reflections. There is something melancholy in the word *farewell*; its expression is generally accompanied with the deepest emotions of the mind, and a more vivid and lasting impression is made upon the feelings than by any other enunciation of the heart; and when we are about to bid farewell to another year, the events of which will soon belong to the annals of history, all these emotions will more or less actuate even the thoughtless mind.

During the year about to expire, many a family who reads this Periodical has lost a father or a mother, a beloved brother or sister, or a darling child. The "husband of one's youth," and the "wife of one's bosom" have also departed into the spiritual world, and the hearts of many have been rendered vacant and sad by the melancholy departure; and the term "farewell" has been often pronounced with the most solemn emotions. But death is the gate of life; *mors janua vite*, has been the consoling sentiment, and the beloved ones who have thus departed are followed by the eye of affection and of Christian hope to a brighter and happier world. The doctrines of the New Jerusalem have verily brought life and immortality to light, so as to dissipate the gloom which has hitherto surrounded the grave, and caused death to be dreaded as the "king of terrors." Not so in the New Church; its

doctrines and spiritual truths have not only dissipated the gloom which so commonly hovers over the tomb, but have irradiated the passage of death into the world of spirits, with a peculiar light and glory.

The end of the year, together with the various events, plans, and projects which, during its progress, have also been brought to an end, not only impresses us with the uncertainty of our own continuance here, but arouses us to deep reflection as to our present position and prospects. It is well to find certain points where we can, for a time, make a stand, or a halt, and survey our actual position and prospects. The end of the year is one of these periods when this survey can be taken with advantage, and when the mind is probably more disposed to enter upon this useful and salutary duty than at any other period.

The natural man, we know, is generally very active at this period in taking a survey of his position in relation to his earthly acquisitions, and to his worldly prospects. He is very particular in examining the state of his business, and the amount of his profit, or his loss, which are matters of deep concern to him. He also, from his experience in the past, endeavours to contemplate his prospects in the future. He learns, from the mistakes he has committed, to avoid injurious errors in his future plans and operations. And in so doing he acts prudently and wisely. If it were not for this searching scrutiny into his affairs, disorders would break in upon his business, and he would shortly be in danger of bankruptcy and ruin.

Now here the "children of light," or they who are concerned about their spiritual states, and their future prospects in eternity, may learn a lesson of the "children of this generation," or of the men of the world. There is a perfect analogy or correspondence between our natural life and our spiritual life, and the former serves to illustrate the duties of the latter. As, therefore, the man of the world finds it essentially necessary to his security and advantage to examine thoroughly into the state of his business, and to ascertain his profit or his loss, so in regard to what is spiritual and heavenly, a man, in like manner, should thoroughly examine into the state of his life, and ascertain his profit or his loss in respect to the "treasures which should be laid up in heaven."

Have we, then, during the year, lost in earnestness and zeal as to the great objects and destinies of life? Not the life of our bodies but of our spirits. This life is the spiritual life, which is acquired from the Lord, by seeking His kingdom and its righteousness in the first place, and by elevating the ground of our motives, so as to endeavour to do every thing from a spiritual and heavenly origin. Do we bear in mind

that the end or motive from which we feel, think, and act, stamps the governing character upon the life? "Whose image and superscription does it bear?" should be the constant inquiry. If it is Cæsar's it is not yet so elevated above the earth as to insure us a passport into the heavenly world. If it is God's, we may confidently hope, that through the life of faith and love, which alone can bear God's image and superscription, we shall obtain the freest access to the realms of peace. Let us remember that the Lord's kingdom is a kingdom of "ends and of uses,"—that all in heaven are actuated by an *end of good*, and that all in the opposite kingdom are actuated by an *end of evil*. Have we, then, suffered any loss in respect to the great decision as to the *end* which should govern us? This *end* must needs be evil if it originate in selfish considerations, or in the merely worldly part of our nature, which is our natural man; it can only be good as it originates in God,—for "there is none good but ONE, and that is God." And this blessed *END* is established as the ground of all feeling, thought, and action, when we take the divine Truths of God's Word as the all-commanding principles of our life.

Have we suffered any loss in our aversion and opposition to evil during the year now about to close? Man's perfection in holiness and righteousness, and his consequent capacity for wisdom and happiness, can always be measured by the degree in which he holds evil in aversion and abhorrence, as sinful in the sight of God. If evil is less obnoxious and abominable to us now than it was at the commencement of the year, we have indeed suffered great spiritual loss. If we can now indulge evil in our thoughts and imaginations with complacency, which twelve months ago we should have struggled and fought against "with fear and trembling," we have indeed suffered loss, as to our spiritual states. Our abhorrence of evil may always be estimated by our combats against it; we are now in the church *militant*, not in the church *triumphant*; and we are, says the apostle, to be "good soldiers of Christ," (2 Tim. ii. 3.) and to "fight the good fight," (2 Tim. iv. 7.) by which is, of course, meant, that we must combat against evil as the great obstacle to our progress in the spiritual life. Be it therefore remembered, that our faith, without this great condition of salvation, is "nothing but a sounding brass and a tinkling cymbal," our love and charity mere empty forms of godliness without "the life and power thereof," and that our holiness is mere outside show and gilded tinsel, unless we "fight the good fight" against evil, and give to the Lord all the power, merit, and praise of the victory.

In thus examining ourselves at the close of the year, do we find that

we have lost any thing of love and delight in meditating daily on a portion of God's Word, in order that our spiritual life may be nourished and strengthened by divine Truth and Goodness? Do we find that our taste and relish for spiritual things is less than it was, and that the things of the world have consequently gained a greater ascendancy in our minds? If so, we have verily sustained a loss, compared with which all loss of mere worldly property is trifling indeed. The Lord places the great question of profit and loss, as to our spiritual life, in a very striking light, when He says,—“If a man gain the whole world and lose his own soul, by what is he profited?” Here the loss of the soul is weighed against the profit of the whole world. “To lose the soul” is to lose it in respect to the heavenly life; and to “gain the whole world,” is to imbue the natural mind with all worldly affections and pleasures, to the entire exclusion of things spiritual and heavenly; this arises when the governing love, or the actuating end, is merely natural, originating in the natural man only.

Again,—do we find that our spirits take less pleasure in the private and public worship of the Lord than heretofore? If so, then a loss is verily sustained in relation to our spiritual life. For it is by acts of prayer, self-denial, and worship, that we prepare ourselves for the reception of heavenly life, and for the Lord's admission into our minds. The man who neglects these duties, or who finds no pleasure in performing them, can have no reasonable hope that his spiritual state is improving, or that the process of regeneration is advancing, no more than the husbandman can reasonably expect to gather a harvest if he has neglected to plough his land and to cast in the seed at the proper season. “For whatsoever a man soweth,” says the apostle, “that shall he reap.” If, then, we find that we have not an increasing satisfaction in entering into our closets and shutting the door upon the world and its allurements and temptations, and praying to our Father who seeth in secret, we certainly cannot be said to have realized any spiritual gain, or that we have become more “rich toward God.” (Luke xii. 21.) If private prayer and worship are neglected, the mind is but little disposed and prepared for the public worship of the Lord on the Sabbath. If this solemn public duty is neglected by members of Christian societies, it is to a certain extent a proof that private prayer is neglected also, and this again is a proof that the world has still too strong a hold of our affections, and that the natural man is still dominant over the spiritual.

Now all these criteria, by which we can judge ourselves, and ascertain our present position and prospects in relation to things spiritual and

heavenly, are highly important, and require our attention at all times, and especially at the end of the year. For is it not as important that a man should know the true state of his spiritual affairs as of his natural? "If a man gain the whole world and lose his own soul, by what is he profited?" "Let us, therefore, work while it is day, for the night cometh when no man can work." That dreadful night is the false of evil, which arises when man's states are entirely confirmed in evil, and when, as a consequence, all truth and spiritual light, which is the *day*, are excluded, and when the working out of what is good is rendered impossible.

The Christian church have agreed, although the precise period when the wonderful event took place is not fully known, to celebrate the Lord's birth into the world at the *end of the year*. This period of the year corresponds to the "fulness of time," for the end of the year may be called its fulness. The time also when the Lord came was emphatically the "time of the end." The Jewish church had arrived at its end; it was in a state of midnight and of mid-winter, which was the fulness, or the consummation of its times. All its states were full, and the measure of its iniquity was about to overflow. The Lord came, and by the assumption of our humanity stemmed the torrent, and quelled the winds and the waves of the dreadful tempest which was about to sweep man from off the earth, and to overwhelm him in eternal perdition. At this awful midnight of the world a divine proclamation was made—"Glory to God in the highest, peace on earth and good will towards man." In His love and pity He redeemed us; Jehovah Himself, beside whom there is no Redeemer, became our Saviour, and in the Person of Jesus is our everlasting Father, our Mighty God, our Prince of Peace.

We may form many plans and contrive many schemes of action for the coming year; but scarcely one of which will probably be brought to maturity and realized as we anticipate. Even the very mind which forms the plan may be called to its kindred minds in the spiritual world. "God's thoughts are not as our thoughts, and his ways are not as our ways;" hence it is that our thoughts and plans are so often frustrated by events which arise without our even entertaining the least thought that they might occur. Shall we, then, cease to form plans and projects of activity and usefulness? By no means;—only let us beware of entertaining any project which is not founded in the genuine love of use, which always coincides with the pure love of God and of our neighbour. Whilst acting from this spirit there will be the right ground of obedience to our Lord's will, withersoever it may lead us. We

know not what a day may bring forth, but having our loins girded about with truth, and our lamps burning, we shall always be ready to do our Lord's will. His Providence causes events to arise of which we had formed no conception. To fall in with these events, and faithfully to perform the obligations which arise from their occurrence, is one of the high duties of our life, which tend more to our regeneration than the duties which spring from our own projects of action.

It may be that sickness, troubles, and anxieties will arise to many of us during the coming year. Many of its days may be cloudy and tempestuous. But as in natural things, so in spiritual, the "windy storm and tempest" are divinely intended to clear the mental horizon, so that the sun of heaven may shine more warmly and brightly upon us with its beams of love and of truth. The mind will then breathe a purer atmosphere, and enjoy a more vigorous health, and a sweeter peace. Let it never be forgotten that the Lord, in the government of his Providence, always regards eternal ends, and not temporal, except in so far as they are subservient to the promotion of those which are eternal. Herein the divine wisdom of His Providence chiefly consists. Hence also the reason why the operations of His Providence so often appear inexplicably mysterious to the natural mind unenlightened by spiritual truths.

To others, success and prosperity may shine upon their path in the coming year. But let it be remembered that there are two kinds of prosperity,—one relating to the bodily life, and the other to the spiritual. Nothing is more fallacious than to judge of man's real prosperity by external signs. Truth often pronounces "a woe upon those that laugh now," and declares the day to be coming when "they shall weep and lament." The rich man clothed in purple and fine linen, and faring sumptuously every day, was in worldly prosperity, and Lazarus at his gate full of sores was in adversity. But how soon the scene was changed! How foolish, then, it is to hunger after too much of this world's goods, and to prefer the temporary and the transient to the spiritual and the eternal!

The termination of the year affords not only a good opportunity to examine our states and to take a survey, spiritually, of our present condition and prospects; but we are also led, as it were, by an instinctive impulse, to form new resolutions, which shall lead to new states of life. Every thing good springs from principle; that is, from divine Truths taken and adopted as the great principles of life. These principles become strong and vigorous in action precisely in proportion as the *resolution* to carry them out is firmly embraced. Let us, therefore, *resolve*

with the coming year, through the Lord's help, to live more devoted to the eternal interests of our spiritual life, than has been hitherto the case, and to this end let us also *resolve*, that, through divine mercy, we will avail ourselves more actively and zealously of the means of grace, and especially endeavour, by a purer love of Truth, to live more under its influence; and in order to acquire strength for this high purpose, let us attend on the ordinances of worship more punctually and faithfully, that, when our last year shall have come, we may be found ready and prepared to enter upon the enjoyment and blessedness of the heavenly state.

MINUS.

MATERIALS FOR MORAL CULTURE.

(Continued from page 343.)

LII.

It may safely be concluded that there would be no internal church if there were no internal afflictions or temptations. Thus only can man have a living experience of the Divine Presence and Power, so as to know experimentally, that "the Lord is a very present help in time of trouble;" thus the Christian advances from the religion of formalism, to spiritual and interior piety. Every internal Christian can truly say with the Psalmist—"Before I was afflicted, I went astray."

LIII.

Every thing looks dull through a dull atmosphere. How distrustful, then, should we be of judgments formed under disturbed feelings; and how much better it would be to defer judgment until the mists have passed away, and the Sun of heaven resumes its guiding influence.

LIV.

When a man is rich and ill disposed, surely he is the most unfortunate of his race; for how can a greater misfortune happen to a man, than to possess the ability to indulge in evil gratifications whenever he desires, and to which he has, unhappily, a strong and unregulated inclination?

LV.

It is remarkable that animals of low correspondence shew the greatest capability of *personal* fidelity and affection. Does not this indicate to the spiritual mind the desirableness of not overrating, or demanding from any one, personal sympathy and kindness? And yet, in our present condition, what is more endearing?

LVI.

Those who have advanced to the state of loving and esteeming others according to their quality, may be in some danger of forgetting to shew personal kindness to those who are perceived as inferior; but surely they ought not to suffer themselves to be excelled in this respect by mere good-natured people; or even by those who diligently simulate affection to answer a selfish purpose in the end.

LVII.

The real position of every human being is that of a medium of use in the hand of Divine Providence. No person should desire a higher position than this, for no higher can be occupied on earth or in heaven.

LVIII.

The merely natural philanthropist mistakes his position, by regarding himself as the originator of the uses he performs; and thus, while he benefits others, he robs the Lord of the honour due to him, and himself of the blessing designed for him.

LIX.

He whose heart warms while he rejoices in his possessions, and blesses God for them, loves God for the sake of his possessions; but when the heart of the rich man warms towards his fellow-creatures, he loves God for their sake, and he loves them for God's sake.

LX.

What is the chief value of needful personal comforts? Certainly—as something to be thankful for:—to God, that is, in the first place; and to the industrious producers of them in the second. Large is the debt of gratitude that every man owes to society.

LXI.

Every one wishes what is good to prosper,—but with very different views; the generous mind wishes it to prosper for its own sake; the selfish mind that he may get his share of the advantages that successful goodness generally brings in its train.

LXII.

To dress well to receive those who are strangers comparatively, is deemed a mark of respect; while dress is immaterial in associating with those most loved and respected. And thus are instinctively awarded to the objects of external regard, the marks of external affection; but to the objects of internal affection, such manifestations are unnecessary, because they are in possession of evidences of respect, love, and confidence, of a more interior character.

LXIII.

Amongst the moral mysteries is the fact, that men who act honour-

ably in their private capacity, when they act in connection with bodies to which they belong, are found to fall below their private standard; and hence it has become an axiom, that "bodies have no conscience."

LXIV.

How is it that sometimes men regard their character in private life, and take means to preserve it, but not in their public relations; and *vice versa*, so that some have been in their private capacity deemed honourable men, and in their public capacity just the reverse, and *vice versa*? In both cases, it is because their sense of honour has lacked the inward conscience of honesty; honour and honesty in their cases have parted company.

LXV.

How can children, when come to maturity, love their parents' good qualities, and take pleasure in their society, unless those qualities have been duly impressed upon them by unremitting educational training and culture? When a child loves good qualities in his own mind, he will love them in his parents, and not before.

(To be continued.)

WHY WAS IT NECESSARY THAT THE LORD SHOULD ASSUME HUMAN NATURE AND BE CRUCIFIED, IN ORDER TO EFFECT REDEMPTION?

In a paper inserted in No. 130, we endeavoured briefly to show that the *time* at which our Lord's first and second advents took place depended upon certain states of the human mind. We purpose now to draw attention by a few remarks to the above question. The popular view we have already stated; it is therefore needless we should go over that ground again.

If we were to regard Redemption as a merely natural work, we should find the most probable reason for the Lord's descent in this:—It was necessary that man should be possessed of truth; in accommodation to human weakness the Lord had sent prophets to teach the truth, but they had been disregarded and maltreated; every other means failing, the Lord Himself mercifully came as "*The Truth*," in order that truth might be tangibly seen—and afterwards be received and developed in the souls of men. This view we find beautifully portrayed in the Parable of the Husbandmen and the King's Son. But though it makes it highly probable that such was the case,—this view fails to prove the *absolute necessity* for the Lord's assumption of

our nature: it still leaves the mind undecided, for it does not clearly and definitely show that that was the *only* means by which the work of Redemption could be performed. And yet it was. Either the Lord must have taken the course He did, and which in His infinite wisdom He saw was essential, or the great object of creation would have been frustrated, and the human race have perished. The reason for this is evident. Evil of every kind is contagious; and not only does it run through the mind—but also through the universal man—or that mind which is made up of the minds of all. Now the effect of this contagion or spiritual disease was, that man averted himself from the Divine Being, and drew around himself a medium which resisted, and at length completely obstructed the Divine influx from entering his mind with regenerating power. The Lord is the only being who can of Himself resist evil; all men who resist do so from Him. The power of resisting is communicated by influx; that influx was abstracted; it therefore follows that man had by evil exposed himself to the attacks of his spiritual foes, and that, by rejecting the divine influences, he had in fact thrown away as useless the only weapons by which he could have withstood them and successfully have defended himself; he was therefore left open to their most violent attacks. Thus defenceless, their hatred would soon have destroyed him, had not the Lord mercifully interposed.

All this may be readily seen, and the necessity for Redemption easily admitted; we shall therefore pass on to show why it was not only expedient but indispensable that the Lord should assume human nature.

Every divine truth is in the human form; and when all truths are consociated or conjoined together, they constitute the Divine Human form of our Lord. Hence it is that he styles Himself "The Truth." We have before seen that man had sunk so low as to be unable to perceive spiritual truth. Such truth is essentially necessary for man; and, therefore, the Lord in assuming human nature, and performing his divine miracles, (representative of the spiritual effects of truth in the soul) brought the truth tangibly before man, and manifested the mode of its operation. But this was not all. There is a certain correspondence between man and the Divine Truth; the outward works of the Lord also corresponded to the operations of Divine Truth. It was by virtue of this correspondence that they were performed, and thereby the Lord acquired a *real* power over the infernal host; or, in other words, by the manifest operations of His divine power He not only cured the diseases by which men were afflicted—but at the same time performing a corresponding work in Himself, in the extirpation of the hereditary evils connected with the infirm humanity he assumed,—He

gained power over evil and hell. We may see a faint simile of this in the work of Regeneration. Man, by the power he receives from the Lord, conquers and subdues the inherent evils of his nature. When he has done this he can control them; they cannot rebel against his higher will. The passion which before was a tyrant, and bound him—now is converted into a servant.

There was a moment when the Lord first imparted a truth to a human soul, or when, after the creation of man, the Lord *first* communicated his divine influx to him.* That was the first step towards the full descent of Divine Truth;—first into the soul of man, where it successively assumed a celestial spiritual, and spiritual natural character—and afterwards into the world of matter, where it assumed a human form, and became, as to its operations, tangible as an object of sense. It may readily be seen that the effort itself was a continuous one, not only constantly developing itself in heaven and the church, but ever paving the way, as it were, for that stupendous work, of whose extent we can form but the faintest idea. It will thus be seen that the work of Redemption was not only one ever contemplated by the Lord—but one which, from the first moment of creation, he has been preparing for: and this because it opened the way for the human soul to advance to fuller states of purity and wisdom, and more intimate conjunction with Himself. Such a gradual descent or preparation for descent is in exact accordance with all we know of the Lord and His operations. There is ever a certain fitness acquired—a certain preparation needed—before He interferes to restore His works to their true order. And how essential must such preparation have been in a work likely to produce such a revulsion in the soul as the personal appearance of the Creator among his creatures! Nay, even with all this, He Himself testifies, that if John had not first come, and preached the doctrine of repentance for remission of sins, the effect of His coming would have been, to “smite the earth with a curse.” It will be plain, then, that from creation there has ever been a tendency in the Divine operations to prepare the way for His assumption of humanity—the Divine Being from omniscience perceiving that this was the only means of preserving in existence that for which, as an end, all other things were formed—the human race, and that thereby He might conjoin them to Himself.

Before Redemption, which in part consisted in preparing a new medium for the transmission of the divine influences to man, could be *fully* accomplished, it was necessary that the media previously existing should be closed, or become no longer capable of performing their

* It must be noted that we are here tracing Redemption from the creation of man.

proper functions. The immediately previous media were connected with the Jewish Church, and were vivified by an external obedience to the rituals and ceremonies of that church. When, however, the motives operative in this obedience were of a merely external nature, and were still further desecrated by a denial of the Lord and His Word, ("Ye have made the commandments of God of none effect by your traditions") these media became obstructed, and could no longer act as channels through which the divine goodness, truth, and life, could flow from the Lord to the soul. There can be but one true church existing on earth: the Lamb can have but one bride: it will be plain, then, that when a New Church is to be formed, the moment (speaking only in regard to ourselves) at which one dies or is consummated is the moment or state in which the other comes into existence and activity. Nor can it thus be born, as it were, until the prior one has descended so low as that it can no longer serve as a medium of communication with heaven and the Lord. This of course takes place when all goodness and truth are eschewed and rejected. But as the Jewish church was differently constituted from any other—viz., as a representative church—it was necessary that this rejection should be of a peculiar character. By their rites they outwardly symbolised the worship and heart offerings of the sincere Christian—every thing was entirely external: their rejection of the Lord and His Word must be of the same nature in order to consummate the church. They could not reject Him spiritually as the Christian can, because He had not revealed Himself spiritually to them. Their rejection must therefore be of a like nature with their belief. They looked for Him literally, to save them from the Roman yoke: they rejected Him literally because He did not. If, then, their belief was that He would come literally, (as we have seen they could not otherwise look for Him) and if He must be rejected on that belief,—and such rejection being, as we have shown, necessary for the consummation of the Jewish church, and this again for the establishment of the Christian,—it will at once be plain that unless the Lord had assumed human nature neither of these objects could have been effected. Consequently, there could have been no church and no communion with God; man must necessarily have perished. But by appearing as a man among them, they could reject Him, and thus close or consummate the dispensation.

The Lord in his *inmost* could not redeem man. His divine love, though ever operative for man's salvation, would have had a very different effect had the Lord so approached him. For, if He had communicated it to man, the effect of so approaching, instead of saving him, would,

in consequence of the complete contrariety of his nature, immediately have proved destructive to him. We will adduce reasons in order; and firstly:—Man was *willingly*, by loving evil, the slave of the infernals. It must be clear, then, that for redemption from that slavery to be effectual, there must be a like willingness on his part. If this had not been provided, human liberty would have been infringed. 2. The work must necessarily have been of a very different nature, for it is impossible that the Lord, in His *esse*, can approach immediately to infernals, or that they can so approach Him. Either would alike induce upon them the direst torment and destruction. 3. Redemption could only be effected by conquering the infernals where they had the power of attacking. They cannot attack that which is infinitely good—but only that which is evil—consequently for the Lord to overcome them, He must do it by placing Himself in such a position as that they could approach and assault Him. A.C. 2795. And 4. That had it been possible for the Lord to remove the hells from man, without consulting his free determination of will, such an act would have been a violation of that divine and eternal law which provides liberty for man, and preserves him in it. From each of these reasons we may draw the conclusion that the Lord in His *inmost*, or without the assumption of humanity, could not redeem man, without violating the laws of creation.

It is also worthy of remark, that when the Lord created man, He gave him a will *free* to choose good or evil, life or death, together with rationality to act as a guide to that will. He, therefore, reserved to Himself no *absolute right* to redeem man against his will, or without consulting that will which he had created free, for as we have seen, man was willingly the slave of the infernals, by loving evil rather than good. It was necessary that he should *acquire* this right by providing human co-operation. The infernals had chosen the ground of battle—the plane of the human mind. The only way to accomplish the work, then, was for the Lord to assume to himself such a plane, and there to fight the great battle of redemption, and by wresting their vantage ground from them, drive them from man, and relieve him from their influence. To constitute human co-operation, however, it was not essential that more than *one* being should exist as a co-worker with God. But could not one man be found? Were there none sufficiently good? These questions naturally arise, though they are not to the point. The only question is, could a sufficient amount of power to enable a mere man to conquer in the temptations necessary to accomplish the work of redemption be by any means imparted to him? To this a sufficient answer is found in the fact that redemption was a *divine* work; and besides that,

man had closed the channels of communication, and yielded the keys to his enemies. It was necessary that some extraordinary means should be adopted, in order to secure human co-operation, or the co-operation of even an individual. The only means left was for Himself to assume our nature, and by providing in Himself (that is in the assumed body or nature) the required co-operation, should thereby at the same time acquire a right*—that of redeeming man. The divine influences could flow, in fulness, into such body, and communicate omnipotence—by which alone the machinations of hell could be withstood. This humanity was at first distinct from the indwelling divinity; but as the works of redemption and glorification proceeded, they became gradually united, or as one-like body and soul. The Lord, therefore, at the same time that he was perfect God, was also perfect man. By His divinity He had the power to subdue the hells, and to reduce them to order,—by the assumption of humanity He obtained the *right* to do this,—and in that humanity He provided the battle plane on which He could meet and vanquish their hosts. What the nature of that fight was, we need not now describe, we leave it for other opportunities. The effect of it was the complete union of the divine and human in our Lord Jesus Christ, by the glorification of the latter. By this work, the Lord constituted the Human thus raised, a medium by which He could ever be approached by His creatures, and through which His blessings could flow to them. He constituted His humanity the “mediator between God and man;” not the humanity as separate from, but as a one with the divinity, as the soul is one with the body. Thence He communicates to man a power to imitate Him—to conquer in a like battle, or on a like plane, though less fearful in nature, the effect of which is a growth in the divine image and likeness.

These remarks are, we think, an answer to the first portion of our

* We would be understood to use the word *right* in a particular sense, which we will endeavour briefly to explain. When the Lord gave man the faculty of free determination of will, he communicated it absolutely—not conditionally. It was not given to be kept by man till he had been guilty of a certain amount of violation of the divine laws; but as one of those conditions of being, only to be taken away by the destruction of that faculty receptive of it and of life. It is plain, then, that if the Lord gave this faculty unconditionally, He reserved to Himself, as we said above, no absolute right to interfere with it, except by Himself assuming it as His own. This is the only reason which can be given for the permission of evil; the Lord could, by His power, convert all mankind; but to do it would be to violate that principle, and at the same time to act against Himself and His law—that law which ordains free will to man, the result of which would be the destruction of man as a rational and responsible being.

question. Let us now briefly consider the second, though we have necessarily, in part, anticipated it.

We have spoken of a desecration of the church; we have likewise shown that such desecration or consummation cannot take place unless all goodness and truth from the Lord are rejected. The Jews had long virtually rejected all goodness but that of a most external kind, by a life of evil—it was only necessary, therefore, that they should reject the truth, and the church would be consummated. Their real hatred of the truth was manifested in their contempt of the Lord, and the bitter animosity and hatred with which they regarded Him, because of the truths He taught, and because He was an embodiment of the truth. But their rejection of Him literally must correspond to their internal rejection of the truth, and its grievousness would be aggravated by the depth of their hatred to that truth. Such a correspondence is really found in the dreadful and agonising death to which they put Him.

“The Lord being betrayed by Judas, signified that He was betrayed by the Jewish nation, who had the Word amongst them at that time, for Judas represented that nation. His being taken and condemned by the chief priests and elders signified that He was taken and condemned by all the Jewish church. Their scourging Him, spitting in His face, smiting Him, and striking Him on the head with a reed, signify that they did the like unto the Word with respect to its divine truth, all which relates to the Lord. Their putting a crown of thorns upon His head signifies that they had falsified and adulterated those truths. Their dividing His garments, and casting lots for His vesture, signify that they had divided all the truths of the Word, but not its spiritual sense, for the vesture of the Lord signified that part of the Word. Their crucifying Him, signified that they had destroyed and profaned the whole Word. Their giving Him vinegar to drink, signified that all was falsified and false; and therefore he did not drink it, but said, ‘It is finished.’ Their piercing His side, signified that they had entirely extinguished every truth of the Word, and every good thereof.”—*Doctrine of the Lord*, 16.

Another reason is, that this was the last, the final and direst trial, and redemption was not complete without it. The reason of this is, redemption implied, in addition to overcoming the hells, the preparing the way to a new dispensation of truth and goodness among men—or a New Church. This, we have seen, could not be effected before the total rejection of the Lord, as to His divine truth. Unless, therefore, the Lord had submitted to be tempted, even unto death—and had conquered in death—He could not have established such a new dispensation—because, otherwise, the former church would not have been brought to a close, as it was by His death. The whole of His trials were His work of redemption, and the miracles He outwardly performed were really, by correspondence, a part of that work. Hence He said—“Go

tell that fox (Herod), Behold I do cures to-day and to-morrow, and the third day I shall be perfect."

It may be thought that thus to view Redemption is to confine the Divine power; this may easily be seen to be a mistake. The Divine power can only be exercised in accordance with Divine order; and never can it so operate as to annul or destroy the laws which in perfect wisdom the Lord has from eternity ordained, as the only rule by which He can act with His creatures. The New Church view of Redemption, so far from lowering our estimate of the work—raises it infinitely above every other. It makes it a work entirely Divine; only to be accomplished by Divine power; and by that stupendous evidence of Divine love—the assumption of our nature, with all its hereditary evils and miseries—therein suffering pangs of which the keenest despair we know is but a shadow as compared with a substance. Surely such a view, while it causes the deepest humility in thinking that a necessity for such a work should exist,—will also elevate our hearts to that all-merciful Father whose love not only created man, but led Him to endure such fearful pangs to redeem him from misery—even when such misery was caused by a violation of His own laws, and the most ungrateful forgetfulness of Him.

We commend these few thoughts as a reply to the question at the head of this article. We do not profess that they are all that can be given. The work was an infinite one—the reasons which led the Creator to become the Saviour were infinite also—and to all eternity must be far above human comprehension. Yet though we cannot see all, we may be enabled to "see through a glass darkly." Such is all we can hope to do—such is all we can assist others to do. We therefore leave each one to carry out the suggestions we have given, confident that whoever does so, will rise from the task with more extended views of Redemption, and with a more elevated view of, and exalted affection for, that Divine Being whose love prompted Him to assume human nature to become our Redeemer and Saviour.

London.

VERI AMATOR.

IDEA OF A FIRST CAUSE, OR OF GOD.

TO THE EDITOR.

SIR,—The appearance, in your last number, of a paper on the above subject, from your correspondent S. B., in which he says the late "Mr. Wilson's idea was precisely the same as his own," places me in

that position in which my sense of duty will not allow me to remain silent. I have, accordingly, communicated with the reviewer of Mr. Wilson's lectures, and obtained his permission to write an answer to S. B.'s paper.

I think I may fairly presume that the good sense and candour of your able correspondent S. B., the reviser and editor of the lectures delivered extemporaneously by the late Mr. Wilson, will give me credit for acting under a sense of duty, in controverting the supposed identity of his idea and that of Mr. Wilson upon this subject. I may here remark that together with many others, I fully appreciate the arduous labours of our intelligent friend S. B., in putting the lectures into such a form as to make them agreeable to the minds of educated readers. Though, if all such would bear in mind that the late Mr. Wilson was confessedly an uneducated man, they would not expect to see directly from his tongue, or pen, a volume of lectures void of defects in a literary point of view. This, however, we could hardly have expected the public to have done, had the lectures been given to the public in his peculiar style. Most of the editor's notes are valuable, and we should be sorry to see them left out of any future edition, with the exception of what has been pointed out by the reviewer. But to the subject before us.

That an idea of a First Cause and an idea of God are considered identical in Mr. Wilson's view, is evident from the first part of his lecture on Creation; at the conclusion of which he says—"We conclude, upon rational grounds, Creation has had a beginning, and its cause must be a living, self-subsisting being, possessing powers adequate to its production. This self-subsisting cause is that being whom we call God." (page 29.) Now the editor in a note says—"The simple idea of a First Cause could only originate out of the idea of causation, or dependency in the chain of being. All this could be obtained without Revelation: the natural reasonings and cogitations of a savage are capable of going thus far—the discovery of a First Creative Cause of all things, by means of the idea of causation." (pp. 7.) In a note at page 24 he says—"The idea of a First Cause existing is no more an idea of that cause itself, than the idea of there being an inventor of printing is an idea of that inventor himself."

Now I contend that it is a greater thing to get the idea that there is a First Cause, than to get to know His nature and attributes. And so did Mr. Wilson. Because the idea of a First, implies self-existence and self-subsistence. When this is seen, it is easy to gather from creation, and its wonderful harmony and wise arrangement, some faint idea of the nature and attributes of the Creator. Because He has

finitely impressed an image of His nature and attribute on Creation. But he could not impress any image of His self-subsistence upon Creation; because this implies infinity. Hence, self-existence and self-subsistence are not to be found either in heaven, earth, or hell,—in angel, man, or devil. From no source, therefore, could the idea of a First Creative Cause come, but directly from that Cause himself. Hence “Natural Theology” was never admitted by Mr. Wilson. And hence the reason why he said Paley’s idea was defective in this,—that if the existence of a watch proves the existence of a watch-maker,—and the existence of a man calls for the admission of a man-maker; the existence of a man-maker calls more loudly for the existence of a God-maker. By all which is meant that the idea of self-existence and self-subsistence is wanting, and cannot be supplied but by the self-existent Being himself. Therefore Mr. Wilson says,—

“It is strictly a rational conclusion, that the acknowledgment of God in the world, involving the idea and knowledge of His existence, must have been originally revealed by God Himself. Consequently, unless the knowledge had originally come from God, man must for ever have remained ignorant thereof.”—pp. 57.

From what has now been said I think it will be clearly seen that Mr. Beswick has mistaken, in this instance, the meaning of his author; but I am by no means surprised at it. For I remember the time when I made the same mistake from the same cause. And I ought to confess that I owe the correction of my mistake to the late Mr. Wilson himself, when in conversation with him at least ten years ago. It is true that I have since found that it is the same thing which Swedenborg teaches, in his “Arcana Cœlestia” and “True Christian Religion;” but I had not previously read with that careful discrimination which I have since studiously exercised. It is of the utmost importance, in reading Swedenborg, to observe carefully his phraseology, which is very exact. And here allow me to record my devout thankfulness to the Lord, for raising up, in His Church in this country, such a truly learned, humble, and clear-sighted man as the late Rev. J. Clowes. by whose inestimable labours we have such a faithful and truly New Church translation of Swedenborg’s Arcana Cœlestia.

The ground of mistake upon the point in question is, no doubt, what Swedenborg says respecting an influx into the souls of men, and respecting perception.

In the “True Christian Religion,” the proposition at the head of No. 8 is, “That there is an influx universal from God into the souls of men; teaching that there is a God, and that He is One.” Below, in the same No., it is said,—

“This influx is into the souls of men, by reason that the soul is the inmost and

supreme part of man, and the influx from God enters therein, and descends from thence into the inferior parts, which it quickens and enlivens in proportion to its reception. Those truths, which are the future materials for the building of faith, enter, indeed, by the organs of hearing, and so are implanted in the mind, thus in a region below the soul ; but the effect of these truths is only to dispose man for the reception of influx through the soul."

From this it is plain that influx into the soul, and the knowledge of faith, are two distinct things ; and enter man at the two opposite ends of his constitution. It is also clear that if there be no knowledges of faith, there can be no descent of the influx from the supreme part or soul. Hence Swedenborg further says, No. 11—"The knowledge of God, and a consequent acknowledgment of Him, are not attainable without a revelation. For by the help of revelation man is enabled to approach unto God, and to receive influx from Him, and thereby from natural to become spiritual. In the earliest ages of the world, therefore, a revelation was published, and made universal."

It is here positively stated that the knowledge of God is not attainable without revelation. And, that for this reason, a revelation was published in the earliest ages of the world. Now, there is a philosophical work of Swedenborg's, entitled "Outlines of a Philosophical Argument on the Infinite," in which he reasons that a knowledge of God, or of the existence of a First or Final Cause, may be arrived at by reasoning, without revelation. But it must be recollected that Swedenborg wrote this work under the influence of the knowledge and acknowledgment of God in his own mind. Also, that he wrote it prior to his special illumination as the herald of New Church truth. And therefore, no conclusions either arrived at in this, or any other of his philosophical works, can be allowed to be brought in evidence against the doctrinal statements in his purely New Church writings. In this work we see the stupendous efforts of a powerful rational mind, brought to bear affirmatively upon the attainment of a knowledge of the Infinite. But the careful reader may clearly discover that the conclusion arrived at owes much more to the affirmative knowledge preexistent in his mind, from revelation, than it owes to the train of reasoning pursued. I have stated above that God could not impress an image of self-existence, or of His Infinity upon creation, and that therefore, creation cannot furnish an idea of it. I do not mean that there is no image of God's infinity in the never-ending multiplication and fructification of the things of creation. But, that all this falls short of what is employed in the idea of self-existence, and that because the whole is only finite and dependent, it does not contain independence and infinity. It therefore cannot excite an idea of that of which it contains no adequate

representation. There are perhaps no reasoning infidels to be found who will not allow some unknown cause to exist, in what they call the elements of nature, but it is because every one of them has been previously taught that there is a Cause. And their infidelity is only secondary in time, to their knowledge from a teacher. Bring a man who has never heard any thing about a First Cause, or about God, and then see if such a one can find out God by reason. Swedenborg says—“It has been permitted me to see people, born in remote islands, who were possessed of rationality so far as relates to civil concerns, and yet had no knowledge at all concerning God.” (Theology, n. 274.)

Of what importance knowledges from revelation are to man's salvation, may be seen in the following extract:—

“It is not possible for any one, as man, to be conjoined to Jehovah, or the Lord, except by knowledges; for by knowledges man becomes man. This was the case with the Lord, since He was born as another man, and was instructed as another man; nevertheless into His knowledges, as so many recipient vessels, things celestial were continually insinuated, so that His knowledges were continually made the recipient vessels of things celestial also. * * * As the Lord implanted knowledges in things celestial, so He had perception; for as just said, all perception arises from conjunction.”—A. C. n. 1616.

It is here said that no one, not even the Lord, can be conjoined with Jehovah without knowledges. Also that all perception arises from conjunction. Knowledges, then, must precede conjunction, and conjunction must precede perception. Now I gather from S. B.'s paper, that he understands that the men of the most ancient church had their first knowledge, or idea of God, from perception. But, if what is stated above be true, that could not be the case. Perhaps it will be said the above only applies to man's state now. But it is predicated of the Lord Himself, of whom Emanuel Swedenborg says—“He had in Himself celestial seed, as being born of Jehovah; hence He was the only One who had in Himself this seed.” Yet even He could not be conjoined with Jehovah, and thence receive perception, but by knowledges. “Every one, when he comes to things celestial, receives perception from the Lord. They who became celestial men, as was the case with those of the most ancient church, all received perception.” But to become a celestial man is a very different thing from being of a celestial genius. All the men who existed before the Flood were of a celestial genius—that is, they were regenerated from and upon a celestial ground. But so far from their being from the beginning celestial men, they were, as we know, gradually regenerated, and first made spiritual, before they became celestial. This is clear from the internal sense of

the first and second chapters of Genesis. Also from what Swedenborg says when explaining the third chapter, namely :—

“ In this and the preceding chapters, to the verses now under consideration, (v. 20) the subject treated of was concerning the most ancient people, in that they were made regenerate ; in the first place it had relation to those who lived like wild beasts, and at length became spiritual men ; in the second place to those who became celestial men, and constituted the most ancient church.”—*A. C. n.* 286.

From this, I should think, there can be no question that the most ancient people were first instructed in general knowledges, the first and most essential of which is, to know that the Lord is, and that He is Essential Goodness and Essential Truth. Accordingly it is said—

“ The men of the most ancient church had the knowledges of true faith by revelations, for they conversed with the Lord and with angels, and were also instructed by visions and dreams, which were most delightful and paradisaical to them: they had from the Lord continual perception, which was of such a nature that when they reflected upon what was treasured up in the memory, they instantly perceived whether it was true and good, and that with such affection and perspicuity, that when any thing false presented itself, they not only held it in aversion, but even regarded it with horror: such, also, is the state of the angels. In place of this perception, with which the most ancient church was gifted, the knowledge of what was good and true afterwards succeeded, which knowledge was grounded in what was before revealed, and in succeeding ages in what was revealed in the Word.”—*A. C. n.* 125.

The nature of what is called perception, is here plainly stated. But according to what is said, knowledges had to be stored up in the memory, and if the memory was empty, void of knowledges, perception, it is clear, could not reveal their nature; nor would there be anything to reflect upon. Is it not plain, then, that not man nor angel ever had perception till he had undergone regeneration? And is it not also plain that the men of the most ancient church had to learn the knowledges of faith by revelations, by conversing with the Lord and with angels, and by visions and dreams? Most certain it is, that if they had not been thus first instructed, they could not have been gifted with perception, because knowledges are to the mind what the skin is to the body; and no more could celestial affection and perception flow into and be maintained within the celestial mind, without previous knowledges and acquired states of goodness of life, as containing vessels, than the nervous fluid and blood of the body could circulate, and carry sensitive life to man, without his body being bounded by a skin. Hear what Swedenborg says in the following extract, in addition to the lucid statements before quoted :—

“ The most ancient church enjoyed immediate revelations by consort with spirits and angels, and also by visions and dreams, from the Lord, by virtue whereof it was given them to know in general what was good and true, and when they had attained such

general knowledge, then by means of perceptions they confirmed those general ideas as a sort of principles in innumerable instances, which innumerable instances were the particulars or singulars of the general ideas to which they had relation ; thus general ideas, as principles, were every day strengthened and confirmed : whatsoever was not in agreement with those general ideas, that they perceived was not true, and whatsoever was in agreement that they perceived to be true. Such is the state also of the celestial angels. In the most ancient church these general principles were celestial and eternal truths ; as that the Lord rules the universe ; that all goodness and truth are from the Lord ; that all life is from the Lord ; that man's *proprium* is nothing but evil ; and that in itself it is dead ; besides many other truths of a like nature ; in all which they received a perception from the Lord respecting the innumerable things tending to confirm them, and to harmonise with them."—A. C. n. 597.

Nothing more, I think, need be advanced to show that the most ancient people cultivated general knowledges, though from a celestial ground ; and of all these general knowledges, the universal truth that the LORD IS THE I AM, would most undoubtedly be the first revealed to them. For this eternal truth contains all other truths within itself ; and it is all the same whether it be revealed to the antediluvian in an internal manner, that is, into the plane of his internal consciousness, or to the postdiluvian, into the plane of his external senses, by a sonorous voice or a written Word. It is revelation in both cases, because it is from the Eternal God Himself. And therefore Mr. Wilson's conclusion is true, that unless "this Living, self-subsisting Being"—"this Great First Cause, whom we call God," had originally revealed His own existence to man, "man must for ever have remained ignorant thereof." But God has not only revealed His existence to man, but, as Mr. W. again concludes—"He has put it out of man's power to raise one single valid objection to His existence, and therefore he is forced to acknowledge that 'verily there is a God' who made and governs the universe."

T. ROBINSON.

Newton Heath, November 12th, 1851.

SIGNS OF THE TIMES IN RELATION TO SWEDENBORG.

I.—The Biographical Treasury. By S. Maunder, New Edition. London : Longman and Co.

II.—The Parlour Magazine, No. 15, August 9th, 1851. Printed in the Crystal Palace. London : Houlston and Stoneman.

III.—Report of a Public Meeting held by the Members of the New Jerusalem Church, in the Free Masons' Hall, London, August 19th, 1851. London : F. Pitman.

Steady progress, though it may be slow, surely indicates the ultimate

triumph of truth. Calumny, and misrepresentation, and falsehood, may pertinaciously oppose, and succeed, to some extent, in blunting the energy of its promoters, but their zeal can gather encouragement from the fact that progress, however slight, is evident; and experience teaches no lesson more obviously than this, that the evils of falsehood, calumny, and misrepresentation can be overcome only by "little and little." Hence it follows, that the motto of the propagator of the heavenly doctrines should be—unremitting perseverance.

From the earliest publication of the works of the New Church, both they and their author have been treated either with contemptuous silence or virulent abuse; but now, instances are frequent in which the press mentions with commendation the general sentiments they contain, and repudiates "the silly calumny that Swedenborg was mad."* This improved temper of the age is, so far, encouraging; and it is with the view of indicating some similar characteristics which mark the era we live in, that we have placed at the head of this article the titles which there appear.

"Mauder's Biographical Treasury" is too well known to need description here; but in the former editions of this extensively-circulated work, Swedenborg is spoken of as an "enthusiast," "the founder of a sect," and that "he laboured under a delusion," though "he appeared to have no other mental aberration." In the edition before us, we are happy to state that these erroneous and mischievous statements are altogether corrected. Indeed, the article has been entirely re-written; and when we state that its author is the son of the respected New Church minister of Birmingham, we feel certain that we give an ample guarantee of the truthfulness with which it is penned.

"The Parlour Magazine" is intended for the million, and printed, as it was, in that resort of millions, the Crystal Palace, no doubt it has obtained a most extensive circulation. In the number indicated above, there appears an article with this title, "On the Metallurgy of Iron. By Swedenborg."

The editor commences the article with the observation, "Iron is, doubtless, of all metals, the most important. We may almost estimate a nation's might by the quantity of iron it consumes. In fact, the whole industry, and, consequently, the whole wealth of a nation, depends upon iron." He then dwells upon its universality and innumerable uses, and adds, that "notwithstanding the importance of this product, the fabrication of iron was left for centuries to *chance*. It was committed to the hands of ignorant and uncultivated workmen," &c. "No mind of an elevated cast chose to stoop to the labours and investigations which were necessary to collect the details of manipulations so majestic as a whole, but apparently so mean and trivial when viewed apart. There was only existing one single work in which any information on the subject could be obtained, and this, too, incomplete. It was under these circumstances that there appeared upon the stage of metallurgic science—although, alas! for too brief a moment—a man whose memory has been immortalised by his visionary pursuits, whilst

* See "Critic" of October 1st.

his solid attainments have been forgotten. We speak of Swedenborg. A child of Sweden—which seems to deserve pre-eminently the title of the land of iron—his thoughts naturally turned more especially towards that metal, but his original idea was to write a complete history of metallurgy in general.” There now follows a description of the work, and the editor resumes—“Some judgment may be formed of the difficulties he had to encounter from his preface, of which I shall only translate a single passage, curious from the idea it conveys of the opinions and prejudices of that day on the matter of metallurgy :—

“I foresee,” said Swedenborg, “that there will not be wanting those who will whisper in my ear that the modes of fusion and the processes of extraction in divers countries, which have been discovered through the labour and experience of centuries, ought not to be thus lightly divulged, and rendered familiar to the world at large. There is not a single class of metal founders who do not possess certain secrets which they would deem it a crime to reveal. These they conceal, lest they should be imitated by their companions, over whom they triumph in a sort of fancied superiority. There are many others, in a higher walk of life, who resemble these in every respect, who also have no desire to know any thing, save for themselves, and who like to be considered the possessors and keepers of a secret. There is nothing in which people of this class take so much pleasure as in withholding from the public all useful information; and if any thing does happen to come to light which is likely to forward the cause of science, they look upon it askance with an air of dissatisfaction, and murmur against the author of the discovery, as if he were a violator of secrets.

“I know that I cannot expect to be viewed in a kindly spirit by such as these for this reason : that persons of this class would think themselves *less* wise, if their neighbours were *as much so* as themselves. But even allowing that they do possess some useful secrets, which they have purchased from those who look upon science merely as an article of traffic—is *this* a reason why such knowledge should be withheld from adding its contribution to the increasing light of the age? All which it is worth while to know, ought to be published in the market-place : the rights of man demand that it should be so; the laws of the republic of letters require it; for, unless we each aid to the advancement of science and the progress of industry, until, flourishing more and more each year beneath our fostering care, they attain that perfection which has been desired by all ages, we can never hope to become wiser or happier by the lapse of time.

“The longer the earth is the scene of man’s abode, the more widely the power of thought and of observation is extended amongst the human race. The greater the number of *minds* which multiply upon this earth, the more may we hope to see all the industrial sciences perfected, and to witness the growth of improvements in every department of labour, such as we have been favoured with during the course of the last century, in the department of metallurgy alone.”

Well may the editor exclaim—“These are, assuredly, noble words, and such as clearly mark Swedenborg’s *presentiment* as to the future influence of metallurgy on the destiny of nations. We may seek in vain in all the authors who, before his time, treated of this science, for views thus liberal and profound. Although written more than a century ago, one might almost imagine these words to be an utterance of our day. It is the distinctive mark of most great minds thus to speak the language of posterity; and therefore it is, that whilst in their *own* age they are too often reviled or misunderstood, *posterity* treasures up their sayings.”

We cannot conclude our remarks upon this article without warmly recommending this number of “The Parlour Magazine” to our readers. The whole article is well written, and as it is obviously the production

of one who is not friendly to the theology of Swedenborg, its testimony in his favour will, therefore, be received by persons similarly circumstanced with the greater confidence.

But, perhaps, nothing has contributed more satisfactory testimony to the favourable turn which public opinion has taken in regard to the New Church, than the large attendance at the public meeting held on the 19th of August;—the attention with which the numerous speakers were listened to, and the long reports, and the favourable, because truthful, notices which appeared in almost all the public papers. The published report of these speeches in full is admirably adapted for giving, lending, and otherwise circulating throughout the entire community. Being the result of many minds, all speaking with the same object, all differing, yet all agreeing, like a beautiful chord in music, where each note differs, yet combines with all the others to produce the harmonious whole.

Respectable in appearance, this pamphlet can with propriety be laid on the table of the drawing-room, and yet so low in price that it is placed within the most limited means. It is well calculated for extensive purchase by the affluent, who, we trust, will procure it by the dozen, and circulate it among all classes by every means with which Providence has blessed them. In doing this they may justly enjoy the hope that the excellent exhortation with which the last speech concludes will be acted upon successfully by numbers:—"Christians, take these doctrines and examine them; and as they come to you in the high name of that Divine Master whom you profess to serve, so put away from yourselves all prejudice, as the shoe from the foot, for the place you approach is holy ground; make yourselves masters of the ideas and principles which they contain; and when you are certain that you have done this, then, in the strictest balance of your own conscience, weigh them, and judge for yourselves."

EDGAR.

THE GOOD OF LOVE AND THE TRUTH OF FAITH.

IN all discussions, an individual finds himself either in the right or in the wrong; if he rejoices because he is in the right, it is the joy of his natural man,—the joy of one to whom truth is dearer than good; but if good be dearer than truth, he has what the other has not, the virtue of candour, and hence he rejoices when he finds he is wrong; he rejoices because he has *made progress from error to truth*, and that is the joy of his spiritual man. I earnestly pray that I and all professed receivers of New Church truth may be found amongst the latter class. I should have been happy to have exchanged my former opinion for a better one, could I have found it in the paper inserted in page 425; but I am not so fortunate.*

* A note was appended to my former paper by the Editor, which I do not here notice, because I do not understand it. I conclude it was hastily written. I shall consider the paper just alluded to as a substitute for that note, and as the author of

In my former paper, I showed the grounds of my opinion, that the words of Swedenborg, *Verum est fidei, et bonum est amoris*, should be translated *verbatim*, and left so, without the interpretation of any words explanatory, because words had been inserted in one translation (not that of the Printing Society, which translates the words *verbatim*), the accuracy of which was far from universally admitted; and it clearly appears, that all interpolations (especially when not placed in brackets to mark them as such) should be universally admitted as perfectly accurate. I showed why they were not accurate, according to my understanding of the doctrines and statements of Swedenborg. Of my explanation of Swedenborg's meaning no notice has been taken, but a paper has appeared re-affirming the necessity of interpolating the words "the object." (Truth is [the object] of faith, &c.) This calls upon me, as I remain unconvinced, to attempt again to establish my position, that Swedenborg means to say (and does, indeed, say with sufficient clearness, if translated *verbatim*) not that truth and good are *objects*, but *derivations* of faith and love; and I beg the reader, in passing, to read again what was advanced by me in page 295, in proof that my understanding of our author is accurate.

Learned researches may serve to illustrate a subject when they are not really indispensable to the right understanding of it. Such is the case with the question before us. The most unlearned person who is *really* acquainted with Swedenborg's doctrines and unquestionable truths, is as well able to determine whether it is consistent with his doctrines and truths to interpolate the words "the object," or not. That there is an ellipsis when translated *verbatim*, every one sees; that this *may be* a cause of obscurity to strangers is possible; that it ought to be so to old readers, I deny; and few passages there are of Swedenborg that are not obscure to strangers, to whom his train of ideas is perfectly new. *But what do we gain by substituting inaccuracy for obscurity?*

From the passages produced by the editor's knowledge of the classics, it is obvious that the ellipsis was always made in the Latin *with the certain conviction* that the reader's perception was adequate to supply it accurately, and without doubt or mistake. The editor *shows* that there is no rule for supplying the ellipsis but that which is naturally suggested by the subject. Now that is what I contend for; if an interpolation be resorted to at all, let it be *accurately* suggested by the subject. But is any interpolation required? Is the *verbatim* rendering into English *really* objectionable? To both questions I give the negative, without hesitation, and for two reasons.

The Bible translation is *still* considered (whether accurately rendered or not) to be the best specimen extant of the English language. If, then, we find in the Bible parallel passages to the *verbatim* translation of the passage in question, with what propriety can it be pronounced bad English? For the sake of brevity, I shall refer only to one

it has apparently dropped the note, I shall do the same. I am sure the Editor will agree with me, that the appending of editorial notes is not free from objection in all cases; and that when resorted to, they should not only be clear, but also unquestionably and conclusively true; or else be presented in a hypothetical form.

passage, for one is as good in the way of authority as a thousand. "Let us love one another, for *love is of God*." (1 John iv. 7.) On this phrase is founded the line in the well-known hymn, so extensively used at charity sermons, without the least idea of its being bad or obscure English, "*Love is of God*, for God is love." I cannot, therefore, resist the conclusion, that the phrase "good is of love" is perfectly good English. "*Love is of God*," because love is *derived from* God; and "good is of love," because good is *derived from* love. (N. J. D. 59, 60, 61.)

The other reason is, that in the writings there is another phrase akin to "good is of love," namely, "the good of love" (*bonum amoris*). Now, translators are *compelled* to do without any interpolation in the latter case, which *therefore* passes with them as good English; but how can it be shown that the latter phrase is less objectionable, or requires an explanatory interpolation less than the former? I am utterly unable to see, if the former be obscure, that the latter is less so. I am therefore compelled to conclude, that if it is agreed that the phrase, "the good of love" is good English, the phrase (the *same* phrase, in fact, put into a declarative form) "good is of love," is equally good English. Can any one affirm that to say, "the wine IS of grapes" is more objectionable than to say "the wine of grapes"? I earnestly call upon any one who can do so, to show me *why* "good is of love" is objectionable, while "the good of love" is not so; and to point out *how* the introduction of the declarative verb "IS" originates the objection, and creates a difference, and *how*. Until this be done, *common consistency* compels me to affirm, that both phrases are good, and equally good English. I also demand that if "*the object*" is to be thrust into this declarative phrase, a place may, somehow or other, be found for the other phrase; if wanted in one, it *must* be wanted in the other.

I now proceed to inquire, What is the proper interpolation? Supposing my first plea of "good English" to be rejected. It is admitted by all, that the word "of" (good is *of* love) simply means, or implies, relation,—*some* relation—nothing more. If any thing be *added* to show the *nature* of the relation, it ought to be *free from every fair objection*—SELF-EVIDENTLY ACCURATE AND COMPLETE. The interpolation which (however unnecessary) alone would avoid adding to the author's meaning, is this,—truth is of [or has relation to] faith, &c., or, truth has relation to faith, &c. I should not object to this except on the ground that it is *not called for*.

But it is proposed to declare the relation implied in the word "of" to be that of *an object to its faculty*, instead of the relation of *a derivation to its principle*, which is the meaning I advocate as the one *intended* by our author. I quote the passage containing this proposal, and it will be observed, that its author implies that the question at issue is determinable, not classically, but theologically:—"We now inquire, *theologically*, is truth the object of faith, and is good the object of love? It is admitted that faith must have an object, and likewise love. What, then, is the object of love and faith? DOUBTLESS, THE LORD HIMSELF. But His Essence is *infinite* goodness and truth, consequently His Goodness is *specifically* the object of love, and His Truth is *specifically* the ob-

ject of faith.* Now I ask the reader, Do we, or do we not, get at the meaning of Swedenborg in the phrases in question *by means of this citation?* I confidently affirm that we do not; and I shall show, in a few words, that there is as great a distance between *his* meaning, and the explanation offered, as there is between the finite and the infinite! The explanation asserts that Swedenborg meant us to understand, that God's *infinite* Goodness and Truth are the objects of man's love and faith; but look at the passage,—“Truth is of faith, and good is of love;” and I ask the emphatic question, Did ever any reader, prior to the present time, understand the words “truth” and “good” in this passage as *infinite* Truth and Good? *Not one.* Every one sees that they have no reference to God or His infinite attributes, but to *finite* man and his *finite* faith and love, and his *finite* truth and good. It is perfectly accurate that God and His nature is the *SOLE object* of religious “faith” and “love;” but as the introduction of the word “object” thus palpably carries us away from the *finite* qualities obviously spoken of, to the *infinite* qualities not spoken of, and so converts the finite into the infinite;—the word “object” *cannot* be the proper word really required to remove the alleged *obscurity*, since, in place of it, it gives us the poor exchange of serious *error*! Finite qualities being unquestionably meant by Swedenborg, and the Editor having admitted that “doubtless ‘*the object*’ of faith and love is *THE LORD HIMSELF*, and His infinite essentials,” there appears to be an utter failure of his objection to the conclusion stated in my former paper; and further, it appears to me, that if the object of faith and love be (as it is “undoubtedly”) infinite Truth and Good, finite truth and good *cannot* be *the objects* of faith and love—except in the way of self-idolatry.

Although I see no more need of an interpolation in the sentence “good is of love,” than in the Bible sentence “love is of God,” to make it better English, I could not say it was an *inaccurate* interpolation if it had been made thus,—“good is of [or derived from] love,” or, “good is [a derivation] of love,” because, I have the most *unquestionable testimony of Swedenborg* to the accuracy of such an interpretation of his meaning, the accuracy, that is, of regarding good as the *derivation*,—not the *object* of love. Witness the following citation:—“There are two loves, from which, *as from their fountains*, all goods and truths exist. * * * The two loves from which all goods and truths *are derived* are love to the Lord and love to the neighbour. * * * The two loves from which all goods and truths *are derived* are the loves of heaven.” (*N. J. D.* 59, 60, 61; see also 107, second paragraph of “Extracts.”) Now it is well known that when Swedenborg speaks of a *living* faith, he implies that its essence is charity, or the pure affection of truth. On this ground (as I shewed in my former paper) goods and

* Rather say that God's goodness and truth are both the objects of faith and of love. The *specific* allocation of them by the author of this paper (of God's infinite goodness as the *exclusive* object of our *love*, and God's infinite truth as the *exclusive* object of our *faith*) is quite unintelligible to me. Some references succeed to the following passages, *A. E.* 920, *A. C.* 6084, 9723; but as I cannot understand these passages as having any relation to the question at issue, I spare the reader any particular remarks upon them.

truths are derivations, according to the doctrine of Swedenborg, from love and faith, (that is, faith grounded in charity) just as heat and light, the correspondents in nature of good and truth, are derivations from the sun and the moon, the correspondents of love and faith. And here I may observe, that I come forward not only to advocate what I judge myself to be right, but also to defend the London Printing Society from the charge of defective translation *in this particular instance*; and here I may mention that the learned president of that society agrees with my argument, that goods and truths, in the case in question, are spoken of as *derivations*, not as *objects* of love, and in conversation with him on the subject he remarked, "as well might it be said that heat and light are the *objects* of the sun and moon."

No one at all acquainted with the doctrines of Swedenborg can possibly call in question, after reading the above citations, that when Swedenborg says "good is of love," he means to say it is a *derivation of love*; and, consequently, when he couples together in one form of words or category, "Good is of love"—and—"Truth is of faith"—the word "*of*" must be understood as liable to have the *same ellipsis* mentally supplied in *both* cases, namely, that as good is certainly meant to be understood as a *derivation* of love, so truth must be understood as being a *derivation* of faith grounded in charity. And here permit a *practical illustration* (and the having a practical bearing is an evidence of truth which, so far as I can see, would be wanting to, and upon, the Editor's theory):—

A person appears acute in theology; but being full of self-glory, he lacks the genuine affection of truth, which is ever the companion of a genuine love of the neighbour; in this case, his truths *are not the truths of faith*, for he has no faith, in its proper sense, namely, that is, in the sense of an internal affection of truth, and a confidence that the Lord will save those who believe in Him, and shun evils as sins. Again—

A person performs many good works so as to be an object of general applause; but he seeks his own glory, and therefore has not the love of God abiding in him; in this case, his goods *are not the goods of love*.

In both these cases, the "truths" and "goods" are derivations (by adoption) of their parent (or foster-parent) evil loves, the loves of self and the world.

I am well aware that in popular language, truths are the *objects* of our investigating faculties; but when religious truth is obtained, and believed, then the object of faith is God *only*, according to the definitions of the truth believed. So also, what a man loves he calls good, and therefore when he loves God, he calls Him good, and also calls every thing good relating to Him; but these admissions cannot at all affect the *fact* contended for in this paper, namely, that in the phrases in question, Swedenborg meant us to understand that goods and truths are the derivations, not the objects, of love and faith. To say that truths externally acquired are the "objects of internal spiritual sight," (as Swedenborg says in the passages referred to in page 430) is a very different thing from saying that "truths are of faith;" for although internal sight is a *permanent* accompaniment of a living faith, it is not the same thing, any more than *the light proceeding* from the moon, and

the *seeing of objects* in that light, are the same thing. Swedenborg assures us, moreover, that every man, even an unregenerate man, who is destitute of faith, may see truths in interior light when his will is withheld from its evils and the understanding is raised above it; nay, even that infernals, for a time, may receive the same interior sight, when the Divine Providence sees fit, and by the same means, consequently, as these have confessedly no faith, it follows that to have the "truths of faith," and to see truths as "the objects" of interior sight, cannot be the same thing, and therefore the passages referred to in page 430, according to my view, have no bearing on the present question.

W. M.

EXTRACTS FROM THE SERMONS OF THE LATE REV.
THOMAS HARTLEY, A.M.

(Concluded from page 348.)*

"THOU callest thyself a Christian; if so, thou art a warrior; thou hast engaged to fight under Christ's banner against the world, the flesh, and the devil. But dost thou fight successfully? Is thine armour of a heavenly temper, such as the shield of faith, the breast-plate of righteousness, and the sword of the Spirit? or are the weapons of thy warfare only carnal, such as human prudence, constitutional courage, and thy natural reason? Dost thou strive lawfully, or according to the law of arms, and the rules of discipline to be observed in the Christian warfare? Dost thou keep under thy body and bring it into subjection, and by the grace given thee fight manfully against thy worst enemies, the corruptions of thy nature, and the sins that most easily beset thee, that having subdued the foes of thine own house, thou mayest the more safely engage those that are without? And know, O Christian, there is no time of laying down of arms for thee here; if thine enemy slacken his efforts, it is only a feint, that he may attack thee to more advantage at some unguarded hour."

"How do we entangle ourselves in the affairs of this life, and instead of laying aside every weight that may hinder us in the Christian race, go on to load ourselves with the cares and incumbrances of the world, so that we move but heavily and slowly! How many Marthas are there in this congregation who mind the business of the kitchen more than the 'one thing needful!' How many, like Dives, are intent only upon enjoying their temporal good things! Among the best of us, how much reason there is for complaint! What backwardness in religious duties! How little of godliness in our conversation! How unmortified our lives! How unspiritualized our affections!"

"Courage, O Christian! Let not thy heart faint within thee! Art thou tossed on a troubled and tempestuous ocean, where the billows of

* In page 347, the 5th line from the bottom, for "head" read "heart,"

adversity and affliction dash against thee, and the floods of ungodliness make thee afraid? Have faith, and thou shalt ride securely on the top of the waters. Do difficulties and discouragement oppose thy passage to the city of God? Take heart. Nothing is too hard for Christian faith. 'All things are possible to him that believeth.' But remember that to faith thou must add patience; for though faith be a kind of Christian Omnipotence, yet, that thou mayest know it to be a gift, and not a child of thy own, the Lord is pleased at times to withhold the precious fruits and comforts of it: but be not dismayed; He has only withdrawn the evidence of one grace to afford occasion for the exercise of another. He suffers thy faith to disappear, that patience may have her perfect work in thee."

"If we mean to be partakers of Christ's holiness, we must also be partakers of his sufferings; and if we suffer with him patiently, we shall reign with Him eternally. Here, then, we see our need of patience as before we saw our need of faith. And God be praised, that He hath provided virtues and graces suited to every state and stage of the Christian life. What though the day of rejoicing seem to be over, and sorrow to be nigh at hand; though no voice of joy be heard in your dwellings, but your abode be called *Bochim*, a place of mourners; yet sorrow not as men without hope; but in your patience possess your souls. If the Lord delay for a while his gracious visits; wait for Him: He will not tarry long: He will not leave you comfortless. Look at the generations of old and see! Did ever any trust in the Lord and was confounded? Or did any abide in His fear and was forsaken?"

"Outward duties have a considerable place in religion, forasmuch as we stand related to those about us in various connexions which call upon us for the exercise of charity in mutual good offices towards our brethren, but the divine life consists chiefly in the exercise of inward graces and devout affections, bringing us into communion with God, and so deriving from Him the supports and consolations of his Spirit. It was in these actings of divine faith, resignation, and love, that our Lord's Humanity was enabled to overcome in his temptations, and was nourished with meat that his disciples knew not of, even the communications of his own Divine Nature."

"Experimental religion has long been under great discredit with us: it is among others, a sad argument of the great decay of godliness amongst us. A great part of Protestants are become very Papists. They are for going to heaven in the way of an outward worship, sacrificing to God of that which costs them nothing. Forms and ceremonies, and some external works, consist well enough with inward impurity, and offer no violence to corrupt nature, and therefore they are content to be religious at so cheap a rate."

"Excellent things are spoken of Faith, yet Faith is only the handmaid to Love: Hope, however glorious and animating, comforts us only with the expectation of good things, but Charity is a present

earnest of the good things themselves; in a word, Charity assimilates us to the angels, unites us to God, and endureth for ever. Charity, in its largest extent, takes in our love to God and man, and so becomes the end of the commandment, the fulfilling of the law in the duties of both tables; for our Lord has pronounced the principle to be alike in both. Love to God is the first and greatest commandment, the chief end and happiness of man, the fountain of the divine life in the soul, from which, as its proper source, streams forth true Christian philanthropy; and from which, as its sanctifying principle, every religious act and temper derives its beauty and excellence. * * * But let us pass from the first to the second table; 'for this commandment have we, that he who loveth God, loveth his brother also.' It was our Lord's command to his disciples that they should love one another. It is laid down as an appendage of our love to God; a mark of his dwelling in us; a test of a true faith. It is the very spirit that animates all the relative duties, giving them life, direction, and uniformity. It is the spring of truth in our words, and the basis of justice in our dealings. It regulates our obedience, sanctifies our beneficence, and ennobles every social virtue. It is so necessary to the comfort and well-being of society, that where the principle is wanting, to practice the very appearance of it is considered a valuable part of education, and politeness is made the substitute of benevolence. But if we mean to be Christians indeed, our love must be without dissimulation. Let us then, my brethren, bring ourselves to this test; let us measure ourselves by this standard. Charity is the life and soul of the church of Christ. Is, then, the love of God shed abroad in our hearts? and have we fervent charity among ourselves? Let it be known as a truth,—that as much as we possess of this heavenly treasure, so much we have of Christianity, and no more. Without it, zeal for religion is but contention; modes of worship but formality; and orthodoxy but vain opinion.

"Charity, as love to our neighbour, may be considered under a three-fold distinction,—the love of affection, the love of benevolence, and the love of beneficence. By the love of affection, I mean that Christian disposition which is laid down as one evidence of our renewed state. 'We know that we have passed from death unto life, because we love the brethren.' Such are all they who bear the impress of the divine image on their souls, and are led by the Spirit of God to set their affections on things above, and to order their lives as becometh the Gospel. Such will be the love of all true Christians, for however they are divided throughout the earth among the several outward churches, yet they are all of one heart and one mind; they are of one connexion, for they all drink into one spirit. * * * In a word, this evangelical principle of charity of affection, is nothing less than a divine principle in the soul, communicating with the same in our brethren, and so uniting all that are partakers of it in a holy fellowship of love, joy, and peace. As we are to love the brotherhood of Christ's faithful servants with a peculiar affection, so are we to honour all men with the love of a benevolent respect. * * * This charity of benevolence is kind even to those that hate and persecute us, and so stands distinguished from that species of philanthropy which

risers no higher than a bare exchange of good will and good offices, and ought therefore to be considered rather as a virtuous kind of traffic than a Gospel-grace. I now come to speak of the charity of beneficence, or the evidence of our charity as it respects the temporal wants of our needy brethren. As true charity always produces this effect to the extent of our power, so it is this inward disposition that dignifies and consecrates the outward act."

"The difference of judgment betwixt the spiritual and natural man concerning divine things lies not in the rational powers, or in the acquirements of learning, but in the different state and condition of their souls. The one sees them by a heavenly light, the other seeks them by an earthly light; therefore, like the horses and chariots of fire at Dothan, what is clearly discerned by the one, is invisible to the other. The Christian whose eyes the Lord has opened to see the wondrous things of His law, can truly say, 'This one thing I know, that whereas I was blind, now I see.' He who once thought it enough to speak respectfully of Christ, now sees Him to be his only hope and only help, and that in Him alone, as the Only Begotten of the Father, full of grace and truth, lies all his wisdom, righteousness, sanctification, and redemption."

MISCELLANEOUS INFORMATION.

MISSIONARY MEETING FOR MUTUAL IMPROVEMENT.

On Saturday evening, the 8th Nov., the first of a series of mutual improvement meetings, under the auspices of the Manchester and Salford Missionary Society, was held in the School Room, Peter-street.

The attendance, despite an inclement evening, was good, and the intelligence manifested by those present afforded many pleasing anticipations for the future. Among those present we noticed the Revs. D. Howarth, W. Woodman, J. S. Boys, and Messrs. Coffey, Taylor, Parry, Mackereth, Robinson, Smith, E. Howarth, Kennerley, Moss, Livsey, &c., with several friends from Ashton, besides others connected with our societies in Manchester and Salford.

The Rev. D. Howarth occupied the chair, and opened the discussion of the subject, "The existence of the Intermediate State, with Scriptural Proofs," by reading a few verses from the parable of the Rich Man and Lazarus.

Various Scriptural proofs were adduced by successive speakers, such as that in 1 Peter, iii. 19:—"By which also he went and preached unto the spirits in

prison." Inasmuch as heaven cannot justly be called a prison, and the preaching described could not have been addressed to those who could not benefit thereby, as must be the case with all those in the kingdom of darkness, unless, indeed, the passages of Scripture which pointedly assert the eternity of the hells be ignored,—the prison here named, it was justly argued, must be neither one nor the other, but a state intermediate between them. The revelation of John was also adduced to show that John, when in the spirit, must have entered the spiritual world in the intermediate state; this, it was argued, would appear by his speaking of a door being opened in heaven, which is described as being situate above, and also when the bottomless pit was opened, by his describing a great smoke as arising thence. The exclamation of the souls confined under the altar was also referred to, as a conclusive proof of the existence of an intermediate state. Turning to the Old Testament, the miraculous raising of Samuel, and his memorable prediction to Saul, "And to-morrow shalt thou and thy sons be with me," was shewn to offer another proof of its existence, for certainly, after the conduct of Saul, it would appear

almost impossible that he could be a fit subject for the kingdom of heaven "on the morrow," nor is it more reasonable to say the meeting described could have taken place in hell, the exalted character of Samuel forbidding the thought; evidently, then, it must have taken place in an intermediate state.

Numerous other passages were adduced, and as the discussion of the necessary arrangements for carrying on the series of meetings interfered in some degree with a complete examination of them, it was agreed upon to resume the discussion of the same subject at the next meeting, entering also into the rationality of the belief.

The time fixed for the next meeting was the second Saturday in January. Tea at five o'clock, and the discussion to commence at six o'clock precisely, to insure which a punctual attendance is highly desirable. The discussion to close at half-past eight o'clock. The next meeting to be held in the School Room, Irwell-street, Salford. An expression was given to an earnest desire to have the attendance of as many of our friends, and especially the ladies connected with our church, as possible. It is to be hoped that this series of meetings, presenting, as they do, one of the most promising openings for instruction and spiritual improvement, may meet with that earnest support which they deserve.

PUBLIC DISCUSSION BETWEEN THE REV.
W. WOODMAN AND MR. HOLYOAKE.

To the Editor.

Dear Sir,—Having recently met Mr. Holyoake, the infidel lecturer, and editor of the "Reasoner," I send you a brief account of what took place on the occasion.

Mr. Holyoake has recently been lecturing in various parts of the North of England and Scotland in advocacy of infidelity, and among other places at Burnley, in this county, the latter end of September last. In the bills announcing his lectures, he invited the clergy and ministers of all denominations in the neighbourhood to controvert his positions, or question him on the principles advocated in his lectures; he likewise sent circulars to them, inviting their presence and opposition at his lectures. Having delivered two lectures without meeting any opposition save from parties not much calculated to benefit the Christian cause,

and having announced a third, our Burnley friends felt that it was time some decisive measures should be taken to check the progress of views so baneful to society as those advocated by this lecturer. They accordingly wrote to me, requesting me to accept the invitation thus given, and offering to pay my expenses. By some oversight their communication did not reach me till within two hours of the time I should be required to leave home, in case of my determining to be at Mr. H.'s lecture. Thinking, however, it might possibly prove to be a providential opening for being instrumental in advancing the cause of revealed truth, I decided on complying with the wishes of our friends.

On arriving at Burnley, I found the subject announced for the lecture was, "The Doctrine of Utilitarianism considered in relation to the subject of Life and Death." The principal object of the lecturer appeared to be, to persuade his audience that the doctrine of the immortality of the soul was calculated to do great harm, by diverting the minds of such as believed in it from the duties and enjoyments of the present, to the future. He assured them how much he himself enjoyed life—the more so, he said, because he knew the term of his existence was limited, &c. When the lecture was concluded, and an invitation given to ministers to discuss the subject, I rose and stated my willingness to accept the invitation; and, having been requested to go on the platform, a discussion ensued between the lecturer and myself which lasted upwards of an hour. I commenced my observations by stating who I was, and offering to meet Mr. Holyoake or any other person in public debate, on the Existence of God, the Divinity of the Word, or the Immortality of the Soul. I then proceeded to remark that I fully agreed with Mr. Holyoake on the value of life, for it was the most valuable of all things; and, such being the case, I was unwilling to give up my belief in a doctrine that presented the value of it in so much the more striking a light by teaching that it was a perennial gift, unless some solid reasons could be given sufficient to carry conviction to my mind to the contrary. The question was, whether the soul lives after the death of the body, a question that depended on the existence of spirit, and its independence of the body. I accordingly proceeded to demonstrate that spirit had a real exist-

ence, and that it was essentially distinct from matter. After, however, three speeches on my part, and two rejoinders from Mr. Holyoake, he stated that, as the discussion would have to be brought to a close at some time, and not having had any refreshment since he arrived in Burnley, he began to feel the need of some; he thought if he spoke once more, and allowed me to close the debate, the arrangement would be satisfactory. He then proceeded to say, that discussions, when conducted in an orderly and becoming manner, were highly instructive, as every one present must have been convinced. He doubted not they had been edified by what had passed,—he was free to confess he himself had derived instruction. He was not aware before, nor did he believe it possible, that the subject of spirit could be placed in so clear and striking a point of view as I had placed it. Some of the arguments I had used, he admitted, possessed great cogency. Indeed, he could wish the view I had presented might be true, &c. &c. In short, his remarks were the same in substance as that of Agrippa to Paul,—“Almost thou persuadest me to be a Christian.” How far he may have felt shaken for the moment I cannot say, still less can I say what permanent good may have been effected. I have learned from good authority, that he has purchased a copy of Wilson’s Lectures, and understand he has spoken of them in terms of praise. No notice of the lecture in Burnley, at which the above discussion occurred, has yet appeared in the “Reasoner,” although it is now nearly a month since it took place; it may possibly be noticed before this appears in print. He declined to meet me in discussion unless he is paid out of the proceeds for doing so! As far as the discussion at Burnley is concerned, I have pleasure in saying his conduct was fair and gentlemanly, and that his arguments were free from captious objections.

I should inform you, also, that in consequence of a disposition manifested on the part of the audience to question me further on the subject, I agreed to deliver a course of four lectures on the leading points at issue between Christianity and infidelity, an account of which will probably be sent for your next number.—
I am, &c., WOODVILLE WOODMAN.
Kersley.

THE MEETING OF THE MEMBERS OF THE
NEW JERUSALEM CHURCH, IN FREE
MASONS’ HALL, LONDON, 19TH AUGUST,
1851.

Applications for the published report of this meeting from those who, as subscribers, are entitled to have it gratuitously, not having been made to the extent that might reasonably have been expected, it is thought that, possibly, it is not yet distinctly understood what the arrangement is under which its distribution is conducted. The following statement is, therefore, made with the hope of removing any misapprehension which may exist:—

Each person who sent a subscription direct to the fund, may have a copy sent *free of expense*, on his forwarding his name, address, and wish to have one, to the secretary.

Each person who subscribed through a society, may have a copy, *free of expense*, by getting the minister, leader, or secretary of the society to make application for it.

Immediate application is desirable, as the sale of the report is proceeding better than was anticipated. Upwards of 1,700 are already in circulation, although not more than six weeks have passed since its first appearance.

ALFRED ESSEX, Secretary.
9, Crawford-street, London,
21st November, 1851.

Marriages.

Married, on the 10th of November, 1851, at the New Jerusalem Church, by the Rev. J. Bayley, Mr. Henry Chas. Lowe, of Heaton Norris, near Manchester,

to Alice, the youngest daughter of the late respected Rev. Thomas Pilkington, of Haslingden.

Obituary.

Departed this life, on the 17th of June last, at Farnworth, Martha, daughter of James and Mary Taylor, in the twentieth

year of her age. Her parents being connected with the church, she formerly attended the Farnworth and Kersley

Church Sunday School; but on the family joining the New Church, a few years since, she removed to the Kersley New Church Sunday School, where she soon attained a degree of intelligence in the doctrines above her years. She formed one of a class that studied the "Four Leading Doctrines," by the assistance of the Conference questions, and her delight in the truths was so great that she continued her studies with unabated ardour long after she was too weak to attend the school. Her complaint was consumption, to which there appears to have been a constitutional tendency. Her illness was somewhat protracted, and what astonished other religious parties was, the perfect composure with which one so young could view her approaching departure. We hope that the younger portion of our readers, and particularly those to whom she was personally known, and who associated with her, will endeavour to emulate her example. W.

Died, in the month of June last, Mr. George Bateman, a worthy receiver of the New Church doctrines, and a regular attendant at public worship. He testified his regard to the New Church cause by bequeathing £30. to the London New Church Missionary and Tract Society; £30. to the London New Church Free School Society; and £10. to the Benevolent Fund established by the Argyle-square Society for the relief of indigent members of the church.

Died, on the 17th September last, Mrs. Golding, relict of the late Mr. John Golding, many years a member of the Friars-street society, whose decease was noticed in the Intellectual Repository for 1836, and who is still well remembered in London as having been a zealous, active, and intelligent member of the church.

Died, on Sunday the 28th of the same month, Thomas Julians, Esq., in the 72nd year of his age. He had not been many years connected with the New Church; but his habits of business, orderly mind, unquestionable integrity, and desire to make himself useful, had rendered him a valuable member of several committees: and his loss to the institutions of the church will not be easily supplied. Mr. Julians was early impressed with the importance of religion, and at 18 years of age left the Established Church, in which he had been brought up, and joined the

Wesleyan Methodists, when they were not altogether free from persecution. Being subsequently in the Excise-establishment, (now called Inland Revenue) and consequently removed to different places, he had an opportunity of becoming acquainted with a great number of the Methodists, and continued a worthy member of their body till an advanced period of his life. But having then taken offence at what he deemed inconsistent worldliness and love of power, in some of their most influential ministers, he withdrew from their connexion, and joined the Independents. Afterwards, through the instrumentality of Mr. H. Bateman, he was made acquainted with the New Church, and with some reluctance was induced to be present at the opening service of the church in Argyle-square, in the year 1844. Being pleased with what he then heard, he went again; and it is a singular fact that he never afterwards attended any other than a New Church place of worship. He had found the pearl of great price—a true knowledge of his God and Saviour; and his only regret was, that he had not sooner in life become acquainted with the heavenly doctrines. They became his delight in health, his support in trouble, and his consolation in his last sickness. When contrasting their clear light with the uncertainty and obscurity which generally prevail, he remarked that he knew not what he should have done, had he been still left in the unsatisfying faith of the Old Church. The same views afford consolation to his bereaved widow, who cherishes the remembrance of an affectionate husband, and who has received from numerous friends most gratifying testimonies of his worth, and of the great esteem in which he was held.

Died, on the 23rd of October, at Boulogne-sur-Mer, whither she had gone for the benefit of her health, Sarah, the beloved wife of Thomas Buckland, Esq., of Euston-square. Mrs. Buckland was a daughter of the late Mr. John Presland, who, it will be recollected by many persons, was a most affectionate and influential member of the New Church in London, and of whom an interesting account will be found in the Intellectual Repository for 1826. She was then left, with brothers and sisters, to the care of her widowed mother, who still survives. She was imbued with the knowledge and the spirit of the doctrines of the New

Church, to which she was always much attached ; and by her many excellent qualities, her engaging manners, and her intelligent mind, was endeared to numerous friends. This was especially the case since her marriage, which took place scarcely two years ago ; and her afflicted husband cannot but mourn the loss of one whose worth he most highly appreciated. Happily, however, he does not sorrow as those without hope, but finds consolation in those religious views which she was the means of impressing upon his mind with increased effect.

Died, on the 13th July, at his house at Enfield, Mr. Richard Scarr, in the 75th year of his age. He was a man of unpretending piety, but sincerely attached to the doctrines of the New Church. His first acquaintance with the writings commenced in a perusal of the "True Christian Religion." His previous views of Scripture doctrine coming thus into intimate contact with the new and lucid view of truth presented to his mind in this work, fixed his after conduct in relation to the leading characteristics of the Christian life, namely, love to the Lord, and charity in its various exercises towards the neighbour. His connection with the New Church societies was limited, but his endeavour to extend information as to what he regarded as truth was unremitting ; to this end his library of New Church works afforded ample scope ; few individuals, perhaps, could present a better selection. This library is now in the possession of his son, and will ultimately, by the deceased's will, become the property of the society for publishing the works of our author. He enjoyed an uninterrupted state of health for many

years, and his last illness coming on somewhat suddenly, was of few days' duration, and reduced him to so prostrate a condition as physically to disqualify him to speak audibly on the truths he so firmly embraced. The writer has reason to hope that *light* was with him in the trying hour, which, as his faculties were clear and unimpaired, illumined his transit from mortality with a ray from the uncreated fountain of all blessing. Life receded from its consciousness of earth, to its more vigorous exercise in another and better state of being. R. S.

Died, on the 26th of September, at Kersley, Thomas Allen, aged 62. He was one of the number, of whom few now remain, that belonged to the society now located in Kersley, at the time its meetings were held in the room at Top-o'th-Brow, Ringley, and consequently had been connected with the church for many years. Being one of those who noiselessly pursue the even tenor of their way, his life does not present many points of prominence that would interest the general reader. The cause of his death was fever, which, although it left him, nevertheless occasioned greater debility than the body could rally under. The evening of his life was as peaceful as that of a well-spent day. He expressed no fears of death, and, there is reason to believe, felt none ; but was blessed with the same peaceful confidence to the last. He has left a widow to deplore his loss. His family are, with one exception, grown up. It is to be hoped that the example of the deceased will not be lost on them, and that this dispensation may be the means of increasing their attachment to the church. W.

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